LECTVRES VPON IONAS, DELIVERED AT YORKE,

In the yeare of our Lorde 1594.

By JOHN KINGE:

Newly corrected and amended.

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TO THE RIGHT HONOVRABLE SIR THOMAS EGERTON, KNIGHT, LORD KEEPER OF THE GREAT SEALE, MY very singular good Lord, such honor & happines in this world, as may vndoubtedly be accompanied with the happinesse, and honour of *Saintes in the world to come.*

RIGHT Honourable, in this prodigall and intemperate age of the vvorlde, wherein every man writeth more than neede is, and choseth such patronage to his writings, as his heart fancieth, If I haue taken the like libertie to my selfe, both of setting my labours openly in the eies of men, and your Honours eies especially over my labours, I hope, because it is not my private fault, your Lordshippe will either forget to espie, or not narrowly examine it. The number of bookes vvritten in these daies vvithout number, I say not *more then the vvorlde can holde*, (for it even emptieth it selfe of reason and moderation to giue place to this bookish folly, and serveth vnder the vanitie thereof) but more than well vse, the titles whereof but to haue red or seene, vvere the sufficient labour of our vnsufficient liues, did earnestlie treate with mee, to giue some rest to the Reader, and not to devide him into more choice of bookes, the plentie whereof hath alreadie rather hurte then furthered him, and kept him barer of knowledge. For *much reading is but a wearinesse to the flesh, and there is no*

Vix tot â vl. tâ indices. Senec.

One at discentem iubet, non inuitat. Id. Eccles. vlt.

ende of making or perusing *many bookes*. For mine owne part, I coulde haue beene wel content not to haue added more *fulnesse to the sea*, nor to haue trained the credulous Reader along with the hope of a new seeming booke, which in name, and edition, and fashion, because the file hath a little otherwise beene drawne over it, may so bee; but touching the substance, that of the Preacher was long since true, and togither with the growth of the worlde receiveth daily more strength, *That that is, hath beene, and there is no newe thing vnder the sunne*. But as we all write, learned and vnlearned, *crow-poets and py-poeteſſes*, though but our owne follies and ignorances, and to purchase the credite of writers, some as madde as the sea, some out their owne shame and vncurable reproch, whose vnhonest treatises fitter for the fire then the bookes of Protagoras, presses are daily oppressed with, the worlde burthened, and the patience of modest and religious eares implacably offended: so the ambitious curiositie of readers for their partes, calling forth bookes, as the hardnes of the Iewish heartes occasioned the libell of divorce, and a kinde of *Athenian humor* both in learned and vnlearned of harkening after the Mart, & asking of the Stationers, *what new thinges?* thereby threatning as it were continually to giue ouer reading if there want variety to feede and draw them on; made mee the more willing to goe with the streame of the time, and to set them some later taske, wherin, if their pleasure be, their idler howres may be occupied.

Eccles. 1. *Scribimus indocti doctiq, Perſ.*

Poſcimus indocti doctiq, Act. 17.

My end and purpose therein, if charitie interpret for mee, will be found nothing lesse than vaine ostentation. Because I haue spoken at times, and may hereafter againe, if God giue leaue and grace, the meditations of my hearte, to as manie and as chosen eares almost as these bookes can distract them vnto: and these which I nowe publish were publicke enough before, if the best day of the seven, frequent concourse of people, and the most intelligent auditory of the place vvhere-

in I then liued, may gaine them that credite. So as this further promulgation of them is not much more, then (as the Gentiles beſought Paule in the actes) *the preaching of the ſame vvordes an other ſabbath day*; and ſome teſtimonie of my deſire (if the will of God ſo bee) to doe a double good with my ſingle and ſimple labours, *in that it grieueth mee not, to write and repeate the ſame thinges*. And to adioine one reaſon more, I ſhall never bee vnwilling to profeſſe, that I even owed the everlaſting fruite of theſe vnworthie travailes to my former auditours, vvho, when I firſt ſowed this ſeede amongſt them, did the office of *good and thankefull grounde, and receiued it vvith much gladneſſe*. To whome ſince I went aſide for a time farre from the natiue place both of my birth and breede, as Jonas vvent to Niniveh to preach the preachinges of the Lorde, or into the bellie of the fiſh out of his proper and naturall element to make his ſong, ſo I doe deliver theſe ordinarie and weekelie exerciſes amougſt them, the providence of GOD not ſuffering mee to faſten the cordes of mine often remooved tabernacle in thoſe North-vvarde partes, but ſending mee home againe; let it receaue favourable interpretation with all ſortes of men, that I ſend them backe but that labour which they paied for; and therein the preſence of my ſpirite, pledge of mine hearte; and an Epiſtle of that deſerved loue and affection vvhich I iuſtlye beare them. I truſt no man ſhall take hurte heereby, either neater or farther of, excepte my ſelfe, vvho haue chaunged my tongue into a penne, and vvhereas I ſpake before with the geſture and countenance of a liuinge man, haue nowe buried my ſelfe in a deade letter of leſſe effectuall perſwaſion. But of my ſelfe nothing on either part. I haue taken the counſaile of the wiſe, neither to praiſe nor diſpraiſe mine owne doinges: The one, hee ſaith, is vanity, the other folly. Thouſandes will bee ready enough to eaſe mee of that paines, the vncerteintie of vvhoſe iudgement, I haue

Chap. 13.

Dolet accepisse eſſe ſeruo viuus quàm ſcripsisse. Bernard. A mortuâ pelle ad hominem viuum recurre. Gregor. Laudare ſe, vani; vituperare ſtulti. Ariſtot. apud Valer. Max. Lib. 7. Ca. 2.

haue now put my poore eſtimation vpon, either to ſtande or fall before them. Howbeit I vvill not ſpare to acknoweledge, that I haue done little heerein without good guides. And, as Iuſtus Lipſius ſpake of his Politicke centons, in one ſenſe all may bee mine, in an other not much more then nothing. For if ever I liked the waters of other mens vvelles, I dranke of them deepely; and vvhat I added of mine owne, either of preaching or exhortation, I commend it to the good acceptance of the worlde, with none other condition, then the Emperour commended his ſonnes, *ſi promerebuntur*, if it ſhall deſerue it.

Nihil egi ſine Theſeu, & Nihil noſtrum, & omnia.

Nowe the reaſons which mooved mee to offer theſe my firſt fruites vnto your good Lordſhippe, may ſoone be preſumed, though I name them not. For when *the eie that ſeeth you, bleſſeth you, and all tongues giue witneſſe to your righteous dealing*, ſhoulde mine bee ſilent? yea, bleſſed bee the God of heaven, that hath placed you vpon the ſeate of iuſtice to diſplace falſhood and wrong. The vine of our Engliſh Church ſpreadeth her brances with more chearefulneſſe, through the care which your honour hath over her. You giue her *milke vvithout ſilver, and breade without mony*, which not many other patrons doe. In this vnprofitable generation of ours, wherein learing is praiſed and goeth naked, men wondering at ſchollers, *vt pueri Iunonis avem*, and ſchollers wondering more at men, that they doe ſo little for them, learning never departeth aſhamed and diſcontented from your face. I adde with moſt zealous and thankefull commemoration, in behalfe of my mother and all the children at her knees, your loue to our Vniverſitie. Of whoſe age and nativity, which others haue beene carefull to ſet downe, I diſpute not. But whither ſhee bee the elder ſiſter, it ſeemeth by that neglect wherein ſhee now ſtandeth, that ſhee hath loſt the honour and inheritance of her birth-right: or whither the younger, your Lordſhip hath not many companions to ioine

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Iuvenal.

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with

with you in compassion, and say in these daies, *soror est nobis parva, we haue a little sister and shee hath no breastes*, or rather hath not succor to fill out her breastes, *vvhat shall vvee doe for her*? How many common respectes, to let private alone a vvhile, haue naturally borne mee to the centre and pointe of your Honours onely patronage? Cantic. viii.

I deny not, when at my comming from the North, it first came into my minde to divulgate these readings, my purpose was to haue made the chiefe founders and procurers thereof (my two deceased Lords) the chiefe patrones also: that as the *rivers runne to the place from whence they come*, so these tokens of my gratefull minde mihgt returne to the principall authours. VVherein the worlde mighte iustly haue censured mee vvith the words of the Prophet, *vvhat? from the liuing to the dead?* contrary to the vse and fashion of all other men? But so I meane; both to avoide the suspition of a fault vvhich the world laboureth of (flattering of greate personages) who was and am content that all mine expectations in any respecte from them or theirs, bee laid in the same dust vvherein their bones lye; and to shew that *loue is stronger then death*, and that the vnexorable barres of the graue cannot forbid a man to continue that affection to the memory of the dead which he carried to the liuing. For which cause, as others provided spices and balmes, and monumentes of stone or brasse to preserue their bodies, so I intended a monument of paper, and such other preservatiues as I coulde, to keepe their names in life, vvhich the violence of time cannot so quicklye iniurye, as the fatall vngratefulnesse of these latter daies.

But your Lordshippes most vndeserued and vnlooked for bounty towards mee, hath altered that meaninge. In whose countenance and speech evermore from the first houre that I came into your honourable presence, there dwelt such plentifull comfortes and encouragements to make mee hope

for

for better times, and I never went away, but vvith more fatneſſe to my bones. And novv the vvorld can vvitneſſe vvith mee, how largely you haue opened your hand, and ſealed vp that care, in freely beſtowing vpon mee not *Leah but Rahel*, even the daughter of your ſtrength, the beſt that your Honour had to beſtovv, I ſay not for my ſervice of tvvice 7. yeares, but being yet to begin my firſt houres attendance. Which more then credible benignity, my right hande vvere vvorthye to forgette her cunninge, if ſhee tooke not the firſt occaſion to vvrite and report vvith the beſt skill ſhee hath.

Notwithſtanding I haue beene bold thus farre, after the trees ſhaken and the vintage gathered to your Honours vſe, to leaue as it were a berrye or two in the vtmoſt boughes to my former Lordes; and by making ſome little mention of their happy memories, both to teſtify mine auncient duety towardes them, and to deliver them, vvhat I might, from the night of forgetfulneſſe, vvho were the *ſhining lampes* of the North in their life time. Such a Moſes and ſuch an Aaron, ſuch a Joſuah to lead the people, and ſuch a Prieſt to beare the Arke, ſuch a Zorobabel, and ſuch a Jehozadak, ſuch a Centurion in Capernaum to rule the countrey, and ſuch a Jairus to goverme the Synagogue, vvhen the Lorde ſhall ſend togither againe, I will then ſaie hee hath reſtored his bleſſing amongſt them. To this purpoſe I haue added two ſermons more, to the Lectures vppon Jonas, the one preached at the funeralles of my former Lord the late Archbiſhop of Yorke; the other no way pertinent to the latter, the right noble Earle of Huntingdon, except becauſe hee commanded it, and it was not many weekes before his death, and the ſubiect was ſo agreeable to his moſt faithfull and vnſteined heart. For if the ſound of the tongue and applauſe of the handes may perſwade for him, he never behelde the light of heaven within this lande, that more honoured *the*

light

light of England. Long may it ſparkle and flame amongſt vs according to his harty wiſhes. Let neither diſtempered humours within quench it, nor all the waters of the ſea betwixt Spaine and vs, bring rage and hoſtility enough to put it out, but let the light of Gods owne moſt bleſſed countenance for ever and ever ſhine vpon it.

It now remaineth, that in the humbleſt manner I can, I wholy reſigne my ſelfe and the courſe of my life to your honourable both protection and diſpoſition; askinge pardon for my boldneſſe, and defence for theſe my ſimple endeavours, & beſeeching the God of heaven and earth, to multiply his richeſt bleſſings, vpon your Honour, your Lady, and your Children whither within or without the land.

Your Lordſhippes moſt bounden
and dutifull Chaplaine

JOHN KINGE.

THE FIRST LECTVRE.

Cap. 1. verse 1. 2. *The word of the Lord came also vnto Ionah the sonne of Amittai, saying, arise and go to Nineveh, &c.*

COmparisons betwixt scripture and scripture are both odious and dangerous. In other sortes of thinges whatsoeuer is commendable, may either be matched or preferred according to the worth of them. I will not make my selfe so skilfull in the orders of heaven, as to aduance angel aboue angel, but I am sure *one starre differeth from another in glorie*, And God hath giuen the rule of the day to the sunne, of the night to the moone, because they differ in beauty. The captaines of the sonnes of God, without offence might beare an vnequall report, *One of the least could resist an hundred, and the greatest a thousand*; because their prowesse and actes were not equall. There was no wrong done in the Antheme which the women song from al the cities of Israell, *Saul hath slaine his thousandes, and Dauid his tenne thousande*: The vnlike desertes of these two princes might iustly admit an vnlike cōmēdation. One Cato may be of more price then hundreth thousandes of vulgar men; and Plato may stande for all. Our Saviour in the gospell preferreth old wine before new: & Aristotle liketh better of the wine of Lesbos, thē the wine of Rhodes; he affirmeth both to be good, but the Lesbian the more pleasant; alluding vnder that parable to the successour of his schoole, and noting his choise rather of Theophrastus borne at Lesbos, then Menedemus at Rhodes. *But the whole scripture is giuen by inspiration of God*, neither in his greate house of vvritten counsels is there anie vessell more or lesse in honour then the rest are. Moses is no better then Samuel, Samuel thē David, David a king then Amos an heardman, Iohn Baptist *more then a prophet*, not more then a prophet in this auctoritie, Peter or Andrewe the first that was chosen, not better then Paul that was *borne out of due time*. The foure beastes in the Revelation haue eies alike, *before and behinde*, and the Apostles names are euenly placed in the *writings of the holy foundation*. Salomon the wisest king that ever was in Ierusalem, perceiued right vvell that whereseoever the vncreated vvisedome of GOD spake, it spake of *excellent thinges*, even *thinges seemelie for Princes*. David his princelie father before him had so high

Quid sint, dicant qui possunt, dūmodo quod dicunt probare valeāt. August. enchirid. cap. 38.

1. Chro. 17. 1. Sam. 18.

Vnus Cato mihi pro cētum milibus. Plato instar omnium. Luke 5. *Aul. Gell. noct. Attic. 15. 5.*

Revel. 4.

Revel. 21.

Proverb. 8.

a conceite of these ordinances of the most high, that vvhere he defineth any thing, he esteemeth them, for value, aboue *great spoiles, &*
Psal. 119. *thousandes of gold and silver, yea all maner of riches*, and for sweetnesse, aboue *the hony, & the hony combe*: & where he leaueth to define, he breaketh of with admiration, *wonderfull are thy testimonies; I haue seene an ende of all perfection, but thy commaundement is exceeding broade*, meaning thereby, not lesse then infinite.

The Iewes acknowledge the old testament, abhorre the new; the Turkes disclaime; Iulian, atheists and skorners deride; Grecians haue stumbled at both olde and new; Papistes enlarge the olde vvith Apocryphall vvritinges; some of the auncient heretickes renoūced some prophets, others added to the number of Euangelists:
Math. 23. but as the disciples of Christ had but *one Maister or preacher in heauen, and they were all brethren*; so one was the authour of these holy vvrittes in heauen, and they are all fisters and companions; and, vvith an vnpartiall respect, haue the children of Christes familie from time to time receiued, reverenced, and embraced the whole and entire volume of them. They knowe that one Lorde vvas the originall fountaine of them all, vvho being supremely good, vvrought and spake perfect goodnesse. One worde and wisedome of God reuealed these wordes to the sonnes of men, himselfe the subiect and scope of them; one holie Ghost endited them, one bloude of the lambe sealed and confirmed the contentes of them, one measure of inspiration was giuen to the penmen and actuaries that set them downe, one spowse and beloved of Christ, as gages of eternall loue, hath receiued them all in keeping. And surely shee hath kept them as the apple of her eie; and rather then any maime or rent shoulde bee made in their sacred bodye, shee hath sent her children into heauen maimed in their owne bodies, and spoiled of their deerest bloud they had, thinking it a crowne of ioie vnto them, to lay downe their liues in the cause of trueth. And therefore as branches of the same vine that bare our predecessours, to vvhome by devolution these sacred statutes are come, vvee esteeme them all for Gods most royall and celestiall testament, the oracles of his heauenly sanctuary, the onelie keye vnto vs of his reuealed counselles, milke from his sacred breastes, the earnest and pledge of his fauour to his Church, the light of our feete, ioy of our heartes, breath of our nostrels, pillar of our faith, anchor of our hope, ground of our loue, evidence and deedes of our future blessednes: pro-

Verbe innumerabilia & vnum tantùm verbum omnia: Hugo de arca Noe.

nouncing

nouncing of the vvhole booke, vvith everie ſchedule and skrole therein conteined, as hee did of a booke that Sextius vvrote, but vpon farre better groundes, *vivit, viget, liber eſt, ſupra hominem eſt*: It is a booke of life, a booke of liuely-hoode, a booke indeede, ſauouring of more then the wit of man. Notwithſtanding, as the parcelles of this booke were publiſhed and delivered by divers notaries, the inſtruments of GODS owne lippes, in divers ages, divers places, vpon divers occaſions, and neither the argument nor the ſtile, nor the end and purpoſe the ſame in them all; ſome recounting thinges forepaſſed; ſome foreſeeing things to come; ſome ſinging of mercy, ſome of iudgement; ſome ſhallowe for the lambe to wade in, ſome deepe enough to beare and drovvne the Elephant; ſome meate that muſt bee broken and chevved vvith paineſull expoſition, ſome drinke that at the firſt ſighte may bee ſupt and ſvvallowed downe; ſomevvhat in ſome or other parte that may pleaſe all humours, as the Ievves imagine of their Manna, that it reliſhte not to all alike, but to everie man ſeemed to taſte accordinglie as his hearte luſted; ſo though they *vvere all vvritten for our learning and comforte*, yet ſome may accorde at times, and lende application vnto vs for their matter and vſe, more then others. Of all the fowles of the ayre, I meane the Prophetes of the LORDE, flying from heauen vvith the vvinges of divine inſpiration, I haue choſen the Doue, (for ſo the name of Ionah importeth, and Ierome ſo rendereth it to Paulinus) to bee the ſubiect of my labour and travell vndertaken amongſt you; vvho vnder the type of his ſhipwracke and eſcape, figuring the paſſion and reſurrection of the ſonne of GOD, and comming from the ſea of Tharſis, as that Doue of Noahs Arke came from the vvaters of the flowde, vvith an olive branch in his lippes in ſigne of peace, preacheth to Niniveh, to the Gentiles, to the vvhole vvorlde, the vndeſerued goodneſſe of GOD towardes repentant ſinners. For if you vvill knowe in briefe, vvhat the argument of this Prophet is, it is abridged in that ſentence of the Pſalme, *The LORDE is merciſull and gracious, of longe ſuffering, and of greate goodneſſe*: Hee is merciſull, in the firſt parte of the propheey, to the Mariners; gracious, in the ſeconde, to Ionas; long ſuffering, in the thirde, to the Ninivites; and of great goodneſſe, in the fourth, in pleading the rightfulneſſe of his mercie, and yeelding a reaſon of his facte to him vvhich had no reaſon to demaunde it. So from the foure chapters of Ionas, as from the foure vvindes, is ſent

Seneca.

Gregor. prolegom. in moral.

Gregor. in moral.

Hieron.

The argumẽt of the prophecie. Pſal. 145.

a comfortable breath and gale of moſt aboundant mercies. And as the foure ſtreames in paradiſe flowing from one heade, vvere the ſame vvater in foure diviſions; ſo the foure chapters or ſections of this treatiſe are but quadruple mercie, or mercie in foure partes. And ſo much the rather to bee harkened vnto, as an action of mercie is more gratefull vnto vs, then the contemplation; the vſe, then the knowledge; the example then the promiſe: and it is ſweeter to our taſte beeing experienced by proofe, then vvhen it is but taught and diſcourſed. You heare the principall matter of the prophecie. But if you vvoulde knowe beſides vvhat riches it offereth vnto you, it is a ſpiritual librarie, as Caſſiodore noted of the Pſalmes, of moſt kindes of doctrine fit for meditation; or as Iſidore ſpake of the Lordes prayer and the Creede, the vvhole breadth of ſcripture may hither bee reduced. Here you haue Geneſis in the ſodaine and miraculous creation of a gourd, Moſes and the law in denuntiation of iudgement, Chronicle in the relation of an hiſtory, Prophecie in prefiguring the reſurrection of Chriſt, Pſalmodie in the ſong that Ionas compoſed, and finally Goſpell in the remiſſion of ſin mightily & effectually demonſtrated.

Omnia latitudo ſcripturarum.

The duties of princes, paſtors, people, all eſtates; the nature of feare, force of praier, wages of diſobedience, fruit of repentance, are herein compriſed. And as the finers of ſilver and gold make vſe not only of the wedge, but even of the ſmalleſt foile or raies that their mettall caſteth: ſo in this litle manuell which I haue in hand, beſides the plenty and ſtore of the deeper matters, there is not the leaſt iote and title therein, but may miniſter grace to attentiue hearers.

Non tantùm auri maſſas tollunt, verùm & bracteolas parvas. Chryſ. hom. 1 ad pop. Antio.

The ſubſtance of the chapter preſently to be handled and examined, ſpendeth it ſelfe about two perſons, Ionas and the Mariners. In the one opening his commiſſion, tranſgreſſion, apprehenſion, execution; in the other their feare and conſequent behaviour, which I leaue to their order. The words already propoſed, offer vnto vs theſe particulars to be diſcuſſed.

Chap. 1.

Præco mittitur, miſſus contemnit, contemnens fugit, fugiēs dormit, &c. Iſidor. li. de patrib. vet. teſtamen.

The text.

1 Firſt a warrant, chardge or commiſſion, *The worde of the Lorde alſo came.*

2 Secondly the perſon chardged, *to Ionas the ſonne of Amittaie.*

3 Thirdly the matter or contents of his commiſſion, *Ariſe and goe to Niniveh that great citie.*

In the commiſſion I referre you to theſe fewe and ſhorte collections.

And 1 The particle of connexion *and* or *alſo*; either it ioyneth Ionas

Ionas with other prophets, or Niniveh with other countries, or the buſineſſe here related with other affaires incident to thoſe times. It ſeemeth to beginne a booke without beginning, and rather to continue a courſe of ſome precedent dealing: but ſoothly it implieth vnto vs, that he who is *a* and *o* in himſelfe, is alſo firſt and laſt to his Church, the author and finiſher of his good workes; who as he ſent his word to other prophets, ſo alſo to Ionas; and as for Iſraell, ſo alſo for Niniveh; and as he furniſhed that age of the world with other memorable occurrences, ſo with this alſo amongſt the reſt, that Ionas was ſent to Niniveh, and that thus it fell out.

2 The nature of the commiſſion; It is *verbum, a verde*; that is, a purpoſe, decree, determination, edict, adviſed, pronounced, ratified, and not to be fruſtrated; according to the ſentence of the Pſalme, *Thy word O Lord endureth for ever in heauen.* The word. Pſal. 119.

3 The author is the *Lorde*, the Ocean that filled all theſe earthlie ſprings; who ſpake *by the mouth of all the prophets which haue beene ſince the world beganne.* Of the Lord. Luke 1.

4 The direction of ſuggeſtion thereof. *It came*: that is, it was not a phantaſie or invention of Ionas, but he had his motion and inſpiration thereunto. Came.

The firſt ſheweth the continuance of Gods graces in his Church, how everlaſting they are, and *without repentaunce*, in that he ſendeth *line vpon line vnto it*, and prophets after prophets, *(for doe the prophets liue for ever?)* and ſpreadeth his ſaving health from the Eaſt to the Weſt, and leaueth no generation of man empty and bare of profitable examples. Zach. 1.

The ſecond ſheweth the ſtability of his ordinances. For with God neither doth his worde diſagree frō his intention, becauſe he is truth; nor his deed from his word, becauſe he is power: hath *he ſpoken and ſhal he not performe it?* *Nec verbum ab intentione quia veritas, nec factum à verbo quia virtus eſt. Bern. homil. 4 ſuper Miſſus eſt.*

The third ſheweth the maieſty and credite of the prophecies. *For no prophecie of old time came by the will of man, but holy men of God ſpake as they were moued by the holy Ghoſt.* 2. Pet. 1.

The fourth declareth his ordinarie and neceſſarie courſe in diſcloſing his wil, which is too excellent a knowledge for fleſh and bloud to attaine vnto, without his revelation: for who *hath knowne the minde of the Lord, or who hath beene his counſellour at any time?* Rom. 11.

The commiſſion in generall is moſt requiſite to be weighed, that we may diſcerne the Prieſts of the ſanctuary from Ieroboams Prieſts, of whom we read, that *whoſoeuer would, might conſecrate himſelfe*: lawful 1. The commiſſion. 1. King. 13.

embaſſadours from erraticall and wandering meſſengers, ſuch as run when none hath ſent them; *ſtarres in the right hand of Chriſt*, fixed in their ſtations, from planets and planers of an vncertaine motion; ſhepheardes from hirelings, and theeues that ſteale in by the win-
Revel. 2. dow; prophets from intruders, (for *euen the woman Ieſabell calleth her ſelfe a propheteſſe*;) ſeers from ſeducers, enforced to confeſſe from a guilty conſcience, as their fore-rūner ſometime did, of whom Zacha-
Zach. 13. ry maketh mention, *I am no prophet, I am an husbandman*; Aaron from Abiram: Simon Peter from Simon Magus; Paule a Doctor of the Gentiles, from Saul a perſecutour of the Chriſtians; Cephas frō Caiaphas; Iude from Iudas; Chriſt from Antichriſt; Apoſtles from Apoſtataes, backſliders, revolters, who though they *beare the name of Apo-*
Revel. 2. *ſtles, are found liers*; and finally, faithful diſpenſers from marchandiſers of the word of God, and purloiners of his myſteries. Who ever intruded himſelfe, with impunity, and without dangerous arrogancy, into this function? The proceeding of God in this caſe is excellently ſet
Rom. 10. downe in the Epiſt. to the Rom. wherein, as the throne of Salomon was mounted vnto by ſix ſtaires; ſo the perfection and conſummation of man ariſeth by ſix degrees. The higheſt and happieſt ſtaire is this: *He that ſhall call vpon the name of the Lord, ſhall be ſaued. But how ſhall they call vpon him, on whom they haue not beleeued? Or how ſhall they beleeue on him, of whom they haue not heard? Or howe ſhall they heare without a preacher? Or how ſhall they preach except they be ſent?*

A ſingular and compendious gradation. Wherein you haue, 1. ſending, 2. preaching, 3. hearing, 4. beleeving, 5. invocating, 6. ſaving.
Heb. 5. *For no man taketh this honour vnto him, but he that is called of God, as was Aaron.* The Apoſtles rule is vniverſall, and exempteth not the lawgiver himſelfe. For *Chriſt tooke not this honour to himſelfe, to bee made the high Prieſt, but he that ſaid vnto him, Thou art my ſon, this day haue I begotte thee, gaue it him.* The 1. queſtiō that God moveth touching this mi-
Eſai. 6. niſtration is, *Whom ſhall I ſend? and who ſhall goe for vs?* The Devill coulde eaſily eſpie the want of commiſſion in the ſons of Sceva, when they
Act. 19. adiured him by the name of Ieſus whō Paul preached: *Ieſus I acknowledge, and Paul I know; but who are yee?* Your warrant is not good, your counterfet charmes are not ſtrong enough to remoove me. There are no chaines of autority, no links of yron, to binde the nobles and princes of the earth, & to reſtraine Divels, but in thoſe tongues which God hath armed from aboue, and enabled to his ſervice.

1. King. 22. What was the reaſon that Michaiah was ſo confident with Ahab king of Iſraell, and Zidkiiah the kings prophet, or rather his paraſite,

who

who taunted him with contumely, and ſmote him on the face, that yet notwithſtanding hee neither ſpared the prophet, nor diſſembled with the king, his finall doome? Only this: he had his commiſſion ſealed from the Lord, Zidkiiah had none. What other reaſon made Eliſha, a worme of the earth (in compariſon,) ſo plaine with Iehoram? *What haue I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother, &c.* 2 King. 3 ſee his further proteſtation. Had he nothing to doe with the king, when the king had ſo much to doe with him? did hee not feare the wrath of the Lyon, who could haue ſaid to the baſeſt miniſter that ate the ſalte of his courte, take his head from his ſhoulders, and hee would haue taken it? But his commiſſion was his brazen wall to ſecure him: and that Iehoſhaphat the King of Iuda witneſſed, ſaying, *The word of the Lord is with him.*

This is the fortres and rocke that Ieremy ſtādeth vpon before the preiſts, prophets, and people of Iuda; If *ye put me to death, ye ſhall bring innocent blond vpon your ſelues; for of a truth the Lord hath ſent me vnto you to ſpeake all theſe words in your eares.* Yea *the princes and people* vpon that ground made his apologie. *This man is not worthy to die, for he hath ſpoken vnto vs in the name of the Lord our God.* To ſpare my paines in examples; fearfull are the woes, and not milder then wormewoode, and the water of gall, (for vnder theſe tearmes I find them ſhadowed, & but ſhadowed by the prophets) which he denounceth in the courſe of that prophecie againſt falſe prophets, that ſpake the *viſions of their owne harts, and ſaid, The Lord ſaid thus and thus: that were not ſent, yet ran; were not ſpoken vnto, yet prophecied; that cryed I haue dreamed, I haue dreamed*, when they were but dreames indeede. They are giuen to vnderſtand, that their *ſweete tongues* will bring them a ſowre recōpence, and that the *Lord will come againſt them, for their lies, flatteries, chaffe, ſtealth of his word*, (as they are tearmed) and other ſuch impieties. Their cuppe is tempered by Ezechiel with no leſſe bitterneſſe, for followyng *their owne ſpirites, playing the foxes, ſeeing of vanity, diuining of lies, building and danbing vp walles with vntempered morter.* The heade and foote of their curſe are both full of vnhappineſſe. Their firſt entertainment is a woe, *Va prophetis*: and their farewell an *Anathema*, a curſed excommunication; *They ſhall not be accounted in the aſſemble of my people, neyther ſhall they be writte in the writing of the houſe of Iſraell.* To ende this pointe? let their commiſſion bee well ſcanned that come from the Seminaries of Rome and Rhemes, to ſowe ſeedes in this fielde of ours, whether, as Ionas had a *worde* for Niniveh, ſo theſe for Englande and o-

Ier. 26.

Ier. 23.

Ezech 13.

ther nations, yea or no? whether from the Lord (for that they pre-
Iudg. 3. tend, as Ehud did to Eglon,) or from Balaak of Rome, who hath hi-
red them to curse the people of God? vvhether to cry openly against
sinne, or to lay their mouthes in the dust, and to murmure rebelli-
on? whether of zeale to the God of the Hebrewes, or to the great
idoll of the Romanes, as they to the great Diana of the Epheſi-
Actes 19. ans, to *continue their crafte*, as Demetrius there did, *and leſt their*
ſtate ſhould be ſubuerted? whether to come like prophets vvith
Zeph. 1. their open faces, or in diſguiſed attire, *ſtrange apparrell* (in regarde
of their profeſſion) *a rough garment to deceaue with*, as the falſe pro-
Zach. 13. phet in Zachary? whether their ſweete tongues haue not the ve-
nime of Aſpes vnder them, and in their colourable and plauſible
notes of *peace, peace*, there bee any peace, either to the vveale
publike, amidſt their nefarious and bloudie conſpiracies, or to the
priuate conſcience of any man; in his reconciliation of their vnre-
conciled church, formall and conterfeite abſolution of ſinnes,
hearing, or rather ſeeing hiſtrionicall maſſes, viſitinge the ſhrines
and reliques of the deade, numbering of Pater noſters, inuocati-
on of ſaintes, adoration of images, and a thouſand ſuch forgeries?
whether they build vp the vvall of GOD S houſe with the well
tempered morter of his written ordinances, or daube vp the
vvalles of their Antichriſtian ſynagogue vvith the vntempered
morter of vnvvritten traditions? vvhether they come *Embaſ-*
ſadours from GOD, and in ſteede of Chriſt, ſeeke a reconciliation be-
tweene GOD and vs, and not rather to ſet the marke of the
beaſte in our foreheades, to make vs their Proſelytes, and the
children of errour as deepelye as themſelues? If this bee the
vvoorde they bringe, a diſpenſation from a forreigne povver,
to reſiſt the povvers that GOD hath ordeined, and in ſteede of plan-
ting faith and allegiance, to ſovve ſedition, and not to con-
vert our countrey to the trueth, but to ſubvert the pollycie and
ſtate heereof, to poiſon our ſoules, and to digge graues for
our bodies againſt their expected day, to invade the Domi-
nions, alienate the crovvnes, aſſaulte the liues of lavvfull and
naturall princes, to blovve the trumpet of Sheba in our lande,
2. Sam. 20. *yee haue no part in David, nor inheritance in the ſonne of Iſhai*, no
parte in Elizabeth, nor inheritance in the daughter of Kinge
Henrye, everye man to your tentes O Englande: let them
Deut. 18. reape the vvages of falſe Prophets even to the death, as the
lavve hath deſigned; and let that eye want ſight that pittieth

them

them, and that heart bee deſtitute of comfortes, that crieth at their downefall, Alas for thoſe men. Their bloudie and peremptory practiſes call for greater torture then they vſually endure, and deſerue, that their fleſh ſhould be grated, and their bones rent a ſunder with ſawes, and harrowes of yron, (as Rabbah was dealt with) for their traiterous and vnnaturall ſtratagems. 2. Sam. 12. I know they iuſtifie their cauſe and calling, as if innocency it ſelfe came to the barre to pleade her vprightneſſe: and they are willing to make the worlde beleeue, that they come amongſt their owvne people and nation, not *one-lie lambes amongſt vvolues*, but lambes of the meekeſt ſpirite, amongſt vvolues of the fierceſt diſpoſition, vvhoſe delighte is in bloudſheade; making vs odious, for more then Scythian cruelty, as farre as our names are hearde of, and ſtretching the ioyntes of our Engliſh perſecutions, vppon the racke of exceſſiue ſpeech, more then ever they felte in the ioyntes of their owne bodies. They remember not the meane-while hovve much more iuſtlye they fill the mouthes of men vvith argumentes againſt themſelues, for rayſinge a farre ſorer perſecution then they haue cauſe to complaine of. They perſecute the libertie of of the Goſpell amongſt vs, aud labour to bringe it into bondes againe: they perſecute our peace and tranquillitie, which by a preſcription of manye yeares wee beginne to challendge for our ovvne: they perſecute the VVOMAN with the crowne vppon her head, whom they haue wiſhed and watched to deſtroy, and longe agoe had they vndonne her life, but that a cunninge hande aboue hath *bounde it vp in the bonndell of life*, and encloſed it in a maze of his mercies paſt their finding out: vvhome becauſe they coulde not reach vvith their hande of miſcheife, they haue ſoughte to overtake with *floudes of vvater*, floudes of excommunications, floudes of inteſtine rebellions, forreigne inuaſions, practiſed conſpiracies, imprinted defamatory libels, that one way or other they might doe her harme. Reuel. 12. So longe as there ſhall bee a Chronicler in the vvorlde to vvrite the legende of the French Iacobin, I ſhall ever haue in ielouſie the comminge of theſe emiſſaries and ſpies from their vnholie fraternities into Princes courtes. They perſecute the infante in his mothers bellie, and the childe yet vnborne, vvhome they ſeeke to diſpoſſeſſe of their Fathers and Grand fathers auncient inheritaunces: hovve gladlye vvoulde they ſee an vniuerſall alteration of thinges?

Iſraell

Israell cast out, and the Iebusite brought in; crying in our houses, complayning in our streetes, leading into captiuitie throughout all quarters, themselues as it were the handes and members of this body, and yet playing the first vnnaturall part, and studying to cut the throate of it. Now what comparison is there betwixt quenching a sparkle of vvild fire, here and there flying vp and downe to burne our country, and quenching *the light of Israell*? betwixt the incision of a veine, now and then to let out rancke bloud, and choaking the *breath of Israell*? betwixt destroying one and one at times, and destroying that vnitie wherein the whole consisteth? for such is our persecution, and such are theirs.

2. The person charged.

The person to whome the cōmission was directed, is *Ionas the son of Amittai*: wherin you haue 1. his name, *Ionas*, 2. his parentage, the *son of Amittai*. 3. you may adde his countrie frō the 9. v. *An Hebrew*. 4. his dwelling place from the 2. Kings, *Gath Hepher* (for there was another Gath of the Philistines.) 5. the time of his life & prophecy, from the same booke, Vnder the reigne of Ieroboam the second, or not far of. 6. the tribe whereof he was, namely a Zabulonite; for that Gath appertaineth to the tribe of Zabulon: you haue as much of the person as is needfull to be knowen. The opinon of the Hebrewes is, and some of our Christian expositours following their steps affirme, that Ionas was sonne to the widdow of Sarepta, and that he is called the sonne of Amittai, not from a proper Person, his father that begat him, but from an event that happened. For after Elias had restored him to life, the mother brake forth in this speech; *Nowe I perceiue that thou art the man of God, and that the word of the Lord in thy mouth is true*. Therehence, they say, he was named the son of Amittai; that is; the sonne of truth, by reason of that miracle truely accomplished. Surely the word of the Lord that gaue a commission to Ionas to goe to Niniveh, giueth no commission to vs to goe to such forreine and vnproper interpretations. So long as we heare it but in our owne country, (as the Queene of the South spake,) of those that are flesh and bloud like our selues, and interpreters perhaps, not so much of the counsels of God, as their owne coniectures, we are at liberty to refuse them: where we heare it from the mouth of Salomon, or Ionas, or one that is more then they both, wee are ready to giue credit. Our boundes are set which wee must not passe; wee may not *turne to the right hande, nor to the lefte*, and neither *adde* nor *diminish*, nor alter anything of Gods testimonies. It is a zealous contention that God maketh in Ieremy, *They shall know whose word shall stande, mine or theirs*,

2 King. 14.

1 King. 17.

Ier. 44.

Who

Who *hath instructed the spirite of the Lorde? or was his counseller? or hath taughte him?* Shall we correct, or rather corrupt, falsifie and deprave the wisedome of God in speaking, vvho is farre wiser then men, vvho made the mouth and the tongue, openeth the lips, & instilleth grace and knowledge into them? Let it suffice vs, that the spirit of truth, and the very finger of God, in setting downe his minde, hath eased vs of these fruitles and godlesse troubles; and expressed this Prophet to bee *an Hebrewe*, not a Gentile; his dwelling place to be *Gath Hepher*, in the possessions of Zabulon, not *Sarepta a Citie of Sidon*. And as it is the manner of the scripture, vvhere the Prophets are named, there to reckon withall the names of their fathers, as Esay the sonne of Amos, Ieremy of Hilkiah, Ezechiell of Buzi, &c. so there is no likelihood to the contrary, but the father of Ionas is meant, vvhen he is called the sonne of Amittai. But it is the manner of some *to languish about wordes*, and in seeking deepely after nothing, to loose not onely their time, travell, and thankes, but their wits also. Such hath beene the sickenesse of all the Allegoristes, for the most part, both of the former and later times, (I excepte not Origen their prince, and originall patrone;) vvho not contenting themselues vvith the literall and genuine sense of the scripture, but making some mysterie of the plainest history that ever was delivered, and darkening the evident purpose of the holy Ghost vvith the busie fansies of their owne heades, as if one should cast cloudes and smoke vpon the sunbeames, haue left the scripture in many places no more like it selfe, then *Michals image in the bed vpon a pillowe of goates haire*, vvas like David. How forwarde haue our schoole-men beene in this ranckenesse of wit? how haue they doted, and even died vpon superfluous questions? hovv haue they defaced the precious worde of God, finer thē the gold of Ophir, with the drosse of their owne inventions? setting a pearle aboue value in lead, & burying the richest treasure that the world knoweth, in their affected obscurities. For, not to speake of their changing the stile of the holy Ghost, into such barbarous & desert terms, as that if the Apostles now liued, (as Erasmus noteth) they must speake with another spirit, and in another language to encounter them; how many knots haue they made in divinitie (subtilties vvithout the circle and compasse of the worlde, and such as Chrysippus neuer thought vpon) to as little purpose, as if they had throwne dust into the aire, or hunted their shadowes? they had done more service to the Church of God, if they had laid their handes (a great number of them) vpon their mouthes, and kept silence. Rupertus Gallus

Esai. 40.

Luke 4.

excellent indeed

1. Sam. 19.

In Moriæ encomio.

Subtilitates plusquam Chrysippeæ & ultramundanę. Id.

Gallus likeneth them to one that carrieth manchet at his backe, and feedeth vpon flint ſtones. For theſe reiecting the bread of life, the ſimple word of God, & the power thereof, macerate & ſtarue themſelues with frivolous ſophiſtications.

Loc. Theol. 12.5. One of their queſtions (for a taſte) or rather (as Melchior Cane tearmeth them) their monſters and chimers, is, vvhether an aſſe may drinke Baptiſme? It is not vnlike another in that kinde, vvhether a mouſe may eate the bodie of the Lorde? More tolerable a greate deale were the queſtions which Albutius the mooter propoſed in a controverſie; why, if a cup fell downe, it brake; if a ſponge, it brake not? Ceſtius as ſcornefully cenſured him, To morrow he wil declame, why thruſhes flie, and gourdes flie not? Theſe are the miſtes of Gods iudgement vpon the heartes of ſuch men, who hauing Manna from heauen, preferre acornes before it; and leaue the breade in their fathers houſe, to eate the huskes of beanes; and cannot be ſatisfied with *the pure and vndefiled word of God, converting their ſoules*, but being *called out of darkeneſſe into a marveilous light*, they call themſelues out of light into a marveilous darkeneſſe againe. VVhat is this but to *feele for a wall at noone day*, as Iob ſpeaketh? that is, when the cleareſt light of the goſpell of Chriſt ſhineth in the greateſt brightneſſe and perfection thereof, to wrap it vp in the darknes of ſuch diſputations as bring no profit. You ſee the occaſion of my ſpeech; the indiſcretion and abuſe of thoſe men, who take the ſcriptures as ir were by the necke, and writhe them from the aime and intention of the holy Ghoſt.

Iob. 5.

2. The matter of the commiſſiō. Ier. 1. The ſubſtance of the commiſſion followeth. *Ariſe, and goe to Niniveh, that great citie, &c.* Every word in the charge is weighty and important.

1 *Ariſe.* In effect, the ſame commaundement which was giuen to Ieremy, *Truſſe vp thy loines, ariſe, and ſpeake to them*; the ſame which to Ezechiel, *Sonne of man, ſtand vpon thy feete*, that is, ſet thy ſelfe in a readines for a chargeable ſervice; ſit not in thy chaire, lie not vpon thy couch, ſay not to thy ſoule, *take thine eaſe*; *Ariſe.* It craueth the preparation and forwardnes not onely of the body, but alſo of the minde and ſpirit of Ionas.

Ezech. 2.

2 *Goe.* When thou art vp, keepe not thy tabernacle, ſtande not in the market place, nor in the gates of Ieruſalem, nor in the courtes of the Lords houſe, but girde vp thy reines, put thy ſandales about thy feete, take thy ſtaffe in thine hand, thou haſt a iourney and voiadge to be vndertaken; *Goe.*

3 *To Niniveh.* Not to thine owne country where thou waſt borne

and

and bredde, and art familiarly acquainted, linked with thy kindred and friendes, and haſt often propheried: but to a forreigne nation, whoſe language will be ridles vnto thee; to the children of Aſſur, the rod and ſcourge of Iſraell; *Go to Niniveh.*

4 *To Niniveh a citie &c.* No hamlet nor private village, but a place of frequencie and concourſe, prowde of her walles and bulvvarkes, plentifully flowing with wealth, her people multiplied as the ſandes of the river; and the more populous it is, the more to be feared and ſuſpected, if thy meſſage pleaſe them not. The firſt that ever builte Gen.4. a citie, vvas Cain; and it is noted by ſome Divines, that his purpoſe therein was to inviron himſelfe with humane ſtrength, the better to avoide the curſe of God.

5 *A greate citie.* Large and ſpacious, *which had multiplied her marchantes above the ſtarres of heaven, and her princes as graſſe-hoppers*; the Nah.3. Emperours courte, the golden heade of the picture, the ladie of the earth, the ſeate of the monarch, the mother city and head of the whole land.

6 *Cry*, VVhen thou art come to Niniveh, keepe not ſilence, ſmoother not the fire vvithin thy bones, make not thy heade a fountaine of teares to vweepe in ſecret for the ſinnes of that nation, vvrite not the burden in tables, vvhiſper not in their eares, neither ſpeake in thy vſuall and accuſtomed ſtrength of ſpeech, but *Cry*; lift vp thy voice like a trumpet, charme the deafeſt adder in Niniveh, let thy voice be heard in their ſtreetes, and thy ſound vpon the tops of their houſes.

7 *Againſt it.* Thou mighteſt haue thought it ſufficient to haue cried vvithin the citie of Niniveh, it woulde haue drawne the vvonder of the people vpon thee, to haue ſeene a matter ſo inſolent and ſeldome vſed: But thou muſt cry *againſt it*, even denounce my vengance, and preach fire and brimſtone vpon their heades if they repent not.

8 *For their wickedneſſe &c.* But the reaſon ſhal be handled in the proper place thereof.

For brevities ſake, I will reduce the whole vnto three heads.

1 The place which the prophet is ſent vnto. *Ariſe and goe to Niniveh.*

2 What he is to doe in Niniveh. *Cry againſt it.*

3 For vvhat cauſe. *For their vvickedneſſe is come vp before mee.*

Theſe two former words differing ſomwhat in degree, the one calling Ariſe & go.

vp

vp Ionas, as it were from sleepe, *Arise*; the other setting him forward in his waie, *Goe*; and the one happily belonging to the inwarde, the other to the outward man; as they import a dulnes and securitie in vs, without Gods instigation and furtherance: so they require a forwardnes and sedulity of everie seruant hee hath, in his several calling.

Iob.7. *Our life is a warfare vpon the earth*, saith Iob, the condition vvhereof is still to be exercised. Iacob the patriarch, after his long experience

Gen. 47. of an hundred and thirty wearisome winters, *called it a pilgrimage of fewe and evill daies*;

Wisd.15. therefore no rest to be taken in it. They that account it *a pastime*, shewe that their heart is ashes, and their hope more vile then the earth we walke vpon. *We must awake from sleepe, and stand vp from the dead*, (for idlenes is a very graue vnto vs) that *Christ may giue vs light*: wee are called into a vineyarde, some one or other vocation of life (and christianity the vniversall vineyarde common to vs all,) shall we stande to see and to be seene, as in a market place, and

Mar.20. doe nothing? Are wee now to learne, that the *penny* of eternal blisse is reserued for workemen? and the difference betweene the hiring

Vulgo dictũ: precio ac pecuniis datis, brachia effracta sunt. of God and the divell is, that God requireth the labour before hee payeth the wages; the divell paieth the wages before hand, that so he may dul our edge vnto labour, and nurse vs in idlenesse, for paines to come? VVhen we heare the messengers of God returne with these

Zach.1. vnwelcome tidings vnto him, *wee have gone through the whole world, and beholde, it sitteth still, and is at rest*, can wee be ignorant what echo re-

1.Thes.5. soundes vnto it? for *when they shall saie, peace and safetie, then shall come vpon them sodaine destruction, as travell vpon a woman with childe; and they shall not escape*. Haue we not red, that idlenesse and security was one of the the sinnes that overthrew Sodome and her daughters? that although themselues slept and snorted in pleasure, yet their damnation slept not? And what els is an idle man, but a cittie without defence? which when the enemie of the soule hath destroyed, hee saith,

Ezech.38. as that other enemy in Ezechiell, *I will goe vp to the land that hath no walled towers, I will goe to them that are at rest, and dwell in safetie, which dwell all without walles, and have neither barres nor gates*.

Eccle.33. *The fodder, the whip, and the burthen belong to the asse; meate, correction, and worke vnto thy servant: Send him to labour that hee grow not idle, for idlenes bringeth much evill*; it is the counsell of the sonne of Syrach: happy is that man that ordereth his servant according to that counsaile; I meane, that saith vnto his flesh, arise, and it ariseth; goe, and it goeth; as the Centurion in the gospel said to his souldiour, *doe this, and he didit*.

Augustus the Emperour hearing that a gentleman of Rome, not-

with-

withſtanding a great burthen of debt vvherewith he was oppreſſed, ſlept quietly, and tooke his eaſe, deſired to buy the pallet that hee lodged vpon; his ſeruants marueiling therat, hee gaue them this anſwere; that it ſeemed vnto him ſome wonderfull bed, and worth the buying, whereon a man could ſleepe, that was ſo deepely indebted. Surely if we conſider with our ſelues the duety and debt vvee owe to God and man, to our country, to our family, to whome borne, to ſtrangers; that is, both to Iſraell, and to Niniveh, and moſt eſpecially to thoſe of the houſhould of faith; that as it was the lawe of God before the law, that we *ſhould eate our bread in the ſweat of our face*; ſo it is the lawe of the goſpell alſo, that *hee that laboureth not, ſhould not eate*; that the bleſſed ſonne of God ate his bread, not onely in the ſweate, but in the bloud of his browes; rather he ate not, but it was his *meate to doe his fathers will, and to finiſh his worke*; that even in the ſtate of innocency, *Adam was put into the garden to dreſſe it*; that albeit all labourers are not choſen, yet none are choſen but labourers; that the figge tree was blaſted by the breath of Gods owne lippes with an everlaſting curſe, *becauſe it bare but leaues*; and the *axe* of heauy diſpleaſure *is laide vnto the roote of every tree* that is barren of good fruites; and if it be once dead in naturall vegetation, it ſhall bee *twiſe deade* in ſpirituall malediction, and *pluckt vp by the roote*: It would make vs vow vvith our ſelues, *I will not ſuffer mine eie-liddes to ſlumber, nor the temples of mine head to take any reſt*, vntill I haue finiſhed that charge whereunto I am appointed. Iacobs apologie to Laban, may be a mirrour to vs all, not to neglect our accountes to a higher maiſter then ever Laban was: *Theſe twentie yeares haue I beene in thy houſe; I was in the daie conſumed with heate, and with froſt in the night, and the ſleepe departed from mine eies*. So induſtrious was Iacob, to diſcharge the duties of his place, and carefull to make his reckoning ſtraight with his maiſter vpon the earth. But I ſpeake of an heauier reckoning, to an heauier Lord, that will aske an account of *everie idle worde*, much more of an *idle habite*: and therefore let them foreſee that eate, and that froſt to come, thoſe reſtleſſe eies, the hire of their forepaſſed drowſineſſe, for daies, for nights, for everlaſting generations, that are ever framing an excuſe, It is either hotte or cold that I cannot worke; *there is a Lyon in the ſtreete, or a Beare in the way*, that I dare not goe forth; that being called to an office, and hauing their taskes laide forth vnto them, ſay not with Samuell at the call of the Lorde, *Speake Lord, thy ſeruant heareth*; but in a ſtubborne and perverſe veine, ſpeake and command Lord, and appoint my order, vvherein I ſhall walke,

Gen. 3. 2. Theſ. 3. Ioh. 4. Gen. 2. Gen. 32. Prou. 26. 1. Sam. 3.

but

but I neither heare thy voice, neither ſhall my heart goe after thy commaundements. I paſſed by the *field of the ſloathfull*, ſaith Salomon, *and by the vineyard of the man deſtitute of vnderſtanding, and loe it was all growen over with thornes, and nettles had covered the face thereof.* Peruſe the reſt of that ſcripture. The wiſe king *beheld, and conſidered it well, and receiued inſtruction by it, that a litle ſleepe brought in a great deale of poverty, and a little ſlumber, a greate deale of neceſſity.* And ſurely as the field of the ſlouthfull is covered with nettles & thornes, ſo ſhall his bodie be overgrowen vvith infirmities, his minde vvith vices, his conſcience ſhall want a good teſtimony to it ſelfe, and his ſoule ſhall be emptie of that hope hereafter which might haue reioiced it. I end this point.

Prov. 24

Ionas his *ariſe and goe to Niniveh*, giueth warning vnto vs all: for we haue all a Niniueh to go vnto. Magiſtrates, ariſe and go to the gate, to execute Gods iudgments; Miniſters, ariſe and goe to the goſpel, to do the workes of Evangeliſts; people, ariſe and go to your trades, to eate the labours of your handes; eye, to thy ſeeing, foote, to thy walkinge, Peter, to thy nettes, Paul, to thy tentes, Marchant, to thy ſhippes, Smith, to thy anvile, Potter, to thy wheele, women, to your whernes and ſpindles, let not candle goe out, that your workes may praiſe you in the gates. Your vocations of life are Gods ſanctions; he ordeined them to mankinde, he bleſſeth them preſently, at his audite, he will crowne them; if, when he calleth for an account of your forepaſſed ſtewardſhips, you be able to ſay in the vprightnes of your ſoule, *I haue runne my race*; and as the Maiſter of the houſe aſsigned me, ſo by his grace and aſſiſtance, I haue fulfilled my office.

To Niniveh.

But why to Niniveh? Niniveh of the Gentiles, vncircumciſed Niniveh, Niniveh of the Aſſyrians, imperious, inſolent, intolerable Niniveh, Niniveh ſwollen with pride, and her eies ſtanding out of her head with fatneſſe, Niniveh ſetled vpon her lees not leſſe then a thouſand three hundred yeares, Niniveh infamous for idolatrie with Niſroch her abbomination, Niniveh with idlenes ſo vnnaturallie effeminated, and her ioyntes diſſolued vnder Sardanapalus, as ſome conceiue their 38. Monarch, vvho ſate and ſpanne among ſt women; that as it was the wonder and by-word of the earth, ſo the heavens aboue could not but abhorre it.

Gualter in Jon.

2. King. 19.

Ar. Mont.

1. Reaſon.

Foure reaſons are alleadged, why Ionas was ſent to Niniveh. Firſt God will not ſmite a cittie or towne without vvarning; according to the rule of his owne lawe, *that no cittie bee deſtroyed, before peace*

hath

hath beene offered vnto it. The woman of Abell in her wisedome obiected this law vnto Ioab, when he had cast vp a moũte against Abell, where shee dwelt, *They spake in olde time and said, They should aske of Abell, and thus haue they cõtinued*: that is, first they should call a parle and open their greifes, before they vsed hostility against it. The sword of the Lord assuredly is ever drawne and burnished, his bow bent, his arrowes prepared, his instruments of of death made ready, his cuppe mingled; yet he seldome powreth downe his plagues, but there is a showre of mercie before them, to make his people take heede. *Pax domui huic*, peace be vnto this house, vvas sounded to everie doore vvhere the Apostles entered; but if that house vvere not vvorthy of peace and benediction, it returned backe vnto them. Vertues vvere wrought in Chorazin, and Bethsaida, before the woe tooke holde vpon them. Noah was sent to the olde vvorld, Lot to Sodom, Moses and Aaron to the Egyptians, Prophets from time to time to the children of Israell, Iohn Baptist and Christ and the Apostles, togither vvith signes in the host of heauen, and tokens in the elementes, to Ierusalem, before it was destroied. Chrysostome vpon the first to Timothie, giueth the reason hereof; that *God by threatning plagues, sheweth vs howe to auoide plagues, and feareth vs with hell before hande, that we may learne to eschew it*. And it was his vsuall speech (as hee there confesseth) that the *commination of hell fire doth no lesse commende the prouidence of God towardes man, then the promise of his kingdome*: the terrour of the one, and sweetenesse of the other, vvorking togither like oile and wine, to make man vvise to his saluation. Niniveh had not stood a longer time, if Ionas had not said before, *Niniveh shal be ouerthrowne. The message of their ouerthrow ouerthrew the message: the prophecie fell, and the citie fell not, because her fall was prophecied. O new and admirable thing!* saith he in an homily to the people of Antioch: *The denunciation of death hath brought forth life, the scenes of the destruction hath made a vulitie in the sentence, &c. It was a snare, it became their fortresse; it was their gulfe, it became their tower of defence; they heard that their houses should fall, and they forsoke not their houses; but themselues, and their auncient wicked waies.*

Deut. 20. 2. Sam. 20. Luke. 10. Homil. 15. *Nisi gehenna intentata esset, omnes in gehennã laberemur. Non ergo minùs, quod semper dico, dei prouidẽtiam gehennæ commendat, quàm promissio regni.* Homil. 5. ad pop. Antioch.

2. Reason.

Secondly he sendeth him to Niniveh, to make the cõuersion thereof, as it were of his first fruits, a figure & type of the cõuersion of other the Gentiles; and to shew to *the people a far off* (far from the seat of Iudea, & farther frõ the couenant) that the daies drew on, wherein they should be called by *the names of sons & daughters*, though they vvere now strangers: And as *ten men* in Niniveh *tooke holde of the skirt of one*

Zach.8. Ionas an Hebrew, and said, *wee will goe with thee, for we now heare that God is with you*: so tenne and tenne millions of men, out of all languages, should ioine themselues to the Iewes in the worshippe of that Lord whom they adored. A glimpse of this overspreading light had now and then opened it selfe in some singular persons, aliens from the common wealth of Israel; as in Melchizedech king of Salé, Naaman the Sirian, Iob in the land of Vz, in Thamar, Rahab, and Ruth

Math.1. inserted into the pedegree of Christ: to shew, amongst other reasons, that as he came of the Gentiles, so for the gentiles to; and *that the waters of life* (as Zachary tearmeth them) *shoulde flowe from Ierusalem*, (farther then to the river of Tigris, vvhereon Niniveh stoode) *halfe of them towards the East sea, and halfe of them towardes the vttermost sea*, that both endes of the earth might bee watered therewith.

Zach.14.

3.Reason. Thirdly, he sendeth him to Niniveh, as he sent Ioseph into Egypt, to prouide a remedy against a mischeife nor farre of: Ioseph to prepare bread for his fathers house, in the famine; Ionas to prepare a place for the Lords exiles in the captiuity. This carefulnes of their vvel doing herein, appeareth vnto vs, in a charge giuen to Moab in

Esai.16. the prophesie of Esay; *Hide them that are chased out, bewray not him that is fled, let my banished dwell with thee, O Moab, be thou their covert from the face of the destroyer*. The time was to come when the sonnes of Iacob should go captiues into Assyria, righteous and vnrighteous, cleane and vncleane, those vvhome hee tendered as the apple of his owne eie, vvith their vngratefull and vngratious brethren: yet such was his prouident foresight tovvardes his litle remnante, grovvinge as thinne among the rest, as olive berries vpon the tree after the vintage, a berrie heere and there in the outmost boughes, that though they bare their parte of thraldome in a straunge lande, yet they should meete with some of milde and tractable spirites, whose hearts haue ben mollified before by the preaching of Ionas.

4.Reason. Lastlie, hee sendeth him to Niniveh, (vvhich I rather fasten vpon) to *prouoke his people* of the Ievves, *vvith those that were not a people*, to vpbraide their contempte, defie their frovvardenesse, and to shevve that his soule loatheth, abhorreth, abhominateth their incorrigible rebellions. Whom hee had girt to *himselfe, as a girdle to ones raines, and married in everlasting kindnesse; to vvhome hee had risen earlie and stretched out his hande all the daie long, and cryed* vpon them all, *Harken O Israell, and I vvill protest vn-*

to

to thee, Thou ſhalt bee my people, and I vvill bee thy God; vvhom hee had chidden, and not chidden, vvith ſo fatherlie a ſpirite, and ſuch obteſting proteſtations, that they ſeeme to bee angry without anger, *As I liue I vvoulde not your deathes; VVhy will yee die O houſe of Iſraell? VVilt thou not bee made cleane? VVhen ſhall it ones bee?* laſtlie, to vvhome hee had appealed, though men of vnequal iudgementes, yet not ſo farre from equalitie as to condemne his vvaies; *vvherein haue I grieved thee? teſtifie againſt mee*: theſe hee giueth to vnderſtande, that, at the preaching of one prophet, vvhen they had *precept vpon precept*; a ſtraunger amongſt ſtrangers, a man of an vnknowne tongue, the vvhole people of Niniveh, though heatheniſh and idolatrous, ſhoulde bee vvonne to repentaunce. *Ariſe Ionas, goe to Niniveh*: Sanctifie a people vnto me, vvhere I had no people, fetch mee ſonnes and daughters from farre, let the barren beare children, and let the married bee barren. I haue beene ſerved vvith the ſinnes of Iſraell a longe time, I am wearie of their backe-ſliding, let them hence forth lie and rotte in their iniquitie, *Goe* thou *to Niniveh*. Manie the like angrie and opprobrious compariſons, hath the mouth of the LORDE vttered with much indignitie in other places: in the eighteenth of Ieremie, *Aske nowe amongſt the heathen, vvho hath heard ſuch thinges? The Virgin of Iſraell hath done verie filthilie*. Strumpets and brothels had done but their kinde; but in the virgin of Iſraell vvho vvoulde haue thought it? In the firſt of Hoſea, *Goe, take thee a wife of fornication*: the meaning of the type is this; I vvill finde more faithfulneſſe in a lande inured to whoredomes, then one vvhich I tenderly loved, as mine owne wife. CHRIST in the goſpell iuſtifieth this collection againſt the evill and adulterous generation of that time; *The men of Niniveh ſhall riſe in iudgement vvith this generation and condemne it: For they repented at the preaching of Ionas, and beholde a greater then Ionas is heere*. Mat. 12. And in the ſame Euangeliſt, hee rateth them in parables, for deſpiſing the doctrine of Iohn, *Publicanes and harlottes, ſhall goe before you into the kingdome of GOD: For they beleeved him; and yee, thoughe yee ſawe it, vvere not mooved to repentaunce*. Mat. 21. The argument briefly thus ſtandeth: The people of Niniveh ſhall condemne the people of Iſraell: For they vvill repent at the preaching of one Ionas; the others repente not at the preaching of manie hundreds of Prophets.

It is a curſe of all curſes, the very bottome of the viall, and dregs Concluſio.

dregges of the vengaunce of God, vvhen prophetes are vvilled to relinquish their accustomed flockes, and their message is translated to forrainers and straungers; the dust of vvhose feete but shaken against a citie or towne, or the lappe of their garment emptied, the least remembraunce, I meane, and vvatchvvorde in the vvorlde, betvveene GOD and his seruauntes, that heere or there they haue beene, deliuered their errande in his name, and vvere not accepted, shall vvitnesse (vvith a vvitnesse) their disobedience in the day of his visitation. So the disciples of CHRIST vvere vvilled to proclaime in everye citye of the earth, vvhere they vvere not receiued, even in the streetes and thorough-fares
Luke 10. thereof, *The verie dust of your citie vvhich cleaveth vnto vs, vve vvipe of against you: Notvvithstanding knovve this, that the kingdome of God was come neare vnto you.* You see the scourge of those places from vvhich the Disciples are enforced to goe, for vvant of entertainement; the kingdome of GOD goeth vvith them: And if that kingdome bee once gone, their ioie goeth vvith it; all the Em-
Act. 13. pires and dominions in the worlde subdued, all scepters and crownes heaped togither, cannot blesse them. Paule and Barnabas observed the direction of their maister to the Iewes at Antioch, both in gesture & speech; for they first shooke of the dust of their feete against those that dispised them, and then vvente to Iconium, but they had tolde them before their going (vvhich, if they had anie sense, was as the wounding of penkniues and rasours vnto their harts) *It was necessarie that the worde of God shoulde first haue beene spoken vnto you, (because the lawe must come out of Sion, and the gospell beginne at Ierusalem) but seeing you put it from you, and iudge your selues vnworthy of everlasting life, beholde, vvee turne to the Gentiles.* Gospell, and everlasting life, you heare, are ioyned together. And therefore the iudgemente of God was sharper against them there pronounced, then if they had brought them tydinges, Beholde, the Romanes are come to take away your kingdome, to fire your townes, ruinate your houses, ravish your wiues and daughters, to dash your infantes against the stones in the streetes, to pull your eies from out your heades, and your bovvelles from out your bodies. *Beholde, vvee turne to the Gentiles*, vvilde, vnnaturall, and neglected branches: and heerein beholde the full measure of your miseries, beholde the dispersion and dissipation of your persons vpon the face of the earth, beholde the desolation and wast of your country, beholde the detestation of your names, the hissing and clapping at your downfall

amongst

amongst all nations. The losse of the worde of God hath lost you credite, libertie, peace, prosperity, salvation both in your owne daies, and in the daies of your childrens children. In the eighteenth of the Actes, when the Iewes at Corinth resisted and blasphemed the doctrine of Paul, testifying vnto them, *that Iesus was that Christ*, he shook his rayment as before, and loosed his tongue with much boldnesse against them, *your blond be vpon your owne heades, I am cleane, from hencefoorth I will goe to the Gentiles*. As if he had said; I found you the children of death, and so I leaue you; grow in your filthinesse & vnrighteousnesse, till you haue fulfilled the measure of your forefathers: for mine own part, I wash my hands in innocency, I can free my soule in the sight of God, I was carefull to apply my cure to the hurtes of Corinthe, but you were not healed.

Lastly at Rome, in the last of the Actes, hee made an open proclamation to the vnbeleeving Iewes, *Bee it knowne vnto you that the salvation of God is sent to the Gentiles, and they shall heare it*. And so bee it knowne vnto vs (my brethren) that the meaning of the holy Ghost in these tearmes of promulgation, *knowe and bee it knowne*, vvas to make these despisers of Antioh, Corinth, and Rome, examples to all posteritie, especially to vs, on whome the endes of the vvorld are come, and vvith the ende of the vvorlde, an ende of goodnesse, that if vvee take not vvarninge heereby, as vvee plough the like disobedience, so vvee shall reape the like wretchednesse. *Tvrdexile. Luc. 10. Deut. 32. Act. 28.*

If ever the like transgression bee founde in this lande of ours, (I will sooner wish it a wilderneſse for serpentes and dragons to dwell in) that as Iordan went backe and turned his course, so the gospell goe backe and turne his passage; and as it was saide to a prophet in Israell, *Arise and goe to Nineveh*, so it bee saide to the prophets in Englande, Arise and goe into India, Turckie, or Barbarie, and there prophecie, and there eate your breade: I will then say that iudgement hath both begunne, and made an ende with vs, and that our case is more desperate, then if the grounde of this ilande had opened her iawes, and in one common graue buried all her inhabitantes. If ever the like transgression bee founde in this citie of yours (I will sooner wish it pooles of water, and all the stones of your building throwne downe into emptinesse) that as the brutish people of the Gadarenes esteemed of their swine, so you of the *pleasure of sinne for a season*, more then CHRIST IESVS, and even hunt him from your coastes, as they did; and as it was said vnto

a prophet in Israel, *Arise, and go to Niniveh*, so to the prophets amongst you, Arise, and go to the borders, where theft and revenge are helde for currant law, and all the streames of bloud vvhich Christ shed vpon the tree, cannot begge redemption for one iniury done vnto thē; goe carry your tidings of peace to those vnpeaceable, vncivill, lavvlesse, & graceleſſe persons: then were your honor gone. And though the gravell of your river that bringeth in marchandise vnto you, were turned into pearles, & every showre of raine from the clouds aboue, were a showre of siluer and gold into your houses, yet then were you cast from the favour of God, your sonnes and your daughters accursed, the sinne of their fathers not to be forgotten, nor the iniquity of their mothers to be done away, whilst your name & memory should continue. The prophets are yet in Israell, long may they prophecie in Israell; the pearle is yet in our field, forraine Marchants haue not bought it from vs; the gospell is yet amongst vs, O alwaies may it florish, and spread like a palme tree, amidst our tabernacles; the kingdome of God is now not farre off, neither in heaven aboue, that vvee neede climbe vp, neither in the earth beneath, that we neede digge low, neither beyond the sea, that wee neede go over for it, neither in those mists and obscurities, wherein former ages had involved it; we haue the sound thereof daily in our eares, the bookes in our houses & hands, the letter walking through our lippes, O that we wanted not the power of the gospell in our consciences, the life and manifestation of it in our lines. The Lord make an happy and inseperable conjunction betweene al these, and grant that his law and our obedience may alwaies meete togither, his gospel and our fruits kisse each other, his trueth and ovr righteousnes, his blessings and our thankefulnesse neuer be found a sunder. Let him say of England even for ever and ever, as sometimes he said of Sion, *Here will I dwel, I haue chosen England for my habitation*: let him confirme that blessing of the Psalme vpon vs, *The Lord gaue the worde, great was the company of the preachers*: And let him make those preachers and hearers, hearers and doers, doers and perseverers, good teachers, good learners, good liuers, everlasting companions within our borders. So shall our land be blessed with all both heauenly and earthly encrease, and God, even our owne God shall never repent that he bestowed such blessing vpon vs. *Amen.*

Psal. 68.

Cap. 1.

Cap. 1. ver. 2. *Arise, and goe to Niniveh that great citie, crie against it: for their wickednesse is come vp before mee.*

NOT to trouble you with longer repetition, wee enquired in the former exercise of these three pointes. 1. The place which Ionas was sent vnto, 2. his busines there, 3. the cause. Touching the place, we proposed foure reasons, why God sent him to Niniveh. 1. To keepe his manner and vse of foretelling the plague before hee inflicteth it. 2 to set vp a standard of hope to the rest of the Gentiles that they also should partake the goodnes of God. 3. to preuent his people with mercy, and to take vp favour in Assyria for them before hand, against the time of their banishmente. 4. to shame and confound the house of Israell, with the singular repentance of a strange people. Niniveh is further beautified in my text by two epithets or additions; the one describing the nature or kind of the place, *A citie:* That great the other the quantitie or amplenes thereof, *A great citie*. The inference from both these must needes be this, that because it was a citie, and a great city, it was therefore stately for wealthines, glorious for buildings, well peopled, tedious to be gone through; perillous to be threatned, where the prophet was likely to finde in all states of men, Princes, Counsellors, Courtiers, Marchants, Communers, mightie contradiction. The greatnesse of Niniveh is more plentifullie set downe in the thirde of this propheeie, where it is tearmed *a greate and an excellent citie, of three daies iourney*, It had an auncient testimonie long before in the booke of Genesis: for thus Moses vvriteth, that *Asshur came from the lande of Shinar, and builte Niniveh and Rehobeth, and Calah and Resin betweene Nmiveh and Calah*: at length he singleth out Niniveh from the rest, and setteth a speciall marke of preheminence vpon it, *This is a greate citie*. VVhich honour, by the iudgment of the most learned, though standing in the last place, belongeth to the first of the foure cities, namely to Niniveh. Others imagined, (but their coniecture is vvithout grounde) that the vvhole foure cities vvere closed vp vvith in the same vvalles, and made but one of an vnusual bignesse. Some ascribe the building of Niniveh, to Ninus the sonn of Belus, of vvhome it tooke the name, to be called either Ninus, as

city.

Chap. 10.

Anius vpō Berosus,

Raph. Volaterr.

6. Natur. hist. 13. wee reade in Plinie; or, after the manner of the Hebrewes, Niniveh. They conceiue it thus, that, vvhen Nimrod had builte Babylon, Ninus, disdaining his government went into the fieldes of Ashur, and there erected a citie after his owne name, betweene the riuers Lycus, and Tybris. Others suppose, that the affinity betwixt these names, Ninus and Niniveh, deceaued prophane writers touching the authour thereof, and that it tooke to name Ar. Mont. Niniveh, becausse it was beautifull or pleasant. Others houlde opinion, that Ashur and Ninus, are but one and the same person. And Iun. & Trē. lastly, to conclude, the iudgement of some learned is, that neither Ashur, nor Ninus, but Nimrod himselfe, was the founder of it. But by the confession of all, both sacred and Gentile historyes, Diodor. Sic. Strabo. Paulus de Palatio vpō Ionas. the citie was verie spacious, hauing four hundred and eighty furlonges in circuite, vvhen Babylon had fewer almost by an hundred: and as afterwards it grew in wealth and magnificence, so (they write) is was much more enlarged. Raphael Volateranus affirmeth, that it was eight yeare in building, and not by fewer at once then ten thousand workemen. There was no citie since by the estimation of Diodorus Siculus, that had like compasse of grounde, or statelines of wals, the height whereof was not lesse thē an 100 feete, in the breadth sufficiently capable to haue receiued 3. cartes on a row, & they were furnished and adorned besides with a 1500 turrets. The holy Ghost, no doubt, had a double purpose, in giuing this glorious title of distinction vnto Niniveh, the one in respect of Ionas, the other of Niniveh it selfe.

Two reasons why Niniveh is so commended.

1 In respect of Ionas it was the meaning of God to trie and arme his prophet before hand, with commemoration of the greatest difficulties; that by naming the worst at the first vnto him, hee might prooue his obedience, whether hee felt himselfe disposed to holde out, and so settle his thoughts in some sort, in declaring the costes of the building before hee vndertooke it, least afterwardes, when hee came and founde the danger of the place beyond his expectation, Chap. 20. hee might complaine of God as we reade that Ieremy did; *I am deceiued, O Lord, and thou hast deceiued mee.* Thus hee dealt with Abraham his seruant in the 22. of Genesis, about the offering of his son, whose faith and obedience hee founded before, by aggravating in his eares everie circumstance of the action, that Abraham might forecast with himselfe whether the infirmity of his nature were able to brook it: for it is written there, that *God did proone Abraham*, The proofe was thus; *Abraham, take 1 thy son, 2 thine onely sonne, 3 Isaac thy son, 4 whome*

A factum inquirit non factum exigit. Ambros. de patriarch.

thou

thou loueſt; take him 5 *thy ſelfe, take him* 6 *now preſently*; 7 *get thee into the lande of Moriah*; 8 *there offer him, offer him* 9 *for a burnt offering vpon one of the mountaines which I ſhall ſhew thee*. The weight of everie worde is enough to bruſe him in pieces, and make him ſinke downe vnder the burthen of that charge: 1. *Take thy ſon*, not thy bondman, nor beaſt, nor any common thing, that belongeth vnto thee: 2. *thine onely ſonne*, the onely begotten of the free woman: 3. not Iſmaell, but *Iſaac thy ſonne*, to vvhome thy promiſes are eſtabliſhed: 4. *Iſaac whome thou loueſt*, as tender and deare vnto thee, as the bowelles of thine owne breaſt: 5. take him in thine owne perſon, even thou, the father of the childe, turne not ouer the execution to anie other man: 6. take him without delay, I giue thee no time to deliberate, nor day nor houre to conferre vvith thy ſelfe, and to comfort thy broken heart about the loſſe of thy beloued 7. *Get thee into the lande of Moriah*, which will aske the trauell of three daies, ſo long vvill I holde and ſuſpend thy ſoule in bitternes: 8. leaue not thy ſonne in Moriah as an Orphan without his father, to ſoiourne in a ſtrange country, *offer him* in ſacrifice, commit ſlaughter vpon his fleſh: 9. laſtly, vvhen thou haſt ſlaine him, thou ſhalt burne him in the fire, and conſume him to aſhes; thou ſhalt not ſpare thy ſonne for my ſake, neither quicke nor dead. So likewiſe vvhen hee ſent Ezechiel to the rebels of Iſraell, hee gaue him this proviſion: *ſonne of man, I ſende thee to the children of Iſraell*. What are they? I will not diſſemble with thee, they *are a rebellious nation, they and their fathers before them vnto this daie, children harde of face and ſtiffe hearted: Thou ſhalt ſay vnto them, thus ſaith the Lorde God; but ſurely they will not heare neither will they ceaſe, for they are rebels and thornes and ſcorpions*: I haue now vnfoulded the conditions of thy charge; If thou findeſt thy courage ſufficient to endure the gain-ſaying of rebels, the pricking and rending of thornes, tearinge the eares with contumely, and the name of thy maker with blaſphemous ſpeech, the hiſſing and ſtinging of peſtilent ſcorpions; then go to the children of Iſraell: if not, thou art vnmeete for this buſines. As if a prophet of our daies ſhould be ſent to Conſtantinople, and haue his inſtruction giuen him at his ſetting forth, that it is a portlye and inſolent city, the ſeat of the greate Turke, the heart of the Empire, a cage of all vncleanenes, an enemie to the name of Chriſtians, vvarring continually againſt the ſaints, a ſcorner of our crucified Redeemer, a worſhipper of the falſe prophet Mahomet, vvith other ſuch like colde encouragements, feeling his pulſes as it were, and examining his ſpirit, whether it hath a power to fight with theſe dangers. Chap. 2.

It was some comfort no doubt, amongst the discomfortes to come, that our sauiour lessoned his disciples before their goinge abroade,

Math. 10. *Beholde I sende you as lambes among Wolues. They will deliuer you vp to the Counselles, and scourge you in their synagogues, and you shall bee brought to the governours and Kings for my sake, in witnes to them and to the Gentiles.*

In the 16. of Iohn hee plainely professeth his meaning, in these kinds of predictions: *these things haue I said vnto you, that yee should not bee offended; They excommunicate you, yea the time shall come that whosoeuer killeth you shall thinke that hee doth God seruice. But these things haue I tolde you, that when the houre shall come, you may remember that I told you of them.* The foreknowledge of dangers ensuing, gaue inuincible constancy and resolution to Paul, as appeareth in his excellent oratio-

Act. 20. on made at Miletum: *behold I goe bound in the spirit to Ierusalem, & know not what things shall come vnto mee there, saue that the holie Ghost witnesseth in euerie citie, saying that bandes and afflictions stay for mee.* Herevpon he composeth his heart to patience, and calleth all his forces home to himselfe, to resist those afflictions: *But I passe not at all, neither is my life deare vnto mee, &c.* And when Agabus at Cæsarea had

Act. 21. taken the girdle of Paul, and bounde his owne hands and feete, saying from the mouth of the holy Ghost, *So shall the Iewes at Ierusalem bind the man, that oweth this girdle*; when his friends would haue held him backe from going to Ierusalem, he aunswered boldly and laide, *what do you weeping and breaking my heart? For I am ready not to be bounde only, but also to die at Ierusalem for the name of the Lorde Iesus.* Peter perswadeth the dispersed saints dwelling here and there to patience in troubles, by an argument drawen from the knowledge and experi-

1. Pet 4. ence thereof before had. *dearlie beloued* (saith he) *thinke it not strange concerning the fierie triall, which is amongst you to proue you, as though some new thinge were come vnto you*: as if he had saide, this fire is auncient and wel knowen, you haue long seene the smoke thereof, and therefore the breaking forth of the flames should not so greatlie astonish you. His owne practise was not inferiour to his advise. For vpon that præsage which his maister gaue in the last of Iohn, *when thou art olde, thou shalt stretch forth thine handes, and an other shall girde thee &c.* hee tooke his occasion to vse more diligence in his calling, knowing (as himselfe speaketh) *that the time was at hand, whē he must lay downe his tabernacle even as the Lord Iesus Christ had shewed him.* Thus much on the

2. Pet. 1. behalfe of Ionas; that if the greatnes of the citie were any terrour vnto him, hee might not complaine that he was taken at vnawares, sodainely called, and improvidently thrust forth, but with alacri-

tie

tie of minde set his shoulder to the worke, and settle his confidence in the greatnesse of that GOD, from whom hee was commaunded. It is a direction to vs all, whatsoever our service bee, wherein GOD shall employ vs, vvhether in Church, or in common wealth, whether we sit vpon the thrones of David for execution of iudgement, or in the chaire of Moses for exposition of the law, which are the combersomst charges vpon the earth, the very heat and burthen of the day (if I may so tearme them,) not to remit our labours, and vvith the sonnes of Ephraim, being *armed and bearing bowes to turne our backes in the day of battell*; but though we be crossed with a thousand afflictions, and haue iust cause to crie out, as Moses in his government, *why hast thou vexed thy servant*? yet to persist and goe forwarde in our paines, addressing our soules to contentment and quietnesse; this was I called vnto, I cannot pleade ignoraunce, neither had I reason to expect lesse: travell, vexation, anguish of spirit, were given me for my lot and my portion to drinke, when I first entered into these affaires. Num. 11.

2 Touching the place vvhen wee heare it commended for a greate citie, shall vvee inferre heerevpon, Therefore priviledged to careles nesse, hautinesse, oppression, vvickednesse, vvhich are the wormes and mothes for the most parte, that breede of greatnesse? therefore may Niniveh sinne with impunity, & say I am the Queene of the earth, vvho shall controll me? therefore must sinnes set vp a monarchie also in Niniveh? must Prophets go to Bethel, and prophecy in out-corners, because Niniveh is the Kings Court and cannot beare the words of Prophets? can the mightines of her state, singularity of her government, climing of her walles, aspiring of her towers, multitude of her people make her secure against the vvrath of the Lord of hostes? Or can the barres of her gates keepe out his iudgements? Alas, what is the greatnesse of Niniveh compared with the greatnesse of the Lord? The lands of Alcibiades in the mappe of the vvhole vvorlde, vvere lesse then a center, and small title, they coulde not be espied; all the *ilandes* of the sea are as *a little dust*, in the sight of the almighty, and the nations *as the droppe of a wel bucket*, vvhat is the number and the heigth of thy prowde turrets? though they hold the earth in awe, they cannot threaten heaven, and the closer they presse to the seate of God, the nearer they lie to his lightning. The challenge of GOD to the selfe-same citie, is notably set downe in the prophecy of Nahum: *Art thou better then No, which was full of people, that lay in the rivers and had the waters round about it,* Esai. 40. Chap. 3.

whose

whose diteh was the sea, and her wall was from the sea? Aethiopia, and Aegypt were her strength, and there was no ende. Put, and Lubim were her helpers, yet was shee carried away, and went into captivitie; her young children were broken in pieces at the heade of all the streetes; and they cast lots for her noble men, and all her mightie men were bounde in chaines. The reason holdeth by equality: the strength and puissance of No was abased, and thy might shall be cast downe. It was afterward accomplished vpon Niniveh, because *shee was full of blond, full of lies and robbery, a*
Ibid. *maistres of witchcraftes, her multitude was slaine, and the deade bodies were manie, there was no ende of her carkases, and they even stumbled as they went, vpon her corpses.* Mercurius Trismegistus sometime spake to Asclepius of Aegypt after this sort; Art thou ignorant, O Asclepius, that
August. 8. de civi. dei, 23. Aegypt is the image of heaven? &c. And if wee shall speake more truely, our land is the temple of the whole vvorlde; and yet the time shall come, when Aegypt shal be forsaken, and that land which was the seat of the Godhead, shal be deprived of religion, and left destitute of the presence of the Gods.

It is written of Tyrus in the three and twentith of Esay, that shee *was rich with the seede of Nilus that brought her abundance, the harvest of the river were her revenewes, and shee was a mart of the nations &c.* Yet the Lord triumpheth and maketh disport at her overthrowe; *Is this that glorious citie of yours, vvhose antiquitie is of auncient daies? &c: who hath decreede this against Tyrus? shee that crowned men, whose marchantes are princes, and her chapmen the nobles of the worlde? the Lord of hostes hath decreede it, to staine the prode of all glorie, and to bring to contempt all the honorable in the earth. It is fallen, it is fallen (* saith the Angell in the Re-
Chap. 18. velation *) Babilon the greate city (* having the same title of greatnes that Niniveh hath in this place) *and is become the habitation of divelles, and the hole of all fowle spirites, and a cage of every vncleane and hatefull birde,* though shee had saide in her heart, *I sit as a Queene, I am no widdow, &*
Vrbs eterna. *shall see no mourning.* That everlasting citie of Rome, (as Ammianus Marcellinus called her) shall see the day vvhen the eternity of her name, and the immortalitie of her soule vvherevvith shee is quickned, I meane the supremacie of her prelates aboue Emperours and princes, shall bee taken from her; and as Babilon before mencioned, hath left her the inheritaunce of her name, so it shall leaue her the inheritance of her destruction also, and shee shall become as other presumptuous cities, *a dwelling for hedgehogs, an habitation for owles and vultures; thornes shall growe in her palaces, and nettles in her strong holdes.* The lamentations of Ieremie touching the ruine

of

of Ieruſalem, ſometimes the *perfection of beauty, and the ioy of the whole earth*, as neare vnto God as the ſignet upon his right hand, yet afterwardes deſtroied as a lodge in a garden, that is made but for one night, if they can paſſe by the eares of any man and leaue not lamentation and paſſion behinde them, I vvill ſay that his hart is harder then the nether milſtone. How were her gates ſuncke to the ground, her barres broken, the ſtones of her ſanctuary ſcattered in the corners of every ſtreete, her mountaine of Syon ſo deſolate, that the very foxes runne vpon it, whoſe ſtrength was ſuch before, *that the Kings of the earth, and all the inhabitants of the worlde woulde never haue beleeued that the enemy ſhould haue entered into the gates of Ieruſalem*? I now conclude: Greatneſſe of ſinnes will ſhake the foundations of the greateſt cities vpon the earth; if their heades ſtood amongſt the ſtars, iniquitie would bring them downe into duſt and rubble. Multitude of offences will miniſh and conſume multitudes of men, that although the ſtreetes were *ſowen with the ſeed of man*, yet they ſhall be ſo ſcarſe that a *child may tell them*: yea the deſolation ſhal be ſo great, that none ſhall remaine to ſay to his friend, *leaue thy fatherleſſe children behind thee, and I will preſerue them alme, and let thy widdowes truſt in me*. Lament. 2. Ibid. 4. Ierem. 49.

The daies can ſpeake, and the multitude of yeares can teach vviſdome: aske your fathers and they can reporte vnto you, that graſſe hath growen in the ſtreetes of your cities for want of paſſengers, and a man hath beene as precious as the gold of Ophir, as rare almoſt to bee found, as if the grounde of your city had beene the moores and waſts where no man dwelleth. One would haue wiſhed a friend more then the treaſures of the Eaſt, to haue kept him companie, releeved his neceſſity, to haue taken ſome paines with his widdowe and Orphanes, to haue cloſed his eies at the time of his death, to haue ſeene him laide foorth for buriall, and his bones but brought to the graue in peace. The arme of the Lorde is not ſhortned, hee that ſmote you once, can ſmite you the ſecond time; he can viſite the ſonnes, as wel as the fathers; he is a God, both in the mountaines and in the vallies, in the former & later ages; he is able againe to meaſure the grou̇nd of your city with a line of vanity, pull downe your houſes into the duſt of the earth, and turne the glory of your dwellings into ploughed fieldes: only the feare of his name is your ſafeſt refuge, righteouſnes ſhalbe a ſtrō̄ger bulwarke vnto you, then if you were walled with bras, mercy, and iudgment, and truth, and ſobriety, and ſanctimonie of life ſhall ſtand with your enemies in the gate, and repell the vēgāce of God in the higheſt ſtrēgth thereof. And ſo I come to the 2. general part In their greate plague.

part, wherein we are to consider what Ionas was to doe at Niniveh: it
2. What Ionas is to do at Niniveh. is manifested in the wordes following. *Crie against it*: Lay not thine hande vpon thy mouth, neither drawe in thy breath to thy selfe, vvhen the cause of thy maister must be dealt in. Silence can never breake the dead sleepe of Niniveh: Softnesse of voice cannot pearce her heavie eares: Ordinarie speaking hath no proportion vvith extraordinary transgression: Speake, and speake to be heard, that when shee heareth of her fall, shee may bee wounded vvith it. It was not now convenient that Ionas should goe to Niniveh, as God came to Elias, *in a still and soft e voice*, but rather as a *mightie strong winde* rending the mountaines, and breaking the rockes, abasing the high-
1. King. 19. est lookes in Niniveh, and tearing the hardest heart in peeces; *as an earthquake and fire*, consuming all her drosse, and making her quake with the feare of the iudgementes of God, as the trees of the forrest. Iericho must bee overthrowne with trumpets and a shout; and Niniveh will not yeeld, but to a vehement outcry. A prophet must arme himselfe, I say not, with the speare, but with the zeale of Phinees, when sinne is impudent and cannot blush: God cannot endure dallying and trifling in weighty matters. The gentle spirit of Eli, is not sufficient to amend children past grace; & a prophet like Mitio, doth but bolster a sinner in his froward waies.

Hee chargeth his messenger otherwise in the prophecie of Esay;
Chap. 58. *Crie alounde, spare not, lifte vp thy voice like a trumpet, shew my people their transgressions and to the house of Iacob their sinnes.* Much lesse can he
Ier. 48. abide flattery and guilefulnesse in his businesse: for *cursed be hee that doth the worke of the LORD Ɛ negligentlie*, or rather, as the word im-
Ezech. 13. porteth, *with deceit*. *Woe vnto them that sewe pillowes vnder mens armeholes*, when it is more time to pricke them vp with goades, *that sell the cause of the Lorde for handfuls of barley, and peeces of breade, for savour, for feare, for lucre, or anie the like worldlie respectes*; and vvhen the people committed vnto them, shall say vnto their seers, *see not*, and to
Esay 30. their prophets, *prophecie not right things, loquimini placentia, speake pleasings and leasings vnto vs, prophecie errours*, are easily drawne to betraie the will of the Lord and to satisfie their humours. God hath disclosed his mind in this trechery; *Behold, I wil come against the prophets that steale*
Ier. 23. *my word from their neighbours: beholde, I wil come against the prophets that haue sweete tongues, that cause my people to erre by their lies and flatteries.* For then is the word of the Lord stollen and purloined from our brethren, when wee *iustifie the wicked, and giue life to the soules that shoulde not liue*; when we *heale the hurtes of Israell with sweete wordes*, when wee

anoint the heads of sinners with precious baulmes, whose hearts we should rather breake with sharpe corrasiues; when wee put hunny into the sacrifice in steede of salte; when vvee should frame our song of iudgment, and we turne it into a song of mercy; when we should mourne to make men lament, and vve pipe to make them daunce, putting the evill day farre from them, and hunting for their praise and acceptation of vs vvith pleasing discourse, affected eloquence, histrionicall iests, rather then graue and divine sentences. Hierome gaue an other exhortation to Nepotian; Let the teares of thy auditours bee thy prayses. And Augustine had a stranger opinion of these applauses and acclamations of men; These praises of yours (saith he to his hearers) do rather offend and endanger me; we suffer them indeede, but we tremble when we heare them. We cannot promise you such deceitfull handling and battering of the word of God: for whether you heare or heare not the prophecie that is brought vnto you, yet you shall know that there haue beene prophets amongst you: we will not suffer your sinnes to sleepe quietly in your bosomes, as Ionas slept in the sides of the shippe, but we will rouse them vp; if we see your pride, your vsury, your adulteries, your oppression, we will not only cry them, but cry against them, least they cry against vs; we will set vp a banner in the name of the Lord of Hostes, and proclaime them in your hearing: and if our cry will not helpe, we will leaue you to that cry at midnight, vvhen your bodies that sleepe in the dust of the earth, and your sinnes that sleepe with your bodies, both shall be awaked, and receiue their meede at Gods hands: we will charme your deafenes vvith the greatest cunning we haue; if our charming cannot moone you, wee will sende you to the iudgment seate of God with this writing vpon your forheads, *Noluerunt incantari*, they would not be charmed.

Lachrymæ auditorum, laudes tuæ sint.

Toleramus illas & tremimus inter illas.

The reason of this crying against Niniveh, is this, *For their wickednes is come vp before me.* The 3. generall part.

They that are skilfull in the originall, obserue that the name of *wickednesse* heere vsed, importeth the greatest extremity that can be, and is not restrained to this, or that sinne, one of a thousande, but is a most absolute and all-sufficient tearme, for three transgressions, and for fowre, (as it is in Amos,) that is, for seuen, that is, for infinite corruption. Whatsoeuer exceedeth modestie, and is most contrary to the will of God, beyonde all right or reason, setled into dregges, frozen like yce, giuen ouer, solde to the will of Satan, is heere meant; vvhere every person in the common wealth is degenerated

generated: *There is none good, no, not one*: and euery parte in the body & soule of man doth his part to lift vp the head of sinne, *the throate an open sepulcher, the tongue vsed to deceit, the poison of Aspes vnder the lips, the mouth full of coursing and bitternes, the feete swift to shed blood, destructiō & calamity in all their waies, no knowledge of the waie of peace, no feare of God before their eies*. And whether the word hath that power yea or no, it skilleth not much to dispute: for the words adioined in the text make it plaine without farther amplification. First it is *wickednesse*; Secondly it *ascendeth*; Thirdly into the *presence of God himselfe*. Whereby you may perceiue, that the wickednesse of Niniveh was not base and shamefast, fearfull to aduance it selfe, but an high kinde of wickednesse, swelling like Iordan aboue his banckes. It lay not close in the bottom of the sea, nor in the holes of rockes, nor in the couert and secretie of private chambers; it had an *whorish forhead, and could not bee ashamed*; they declared their *sinnes as Sodom*, they hid them not, and as a fountaine casteth out waters, so they their malice.

Psal. 14.

1 The phrase heere vsed noteth a greate aggrauation of the thinge intended. So in the sixt of Genesis it is sayde, *that the earth was corrupt before the Lorde*: and in the tenth of that booke, *Nimrod was a mightie hunter before the Lord*, that is, the corruptions of the world, and the violence of Nimrod vvere so grosse, that the Lord coulde not choose but take knowledge of them. So it is here said, *Their wickednesse is come vp before me*; It knoweth no end, it climbeth like the sun in the morning, and passeth the boundes of all moderation: it is not enough that the bruite and fame therof is blowen into the eares of men, but it hath filled the earth, it possesseth the aire, lifteth it selfe aboue the starres amongst the angelles of God, offereth her filthines and impurity before the throne of his maiesty, and if there were farther to go (such is her boldnesse and shamelesnesse) shee would forbeare no place. What? are there seasons and times vvhen the Lord beholdeth sinne, and wickednesse, and when he beholdeth it not? *hee that made the eie doth hee not see*? doth hee slumber or sleepe that keepeth Israell? or hath he not torches and cresset light at all times to descrie the deedes of Babylon? or is he subiect to that scoffe which Elias gaue Baal, *it maie bee he sleepeth and must bee awaked*? or what els is the meaning of that phrase, *Their vvickednesse is come vp before me*? As if there vvere some vvickednesse vvhich came not to his notice. Surely, besides the increase and propagation of their wickednesse (for there is difference betwixt creeping and climbing) it noteth some order in the actions of God. He sawe their sinnes in

A doubt aunswered.

1. King. 18.

the

the booke of eternity, before their hearts did ever conceiue them: he saw them in their breasts, before their hands committed them: he saw their infancy and their ful strength, their thirst and drunkennes, their beginning and proceeding. But then he saw them in deed and to purpose; when hee saw them perfected and fulfilled, and having vvincked as it were before, and in patience forborne them, nowe beholde them with fiery eies, and his hearte vnremoueably bent to take vengance. *The wilde asse vsed to the wilderneſſe, ſnuffeth vp winde at her pleaſure, who can turne her backe? they that ſeeke after her, will not wearie themſelues, but will finde her in her moneth,* GOD seeth and overseeth at all times, the vntamed madnesse of the vvicked, wearying themselues like the wilde asse, or the dromedarie, in a race of abhominations: but he vvill take them in their moneth, and turne them backe when their sinnes are ripe and his wrath throughly incensed. Ier. 2.

2 *Their wickedneſſe is come vp before mee.* The phrase doth minister a further instruction vnto vs. Sinne, in the eies of some man seemeth not sinne. Lactantius writeth of those who were not ashamed of their faultes, but rather sought out patronage and defence for them, that at the least they might seeme to sinne honestly. Ieremy speaketh of the Iewes in the same manner: *were they aſhamed when they had committed abhomination? nay they were not aſhamed, neither coulde they haue ſhame.* He smiteth them afterward in the eleventh of his Prophecy, with a sharper reproofe, *that when they did evill, they reioiced at it.* And it is the fashion of vs all, to bolster and beare out the vices of our friendes, changing sower into sweet, and evill into good, even for their friendships sake. Alceus tooke a mole in the body, for a grace; yet was it a blemmish? One mule rubbeth another; an hypocrite liketh an hypocrite because he is like vnto him; a drũkard, a drunkard; an vsurer, him that is practised in the same trade; he that transformed himselfe into an Angell of light, being a fiende of darkenesse, hath taught an harlot to cloath her selfe like an honest matrone, and vices to disguise themselues vnder the habite of vertues. But howsoever the eies of men are blinded with partiality, yet the *eie-liddes of the Lorde ſhall trie the children of men*; his righteous and flaming countenaunce shall soundlie examine their actions, vncover the faces of their iniquities, and call them rightly and truely by their proper names.

Vt honeſtè peccare videantur. Chap. 6.

Nævus in articulo puerí.

3 But whatsoeuer wee finde else in the riches and store of these words, this we may gather from the nature of thẽ, that there are some

sinnes winged, of an high elevation, ascending aboue the toppe of Carmell, aspiring and pressing before the maiesty of GODS owne throne. The speech is but altered in other scriptures, the substaunce and signification all one, where it is said that some sinnes cry in the eares of God: that which is the winges or chariot vnto them in this place, to make them mount so high, is their cry in those others, I meane, their outrage and enormity. Caines sin cried vnto the Lord. Gen. 4. And in the 18. of Gen. *Because the crie of Sodom and Gomorrah is great,* (which is expounded in the next words) *and because their sinne is exceeding grieuous, I will now goe downe, saith the Lorde, and see whether they haue done altogither according to that crie which is come vp vnto me. Behold the hire of the labourers, which haue reaped the fields, which is of you kept backe by fraude, crieth, and the cries of them which haue reaped, are entered*
Iam. 5. *into the eares of the Lorde of hostes,* in the Epistle of Iames. Answerable to that part of Iob his Apology, which he presenteth vnto his iudge, in the one and thirtieth of his booke, *If my land cry against me, or if the furrowes of my fielde complaine, &c. Let thistles grow in steed of wheate, and cockle in steede of barley.* Oppression is threatned by the like tearmes, in the second of Abacuck, *The stone shall crie out of the wall, and the beame out of the timber shal answer it, wo vnto him that buildeth a towne with blonde, and erecteth a citie with iniquitie.* All which sentences of scrip. ture, expressing the lowdnesse and vocality of sinne, are of the same force, as before I saide, vvith those that declare the sublimity and reach of it. GOD speaketh to Senacharib in an other manner of
2. King. 19. speech, but the matter and purpose is not different from this; *Because thou rageste against mee, and thy tumult is come vp to mine eares, I will put my hooke in thy nostrels, &c.* Likewise the prophet telleth the chil-
2. Chro. 28. dren of Israell in the second of Chronicles, that because the LORD God was wroth with Iudah, he had deliuered them into the Israelites hands, and they had slaine them in a rage, that reached vp to heaven. By these and the like conferences, a man may determine the nature, and set downe a catalogue in some sort of crying sinnes. Bloudeshedde is a crying sinne, (I say not all kinde of bloudshedde,) for the speech of God to Cain, hath *blondes*, not bloud; vvhich noteth an vnsatiable appetite wherewith he was so dry, that if his brother had possessed a 1000. times as much bloud, he would haue spilt it all: and though he tooke away his life, yet he tooke not leaue of his own malitious thirst of bloud. Blasphemy and rage against God, is a crying sin, oppression, extortion, fraud, against poore labourers, against right owners is a crying sin; and sin with outragiousnesse and impudencie

any vvaie, publike, infamous, enormous sin, contemning the iudgement of GOD and censures of men, committed with greedinesse, drawne with cart-ropes, gloried in, where men even sel themselues to vvorke vvickednesse, is a crying sinne. VVhich immoderate and proud humour of viciousnesse, is notably expressed in the sixt of Genesis, where it is alleadged, *that when the Lord saw the wickednesse of man was greate vpon the earth, and all the imaginations of the thoughts of his hart were onely evill continually, then it repented the Lord, that he had made man, and he was sorrie in his heart*. 1. It vvas vvickednesse; 2. greate; 3. evident, for the Lorde sawe it; 4. their hearts were evill; 5. every thought of their heart; 6. everie imagination of thought; 7. onely evill; 8 continually, or day by day, there was no hope of amendmente. Equall hereunto is that generall and vnbridled corruption, vvhich Dauid setteth downe in the 14. Psalme, where they beginne vvith a most damnable principle of Atheisme, the gate and highway into all iniquity, *The foole saith in his hearte, there is no God*; Then is the sincke or channell opened to all dissolution of life, *They are corrupted and doe abhominably, there is none that doth good. The Lorde looked downe from heaven vpon the children of men, to see if there were anye that woulde understand & seeke after God, but they are al gone out of the way, &c.* When this canker of impietie hath so overspred and eaten into the manners of people, then is fulfilled that vvhich Esay putteth downe for a sounde position, *Let mercie bee shewed to the wicked, and yet hee will not learne righteousnesse: in the lande of vprightnesse will hee doe wickedly, and will not beholde the maiestie of the Lorde.* If neither the mercy nor the maiesty of God, nor the company of the righteous can reforme him, then is his bettering despaired & past hope. I neede no farther examine this part.

Voluptatum monstra non species Cypr. in prolog. de Cardin. ope, Christi.

Chap. 26.

The cause why Ionas cryed against Niniveh, vvas the cry of their sinnes, their regions vvere vvhite to harvest, their iniquities ripe, and looked for a sickle from heauen to cutte them dovvne. The sufficiencie of which cause to derive the iudgementes of GOD vpon vs, Ieremy layeth downe in his prophecy; *Many nations shall passe by the citie*, (meaning of Ierusalem) *and shall saye everie man to his neighbour; vvherefore hath the LORDE done this to this greate citie? then shall they aunswere; Because they have forsaken the covenant of the Lord their GOD, &.* For the iudgment of the Lorde, pronounced by Dauid, shall stande longer then the starres in the firmament, *Him that loveth iniquity, doth his soule hate, Upon the vvicked hee shall raine snares, fire, and brim-*

Ier. 22.

Psal. 11.

stone, and stormie tempestes, this is the portion of their cuppe. And in the first Psalme, it is a singular opposition that is made betvveene the iust and the wicked; *Non sic impij, non sic*; the wicked are not so: that thou mayest vnmoueably beleeue, how vnmoueably God is bent to deny the wicked his grace, hee strengtheneth the negatiue by doubling it. Therefore the wicked shall not stand in iudgment, for they are fallen before their iudgment commeth. What? shall they not rise againe? Surely yes; but not in iudgment, saith Ierome, for they are alreadie iudged.

Vt immobiliter credas, firmitatem negationis iterando mõstrat. Cassiod.

The wickednesse of our land, what it is, and in what eleuation of height, vvhether modest or impudent, private or publique, vvhether it speaketh or cryeth, standeth or goeth, lyeth like an aspe in her hole, or flyeth like a fiery serpent into the presence of God, your selues be iudges: vvrite my wordes in tables, that they may bee monumentes for latter daies; for vvhen your children children shall heare them hereafter, they will skarcely beeleeue them. The moneths of the year haue not yet gone about, wherin the Lord hath bowed the heauens, and come downe amongst vs with more tokens and earnests of his wrath intended, then the aged'st man of our lande is able to recount of so small a time. For say, if ever the windes, since they blew one against an other, haue beene more common, and more tempestuous, as if the four endes of heauen had conspired to turne the foundation of the earth vpside downe; thunders and lightnings neither seasonable for the time, and withall most terrible, with such effectes brought forth, that the childe vnborne shall speake of it. The anger of the clouds hath beene powred downe vpon our heades, both with aboundance and (saving to those that felt it) vvith incredible violence; the aire threatned our miseries with a blazing starre; the pillers of the earth tottered in many whole countries and tractes of our Ilande; the arrowes of a woefull pestilence haue beene cast abroade at large in all the quarters of our realme, euen to the emptying and dispeopling of some partes thereof; treasons against our queene and countrey wee haue knowne many and mightie, monstrous to be imagined, from a number of Lyons whelpes, lurking in their dennes and watching their houre, to vndoe vs; our expectation and comfort so fayled vs in Fraunce, as if our right armes had beene pulled from our shoulders. VVee haue not altered the colour of the hayre of our heades, nor added one inch to our stature since al these thinges haue beene accomplished amongst vs. Consider then vvell, and thinke it the highest

The yeare of the Lord 1593. and 1594.

time

time to forsake your highest wickednesse, I call it highest wickednes: for if we knew how to adde any thing in our severall veines and dispositions, to those idols of sinne which we serue, some to our covetousnesse, some to our pride, some to our vnchastnes, some to our malice, and such like, we would breake our sleepe, nay we would compasse sea and land to encrease it. Yet howsoeuer it fareth with the multitude, let there be a seede and remnant among vs left to entreate for peace. *Ten righteous persons would haue saued Sodom*; and it may so stand with the goodnes of God, that a few *innocent* fooles, *shal preserue the islande*, as Iob speaketh. Let vs thankefully embrace the long sufferance of our God forepast, leading vs as by a hande of friendshippe to repentance, and let vs redeeme with newnesse of life, our daies & yeares formerly mispent; least by impenitent transgressing against the law of our maker, we fall vpon his sentence of wrath, irrevocably past, and resolved by him, *I haue thought it and will not repent, neither will I turne backe from it.* Iob. 22. Ierem. 4.

THE THIRD LECTVRE.

Chap. 1. ver. 3. *But Ionas arose vp to flie vnto Tharsish from the presence of the Lord: and he went downe to Iapho, &c.*

THe cõmissiõ giuen to Ionas, we haue already weighed: it followeth that we handle his recusancie and disobedience therein cõmitted. This verse now in hãd delivereth the whole body therof, with every member belonging vnto it. 1. his preparatiõ is set downe in that *he arose*. 2. his speed, *to flie*. 3. the end and period of his iourney, *to Tharsis*. 4. his end and purpose why to Tharsis, *to escape the presence of the Lord*. 5. the opportunities, helpes and furtherances to his travell, are exactly put downe. *1. he went downe to Iapho* an haven-tovvne. 2. hee *found a ship going to Tharsis*. 3. *he paid the fare thereof*. 4. he *vvent downe into it*. 5. lastly his reason of flying to Tharsis, is againe specified, vvith a regression in the end of the verse, *that he might goe from the presence of the Lord*. A notable patterne of mans disposition. 1. the Lord biddeth him arise, & he ariseth; who if he had sitten still, till his flesh had clovẽ to the pauement, or if he had stretched himselfe vpon his bed, & folded his armes to sleep, he had done a service more acceptable to god: 2. he is bidden to go, but not cõtent with going, he doth more thẽ so,

1 He arose.
2 To flie.
3 Vnto Tharsis.
4 From the presẽce, &c
5 He went downe, &c.
The disobedience of Ionas.
ὐκ ἐγαζόμενος ἀλλὰ σπευδαζόμενος. 2. Thes. 3. *Non agit sed satagit.*

he flieth, he hath the feete of an hinde, and the wings of a doue to do that he ſhould not, who had reapt more thankes, if he had crept but like a ſnaile in his right courſe. 3. He is bidden to go to Niniveh, he goeth to Iapho and Tharſis: he is not idle, but he doth ill, he doth that which he was not charged with: & like one of thoſe Lords in Ieremy, who told God to his face, *we are Lords, we will no more come at thee*, ſo doth he flatly croſſe & overthwart that direction which God had ſet him. 4. He heareth of a great city, of a weariſome perambulatiõ, aſking the travell of 3 whole daies; but he ſaveth the labor of his feete, goeth into a litle veſſel, & travelleth by ſea, a far eaſier iourney. 5. Hee is bidden to cry, but he is ſo far from making any noiſe, that al the clamour & noiſe of the marriners could not awake him & ſtir him vp. 6. Hee heareth, that the wickednes of Niniveh is come vp before the preſence of the Lord; notwithſtanding he feareth not to mocke and abuſe the preſence of the ſame Lord, neither deſpaireth he to avoide it. There is nothing in all theſe, but ſtubbornes and rebellion, which is as kindly to man, as the fleſh and bones that hee beareth about him. Amongſt the other plants in the garden of Edẽ, not far frõ the goodlieſt trees of life & knowledge, grew the bitter roote of diſobedience, which our forfathers no ſooner had taſted, but it infected their bloud, and the corrupt nutriment thereof converted it ſelfe into the vvhole body of their ſucceeding linage. The breaſts of Eue gaue no other milke then perverſneſſe to her children, and Adam left it for a patrimony and inheritance vnto all his poſterity. Though God had preciſely ſaid, *Of the tree of knowledge of good and evill thou ſhalt not eate, for in the day that thou eateſt thereof thou ſhalt die the death*; though there were no compariſon betweene their maker and a murtherer frõ the beginning, the father of truth, and the father of lies, a God and a diveil, and the one had forbidden but one tree, and fenced it as it were with a double hedge, of a two-fold death: yet when the ſerpent came to the woman with a meere contradiction to the voice of GOD, *yee ſhall not die the death*, how credulous and forwarde was ſhee to entertaine his ſuggeſtion? Moſes proued to the children of Iſrael in the 9. of Deuteronomy by a perfect induction, that there was nothing but rebellion in them; *Remember and forget not*, ſaith hee, *how thou provokedſt the Lord thy God to anger in the wilderneſſe, alſo in Horeb, afterwards in Taberah and in Maſſah, and at the graues of luſt; likewiſe vvhen the Lorde ſent you from Cadeſh Barnea, &c.* At length he concludeth, yee haue beene rebellious vnto the Lorde ſince the day that I knevve you. And God pronounceth of the ſame people in the fourth of

Non nihil a git, ſe imaie, ſed aliud.

Ier. 2.

Gen. 2.

Gen. 3.

Num.

Num. that though they *had seene his glorie, and the miracles which he did in Ægypt, and in the wildernesse, yet they had tempted him ten times, and had not obeyed his voice*. In the 17. of the same booke, the Lord gaue commãdemẽt vnto Moses that Aarons rod, which budded for the house of Levi, when the other rods budded not, should be kept in the arke for *a monument of their murmurings & rebellions forepassed*. To forbeare infinite other testimonies, the whole world may bee the arke to keepe the monumentes of their and our disobedience; it is so common to vs both, when we are willed to *aske for the old way, which is the good way*, to aunswere, *we will not walke therein*; when the watchmen cry vnto vs, *take heede to the sounde of the trumpet*, to answere, *wee will not take heede*; when *wisedome crieth abroade and vttereth her voice in the streetes, O yee foolish, how long will yee learne foolishnesse, &c. to despise her counsell, and to make a skorne of her correction*. What worke of our handes bewrayeth not this malice? vvhat word of our mouthes speaketh not peruerse thinges? almost, what thought of our heartes kicketh not against the prickes of Gods sacred commaundementes, and desperately adventureth her selfe vpon the point of the sharpe curse? *O that our waies were made so direct, that wee might keepe his statutes! then shoulde wee never bee confounded, whilst wee had respect vnto all his commaundementes*. It is a question made by some, (though I make no question of it) vvhether this detraction and refusall of Ionas vvere a faulte, yee or no? Dionysius Carthusianus vpon this place, doeth partly excuse it. I thinke it farre from excuse: for doubtlesse, the voice of GOD is the first rule and rudimentes of all Christian instruction, the first stone to be laide in the whole building, that cloude by day, that piller of fire by night, whereby all our actions are to be guided. Paul in his marveilous conversion desired no other light, and load-starre to bee governed by, but the vvill and vvorde of his sauiour, *Lorde what wilt thou haue mee doe?* The verie Prophet of Moab vvoulde not departe from this standarde: for vvhen Balaac by his messengers sent him worde that hee would promote him, and God did but keepe him backe from honour, hee made this answere vnto him, *If Balaac woulde giue mee this house full of silver and golde, I cannot passe the commaundement of the* LORD, *to doe either good or badde of mine owne minde; what the Lorde shall commaunde, that same will I speake*. Hee had saide before to the king in person, *Loe I am come vnto thee, and can I nowe saye any thinge at all? the worde that GOD putteth in my mouth, that shall I speake*. The vvordes of Samuel to Saule determine the doubt, and make

Prou. 1.

Ierem. 6.

Acts. 9.

Numb. 22.

Numb. 23.

it as plaine as the light at noone day, that the fact of Ionas here committed was an vnexcusable offence: *Beholde*, saith he, *to obey is better then sacrifice; and to harken is better then the fat of rammes. For rebellion is as the sinne of witchcraft, and transgression is wickednes and idolatrie.* It followeth in the next wordes, *Because thou hast cast awaie the worde of the Lord, therefore he hath cast awaie thee from being king.* You heare the nature of these two contraries, obedience, and Disobedience, kindly disciphered? the one to be better then sacrifice, for he that offereth a sacrifice, offereth the flesh of a beast, but he that obeyeth, offereth his owne will as a quicke and reasonable sacrifice (which is all in all) the other to be as witchcraft and idolatrie; for what is disobedience, but when the Lord hath imposed some dutie vpon vs, wee conferre with our owne hearts, as Saul consulted with the woman of Endor, or Ahaziah Kinge of Samaria with the God of Eckron Belzebub, whether the word of the Lord shall be harkened to, yea or no? Thus we set vp an idol within our own breasts against the God of heauē, & forsaking his testimonies, we follow the voice and perswasion of our owne deuice. Bernard alluding to this place before recited, writeth thus; The children of disobedience make their will their Idoll. Hee addeth for further explication, that it is one thing not to obey, an other thing to purpose and pretense disobedience. Neither is it the simple transgression of Gods commaundement, but the proud wilful contempt of his will, which is reputed the sin of idolatry. And surely I see no reason they haue to conceale the infirmitie of Ionas herein, when Ionas himselfe (if I mistake not the meaning of the whole sentence) doth amply disclose it.

1. Sam. 15.
1. Sam. 28.

Filij inobedientiæ sua voluptas idolum est, &c. tract. de præcept. & dispens.

1. *But Ionas.* Ionas was the author & writer of this history, yet Ionas reporteth the fault in himselfe, as if some stranger & person without his skin had committed it. He forgetteth as it were his owne people and his fathers house, and setting affection aside to his owne credite, making a simple and plaine declaration namely & singularly of the transgression of Ionas. A wise man by the rule of Salomon, in the beginning of his speech, wil accuse himselfe: so doth Ionas, not shrowding his head, nor running into a bush, as Adam did, but vvriting his fault in his brow, and pointing with his finger at the very transgressor vnder his proper and individual name, he bringeth the accusation; *Then Ionas arose*; the party not long since mentioned, euen the son of Amittai, he that immediatly before receiued the word of the Lord to go to Niniveh, let his name be regestred, and his fault be published to the whole world: *Ionas arose.*

Prov. 18. in the vulgar.

2. Arose

2. *Aroſe.* Will you now ſee his readines in an evill cauſe? no ſooner called but he aroſe forthwith. He might haue excuſed himſelfe, as Moſes did in the 3. and 4. chapters of Exodus, when he was called to his burthenſome office, *who am I that I ſhould go to Pharaoh & bring the children of Iſraell out of Egypt?* againe, *O Lord ſend by the hand of him whome thou ſhouldeſt ſend.* It hath bene the vſe of Gods ſervants vvhen th ey haue found their ability vnmeete to vndergo the duties of their provinces allotted them, in modeſty & humility to withdraw themſelues: So did Gedeon in the 6. of Iudges; For when the Lorde had encouraged him? *Goe in thy might, thou ſhalt ſaue Iſraell out of the handes of the Midianites*, he aunſwered againe, *Ah my Lorde, whereby ſhall I ſaue Iſraell? Beholde, my father is poore in Manaſſes, and I the leaſt in my fathers houſe.* Likewiſe when Samuel asked Saul, *On whome is all the deſire of Iſraell ſet? Is it not vpon thee, and all thy fathers* 1. Sam. 9. *houſe?* he returned his aunſwere vnto him, *Am not I the ſon of Iemini, of the ſmalleſt tribe of Iſraell, &c. wherefore then ſpeakeſt thou ſo to me?* But Ionas hath no ſuch excuſe, nor that he is the ſonne of Amittai, nor of the leaſt tribe, nor of the pooreſt family, nor himſelfe the vnfitteſt of all the reſt to be ſent to Niniveh, but at the firſt call and ſummons of the Lord he ariſeth vp.

3. *To flie,* When he is vp, he flieth; his driving is as the driuing of Iehu the ſonne of Nimſhi (ſaith the watch-man in the ſeconde booke of the Kings and the ninth chap.) for he driueth as if he were madde? So driueth Ionas as if he had receiued that poſtinge commiſſion which the Apoſtles receiued, *Salute no man by the waie*; or rather as if he had vowed a faſt with himſelfe neither to eate nor drinke till he had fruſtrated Gods commandement. *Cyprian wrote to Cornelius* of Li. 1. epiſt. 3 fiue Schiſmatickes that had taken ſhipping and ſailed to Rome with *Quaſi veri-* their mart of lies, as if the Lord of heauen, who rideth vpon the Che- *tas poſt eos* rubins, could not ouertake them. *nauigare* *non poſſet.*

4. *To Tharſis.* If he had fled to the right place, the haſt he made, had added much to the commendation of his painefullnes. God loueth cheerefullnes & alacrity in his worke; excuſes diſlike him much. The delay, that Elizeus made, *let me goe kiſſe my father*; and thoſe ſhiftes in the goſpell, *let me goe bury my father, or take leaue of my friendes*, are not admitted in his buſineſſe. Paul witneſſeth of himſelfe in the 1. to the Galathians, that when hee was called by the grace of God to preach his ſonne amongſt the Gentiles, *immediatly hee communed not with fleſh and blond, neither came he againe to Ieruſalem, but went into Arabia, and ſo forwardes, for the execution of that meſſage.* That vvhich

hee

hee did: hee did *presently*, and his haſt is praiſe worthy, becauſe he followed the will of the Lorde, rather then the motions of fleſhe and bloud. In this ſenſe it is true that *the kingdome of heaven ſuffereth violence, and the violente catch it awaie*. A man can never runne too faſt that runneth in theſe waies; *I will run the waies of thy commandementes*, ſaith David, *when thou haſt ſet my hart at liberty*: Otherwiſe to run the waie of our owne deviſes, is *curſus celerrimus praeter viam*, a ſwift race beſides the way. *So run*, ſaith the Apoſtle, *that ye may obtaine*: run wiſely, run aright, run by the levell and rule of Gods ſtatutes. Philoſophers hould, that if the inferior ſphere s were not governed and ſtayed by the higheſt, the ſwiftneſſe of their motion would quickly fire the worlde: And if the affections of men were not moderated by the guidance of Gods holy ſpirit, it could not be choſen, but this little image of the world would ſoone be overthrowne. Haſt in Ionas was not amiſſe, but there was more haſt then good ſpeede in his travell, becauſe he went to the wronge place. This is to goe, I graunt, but not *with a right foote*, as the Apoſtle ſpeaketh in the ſecond to the Galathians. The wicked haue their waies, but they are crooked and circular, endleſſe waies, as it is noted of them in the 12. Pſalme, *Impij in circuitu ambulant*, they walke by compaſſe, they walke not *towards the marke, the price that is ſet before them*, and therefore looſe both their paines and their recompence; they followe their father the Divell in theſe walkes, who teſtifieth of himſelfe in the firſt of Iob, that he had *compaſſed the whole earth*. Theſe crooked waies are ever applied by the iudgment of Caſſiodore to evill manners. They ſhall neuer come to the reſt of the eight day, that thus goe wheeling about, to no purpoſe; like the turninge of Sampſons mill, which when it hath laboured the whole day long, is founde at night in the ſelfe ſame place, where it firſt began. Thus the wicked haue their compaſſing waies, & the devill hath his outwaies and bywaies; but happy is that man that ordereth his feete in the pathes of Gods commandements.

Pſalm. 119.

Auguſtine.

1. Cor. 9.

ἐπ στρο-φεῖν.

Tortuoſæ viæ malis ſemper moribus applicãtur.

περιόδους. μεθοδείας.

Now, whether the place here mentioned ſignifie the ſea, as the Chaldaik paraphraſt, and Ierome, and others, according to the Hebrew name ſo importing, expound it; (whoſe reaſon is not much amiſſe, that being amazed, and at his wits end, more confuſed in his minde then the windes and waues that draue him, hee cared not whether hee went, ſo hee walked not with God, as Henoch did; taking his marke at large, and putting himſelfe vnto the ſea to fall by adventure vpon any country) or whether Tharſis were that famous haven

What Tharſis.

haven-towne of Africke, of which wee reade Ezech. 27. *They of Tharsis were thy merchantes, for the multitude of all riches, for silver, iron, tinne, and lead which they brought to the faires*; the riches wherof may be esteemed by that reporte which is made in the 2. of the Chronicles, *that silver was nothing accounted of in the daies of Salomon; for the kings shippes went to Tharsis, with the servaunts of Hiram, every three yeares once came the shippes of Tharsis, and broughte golde and silver, yvorie, apes, and peacockes*: or vvhether it signifie Carthage which Dido sometime builte, and is now called Tunes, which is the opinion of Theodoret, and others: or whether Tartessus a towne in Spaine: or vvhether that city in Cilicia nearer to Syria, vvhence Paul reporteth himselfe to haue beene, in the 21. of the Actes, *I am a citizen in Tharsis a famous citie in Cilicia*: or whether the whole countrey of Cilicia, because in ancient times (if Iosephus deceiue vs not) all Cilicia vvas called Tharsis, by the name of the chiefe city: or whether it name vnto vs any other place not yet agreed vpon, partly by curious, partly by industrious authors, it skilleth not greatly to discourse; I leaue you for your satisfaction therein, to more ample commentaries. But certaine I am, whether his minde bare him to land or to sea, to Asia, or Africk, country or city, nearer or farther of; at Niniveh he commeth not, which was the place of Gods appointment. Chap. 9.

Many dispute many thinges, vvhy Ionas forsooke Niniveh, and fled to Tharsis. 1. The infirmity of the flesh, some say, was the cause, pusillanimity of minde, want of courage, beeing terrified vvith the greatnesse of the city. 2. Or there was no hope (say others) of the dry, when the greene was so barren. The children of Israell had so heardned his heart with the hardnesse of theirs, that he could not imagine the childrē of Ashur would ever haue fallen to repentāce. 3. Or the strangenesse of the charge dismaide him; for when all other Prophets were sent to Israell, he reasoneth vvith himselfe, why should I be sent to Niniveh? it was as vncoth vnto him, as when *Peter was willed to arise, kill, and eate vncleane beastes*, and hee answered in plaine termes, *not so Lorde*. 4. Or it might bee zeale to his country, because the conuersion of the Gentiles, hee sawe, would bee the eversion of the Iewes. And surely this is a greate tentation to the minde of man, the disadvantage and hinderance of brethren. For this cause Moses interposed himselfe in the quarrell betvveene the Hebrew and the Ægyptian, and slew the Ægyptian: and in the behalfe of all Israell he afterwardes prayed vnto the Lord against his owne soule, *If thou wilt pardon their sinne, thy mercy shall appeare; but if thou*

Why to Tharsis. 1 2 3 Act. 10. 4 Exod. 2. Exod. 32.

if thou vvilt not, I praie thee raze me out of the booke of life, which thou hast written: 5. Or it might bee he was afraide to bee accounted a falſe prophet, if the ſequele of his prophecie fell not out, vvhich reaſon is aftervvard expreſſed by him in the fourth chapter, *I pray thee LORDE, was not this my ſaying, when I was in mine owne countrey? &c.* As I ſaide of the place before, ſo of the reaſons that mooued him (for this preſent, till fitter occaſions bee offered;) vvhatſoever it vvere that drewe him avvaie, vvhether vveakeneſſe of ſpirit, or deſpaire of ſucceſſe, or inſolencie of charge, or ielouſie over the Iſraelites, or feare of diſcredite, ſure I am that he commeth not to Niniveh, but reſolueth in his heart to reiect a manifeſt commaundement.

I make no queſtion but in every circumſtance forehandled he vncovereth his owne nakednes, and laieth himſelfe open to the cenſure and crimination of all men. As who vvould ſay; vvill you knovv the perſon without diſſembling his name? It was *Ionas*: his readines without deliberation? *he ariſeth*: his haſt vvithout intermiſsion? *hee flyeth*: the place farre diſtant from the which God had appointed? *Tharſis*. And if all theſe vvill not ſerue to prooue the diſobedience of Ionas, a fault by his owne confeſsion, then harken vnto the next word; if other were but candels to diſcover it, this is a blazing lampe to lay it forth to all mens ſight.

5 *From the preſence of the Lord. He flyeth into Tharſis, from the preſence of the Lorde*: how can that be, if it be true which David wiſheth in the 27. Pſalme, *Bleſſed bee his glorious nawe for ever, and let all the earth bee filled with his glorie*? But in the hundreth thirty and eighth Pſalme, wonderfull are the teſtimonies that the prophet there bringeth, to amplifie Gods illimited preſence, *O Lorde thou haſt tried mee, and knowne mee, thou knoweſt my ſitting and my riſing, thou vnderſtandeſt my thoughtes afarre of, &c.* For not to ſtay your eares with commemoration of all thoſe arguments; this I gather in ſumme, that there is neither heauen nor hell, nor the outtermoſt part of the ſea, neither day nor night, light nor darkeneſſe, that can hide vs from his face. Our ſitting, riſing, lying downe, the thoughtes of our heartes, wordes of our tongues, waies of our feete, nay our raines, our bones, our mothers vvombes, vvherein wee laye in our firſt informitie and imperfection, are ſo vvell knowne vnto him. If this were his purpoſe, to thinke that the preſence of God might be avoided, *who ſitteth vpon the circle of heaven, and beholdeth the inhabitantes of the earth as graſſe-hoppers, whoſe throne is the heaven of heavens, and the earth his*

his footestoole; and his waies are in the greate deepe: I must then needes say with Ieremie, *doubtlesse everie man is a beast by his owne knowledge*: Ierem.10. Prophet or no Prophet, If the spirit of God instruct him not, he is a beast; worse then Melitides that naturall foole, of whome Histories speake, that he could not define, whether his father or his mother brought him forth. But I cannot suppose such palpable and grosse ignorance in a Prophet, who knowing that *God was well knowen in Iurie, and his name great in Israell*, coulde not be ignorant, that God was the same God, and the presence of his Godhead no lesse in Tharsis, and all other countries. What then is the meaning of this phrase, *He fled from the presence of the Lord*? 1. Some expound it thus: 1
He left the whole border and grounde of Israell, where the presence of the Lord though it were no more then in other places, yet it was more evident, by the manifestations of his favours & graces towards them. There was the Arke of the covenant, and the sanctuary, and the Lord gaue them answere by dreames and oracles, & other more speciall arguments of his abode there. Moses spake truth in the 4. of Deut. of this priuiledge of Israell, *what nation is so great, vnto whome their Gods come so neare vnto them as the Lord is neare vnto vs in all that wee call vpon him for*? Davids acclamation Psalm. 147. goeth hande in hand with it, *He hath not dealt so with other nations, neither haue the heathen knowledge of his iudgments.*

But I rather conceiue it thus, (which maketh much for the confirmation of my matter now in hand) He fled from the presēce of the Lord, when he turned his backe vpon him, shooke of his yoke, and wilfully renounced his commaundement. It is a signe of obedience that servants beare vnto their Lordes and maisters, when they stand before their face, attending their pleasure, and readie to receaue and execute their imposed hests. You haue the phrase in the first of Iob: *On a day, when the children of God came and stoode before the Lorde, Satan came also and stoode amongst them.* And Psalm. 123. *Beholde, as the eyes of seruants looke vnto the handes of their maisters, and as the eyes of a mayden vnto the handes of her mistresse; So our eyes vvaite vpon the LORD our GOD, vntill hee haue mercy vpon vs.* In the 18. of Mathew, our saviour adviseth his disciples not to despise one of those little ones: the reason is this, *For I say vnto you, that in heaven, their Angelles alwaies beholde the face of my father which is in heaven.* The like manner of speech did Elizæus vse to Naaman the Syriā when he offered him a reward: *As the Lord liveth before whome I stand,* 2.King.3. a witnes to my actiōs, the searcher of my hart, whose honor & service

I tender

I tender more then my gaine, I will not receaue it. By these may we see what the phrase intendeth, of fleeing from the presence of the Lord. It letteth vs vnderstand, that Ionas, as a fugitiue & refractary servant, ranne from the Lord, as Onesimus from his maister Philemō breaking his bonds of dutie, and making no conscience or care to do service vnto him.

Some haue presumed by coniecture vpon his going to Tharsis, and fleeing from the face of the Lorde, that not onely he reneged his obedience in this particular action, but changed the vvhole trade of his life, and leauing the office of a Prophet, became a Marchante adventurer. A worldly dangerous profession, not only for the hazard of life, and for vvracke of goods, but for vvracke of conscience also, which is the worst shipwracke: which wrackes notwithstandinge are taken not onely in your ships abroad, but in your shoppes and warehouses at home, when you fall either vpon the Syrtes and quicke-sandes of lying, which is a present and quicke kinde of sinne, alwaies at the tongues end; or vpon the rockes of periury which is a more obstinate and indurate transgression. I wil not be so strict in this point as Chrysostome was who counselled Christiās to avoide marketting, that neither they suffered nor offered guilefull dealing: I know they are lawfull and profitable callinges in common vvealth, if lawfully handled. The state of the worlde cannot stand without buying, selling, traffique, transportation. *Non omnis fert omnia tellus*, No country yeeldeth all kind of commodity. *There must be a path frō Ægypt to Assur, and from Assur to Ægypt againe* tomake a mutuall supplye of their several wants. Mesech the king of Moab was a Lord of sheepe; Hiram had store of timber and vvorkemen; Ophir vvas famous for golde; Chittim for yvorie; Basan for oakes; Lebanon for cedars; Saba for frankincense &. But this I must tell you that liue vpon buying and selling, you vvalke vpon coales and carrie fire in your bosomes: gaine is a busie tentation, and there is neither stone nor Ephah, measure nor ballaunce you vse, but Satan is at hande to doe some office. *It is naught, it is naught, saith the buyer*, in the tvventith of the Proverbes, *and when hee is gone a parte, he boasteth*. Now on the other side, *it is good and verie good, saith that seller, and when hee hath solde his wares, hee boasteth indeede*, because hee hath giuen drosse for silver, and water for wine, Esay. 1. I say no more; but take heede *that the treasures of wickednesse be not found in your houses, neither a scante measure, which is an abhomination vnto the Lord. Shal I iustify*, saith God, *the wicked balances, and the bag of deceitfull weightes*? His meaning

Tu qui christianus es, fuge forum, vt ne q; patieris ne q; facias fraudem.

Mich. 6.

uing is, that they ſhall never be iuſtified; much leſſe a wicked and deceitfull conſcience. I will not enforce this collection vpon you, becauſe it is not plainely expreſſed in the text, and without ſuch forraine and vnneceſſary helps, if I may ſo tearme them, the bare letter of the words doth notoriouſly evict the diſobedience of Ionas, wherin he was ſo fixed and confirmed, that neither reſpite of time, neither danger of voiage, nor expence of mony could change his purpoſe. Examine the particulars.

1. *He goeth downe to Iapho*, or Ioppe, (Iaffa, at this day) a city of Paleſtine, an haven towne and rode for ſhipping; it ſpent ſome travel & time, no doubt, before he came to Iapho.

2. *He findeth a ſhip going to Tharſis*: I am ſure he was not preſently acquainted with the key, neither did he finde that ſhip vvithout ſome enquire.

3. *He paieth the fare*: what? incontinently? it is not vnlikely but they ſtaide one tide at the leaſt.

4. And it ſtandeth with the order of the text, that he paid the fare aforehand, and in haſt, before he needed.

5. Some of the Rabbines adde, that he paide the fare of the vvhole ſhip for the reſt of the paſſengers that were bound for Tharſis.

6. Laſtly, when he had paid, *hee goeth downe into the ſhip*, not remembering the daunger he entered into, to put his life within 4. inches of death; and what ſafety it is, in compariſon, to ſee the raging of the waters from the ſea banckes. It vvas one of the three thinges that Cato repented; travell by ſea, vvhen by lande he might haue gone: and a charge that Antigonus gaue his ſonnes, when they were toſſed with a tempeſt; Remember, my ſonnes, and warne your poſteritie of it, that they never hazard themſelues vpon ſuch adventures. What needed the recitall of theſe particular, and (one vvould thinke) trifling circumſtaunces, as that *hee vvent to the haven, found a ſhippe, paide the fare, deſcended into it*, vvhich might haue beene ſpoken at once, *Hee went to Tharſis*? But to expreſſe thus much; that though there were many occurrences, that met and ſtopt him in the vvaie of diſobedience, as the Angell met Balaam; manie meſſengers, as it were ſent from GOD to call him backe againe; many ſpaces of ground, many interruptions of time, many occaſions of better adviſe and conſultation: yet, as Agrippa came into the world with his heeles forward, ſo Ionas holdeth on his vntoward courſe, vvhether his feete woulde beare him, having little reaſon, and leſſe grace to direct him.

Quãta ſpiſſitudo navium? 4. digitorũ. Anach. Neptunum procul à terra.

The

The conclusion.

The ſumme of all that hath beene ſpoken hitherto, (for I vvill leaue a remnant behinde at the leaſt to make a connexion betweene this and the next ſentence) is, ſtrong and incredible diſobedience, I ſay, not conceived alone, but brought foorth, perfited, perſiſted in, without remorſe; not againſt father, mother, magiſtrate, anie ſuperiour, but againſt God himſelfe; not in the taile of the people (to vſe the wordes of a Prophet) but in the chiefeſt and honourableſt part. The complainte of God is now revived againe, *who ſo blinde* Eſa.42. *as my ſervaunt? or ſo deafe, as hee whome I haue ſent?* Ionas a ſervaunt in the higheſt roome, a veſſell of the greateſt honour in the greate houſe, a Prophet, one of a principall ſpirit, and (as their vſuall name was, for vnvſuall giftes) a man of GOD, hauing receiued a mandate from his Lorde, is blinde, deafe, ſenſleſſe to performe it; or rather he goeth, haſteneth, flieth, ſaileth with the wings of the winde from the execution thereof. Paul vpbraideth the Iewe Roman. 2. on this wiſe: *Thou art called a Iewe, and reſteſt in the lawe, and gloryeſt in God, and knoweſt his will, and alloweſt the thinges that are excellent, in that thou art inſtructed in the lawe, and perſwadeſt thy ſelfe that thou art a guide to the blinde, a lighte to them which are in darkeneſſe, an inſtructor of them which lacke diſcretion &c. Thou therefore which teacheſt an other, teacheſt thou not thy ſelfe? thou that preacheſt a man ſhoulde not ſteale, doeſt thou ſteale? thou that ſaieſt, a man ſhoulde not commit adulterie, doeſt thou commit adulterie? thou that abhorreſt idolles, committeſt thou ſacrilege? thou that glorieſt in the lawe, through breaking the lawe diſhonoureſt thou God?* The coales of this ſcripture may be heaped vpon Ionas his head. Thou art a Prophet, a familiar friend with God, thou haſt ſeene viſions and dreamed dreames, and alwaies ſtandeſt in the preſence of the Lorde to knowe his counſels; thou art a ſeer to the blinde, a teacher of the ignoraunt, a watchman over thoſe that are a ſleepe; thou therefore that teacheſt Iſraell, teacheſt thou not thy ſelfe? thou that preacheſt obedience to Ieroboam, art thou diſobedient? thou that beginneſt thy meſſage, *Heare the vvorde of the Lorde*, doeſt thou reiect it? VVhat ſhall wee ſay then, but that which Daniel yeeldeth vnto in the 9. of his Prophecie? *O Lorde, righteouſneſſe belongeth vnto thee, but vnto vs appertaineth open ſhame, to our Kinges, to our Princes, to our Fathers*, (vvee may further ſay) *to our Prophets, to our Prieſts, be-* Rom.3. *cauſe we haue all ſinned againſt thee. There is no difference*, ſaith the Apoſtle (he meaneth neither of Iew nor Gentile) *for al haue ſinned, & are deprived of the glorie of God, and are iuſtified freely by his grace, thorough* Galat.3. *the redemption that is in Chriſt Ieſus. And the ſcripture hath concluded al*

vnder

vnder sinne, that the promise by faith in Christ Iesus, shoulde bee giuen to those that beleeue. I shew you your sinne and the propitiation, your sicknes and the remedy to cure it; thinke not of the other remedies. If you deeme, that either Tharsis, or any other region beyond seas; that a cabbin in a ship, or a couch in a chamber; that the cloudes of the day, or darkenes of the night; the top of the mounetaine, or the bottom of the sea; a secret friend, or more secret conscience; heauen or hel, or any the like evasion, can hide it from the eies of God: you are deceiued. *His seaven eies goe throngh the whole world.* You may interpret them 7. thousand thousand of eies, for hee is *totus oculus*: altogither eie. Therefore let vs not flatter our selues, with those that plucke out the eies of knowledg it selfe in the tenth Psalme, *Tush, who seeth vs? God hath forgotten, hee hideth away his face and vvill never see*; but rather, let vs acknowledge with Iacob all places to bee filled with the maiesty of God, *The Lord was in this place, and I was not aware of it: how fearfull is this place? This is the house of God, and the gate of heaven*; this, and that, and the other within the compasse of the round worlde, all are alike. Let vs reclaime our selues in time from sinning, (which Ionas could not doe) and in a serious cogitation, before wee goe too farre, aske one the other, *what haue wee done?* If wee forget it in Israell, let vs remember it in Iapho. Let either house or field, land or sea, youth or full strength, put vs in minde of our dutie neglected. Let vs not followe our sensuality too far, nor buy voluptuousnes with a price, but rather say with the Athenian Oratour, when we heare how chargeable pleasure is, *Non emam tanti pœnitere*, I will not buy my repentance at so high a rate. Or if wee haue paide the fare of pleasure, let vs withdraw our feete, before wee descend into the bottome and sinke of it; let not the sides and entrals of the ship bury vs, nor a careless profounde sleepe bereaue vs of all sense; Let not the waters goe ouer our heades; nor a floud of iniquitie overwhelme vs, least, that (which is the wages of sinne, and presently overtooke Ionas in his transgression) wee endanger both body and soule to the iustice of God.

Galat. 5.

Zach. 4.

Augustine.

Genes. 28.

Chap. 1. ver. 4. *But the Lord sent out a great wind into the sea &c.*

THe recusancie of Ionas was the abridgment of the whole third verse; wherof 1. he accuseth himselfe by name; 2. he noteth his readines in arising; 3. his speede in flying; 4. his perversnes, because to Tharsis; 5. open rebellion in going from the face of the Lord to renounce his service; 6. his confirmation therein, that hauing such stops & remembrances laide in his way, as namely, 1. to reach the haven not neare at hand; 2. to finde a shippe not without enquiry, and to stay the leasure thereof; 3. to be at charge; 4. therein to be more liberall or more hasty then cause was; 5. to commit himselfe to so manifest a danger, as the travell by the sea bringeth with it: yet he swaloweth and digesteth all these hookes, and is not revoked by many meanes to performe his obedience. For al this he did: to what end? *That he might go to Tharsis from the presence of the Lorde.* Once againe he repeateth the cause, and by a retire to his former speech, maketh the publication of his crime both α and ω, the first and the last of the sentence: thus he begineth, and thus he endeth, *That hee might flee &c.*

With them. To this you may adde, as the conclusion of all the rest, the company he made choice of, *that he might goe with them.* Who were they? by accord of all opinions, men of sundry nations, languages, conditions, and, as is evident in the fift verse, idolatours. Thus he mingleth himselfe in the exstasie of his wilfulnes, as fire and water, Hyena with dogges, an Israelite with Gentiles, the circumcised with the vncircumcised, a prophet with prophaners of sound religion, and one that feareth the God of the Hebrewes with those that worship strange Gods. The Parable in Matthew maketh mention of a man that *had* 2. *sonnes; the one he bidde th goe to his vineyarde, and he answered, I will not; yet afterwardes repented himselfe, and went: the other saide, I will go, yet went not.* The one is the image of the penitent, the other of the hypocrite: the one a deede without shew, the other a shew without deede. Ionas may stand in a third branche, who neither saith that he will not, and doth; nor that he will and doth not; neither in trueth, nor in colour obedient, but hauing cleared and dissolved all obiections of travell, charge perill, company, is shipped, as you see and vnder saile to goe to Tharsis.

Chap. 2.

But

But the Lord sent out a great vvinde, &c. Behold a pursivant dispatched from heaven to attach him, vengance is shipped in a whirle-winde, and saileth aloft in the aire, to overtake him. *There is no counsaile* (as Ierome here noteth) *against the Lord.* In a calme commeth a tempest; the ship is endaungered, which harboureth a dangerful passenger; there is nothing peaceable, where the Lorde is an enemy. Whom the voice of the Lord could not moove, a storme solliciteth him, (as when Absolom could not drawe Ioab vnto him by entreatie, and faire meanes, he fireth his barley fields to make him come;) and vvhome a still spirite coulde not charme, the turbulent spirit of a raging winde, *Severior Magister*, a rougher instructour to deale withal, enforceth to harke. *There be spirits* (*saith the son of Syrach*) *that are created for vengeance, vvhich in their rigour lay on sure strokes: In the time of destruction they shewe foorth their power, and accomplish the wrath of him that made them. Fire, and haile, and famine, and death, all these are created for vengeance: the teeth of wilde beastes, and the scorpions, & the serpents, and the sword execute iudgement for the destruction of the vvicked: Nay the principall thinges for the whole vse of mans life, as water, fire, and yron, and salt, and meale, vvheat and hony, and milke, and the blond of the grape, and oile, & clothing, all these things are for good to the godly, but to the sinners they are turned to evill.* To these you may adde the wind, which being a meteor whereby we liue in some sort, (for our life is a breath) a fanne in the hands of God to purge the aire that it bee not corrupted, as the lunges lie by the heart to do it good, is heere converted to be a plague vnto them: that as David was afflicted by the sonne of his owne bowels, who should haue beene the staffe of his age; Sampson by the wife of his bosome who should haue beene his helper; the children of Israell by Manna stinking and full of wormes, and by quailes comming out of their nostrels; & the children of the prophets by a bitter hearbe in the pottage, which were appointed for their sustenance and foode: so these marriners for the sin of Ionas, are scourged with a winde, a principall furtherance and benefit at other times required to sailing.

Fugiebat sagam, & Deiram non sugiebat. Chrysost. homil. 5. ad pop. Periclitatur navis quæ periclitãtem exceperat. 2. Sam. 14. Eccle. 39. Anima ἄνεμος.

Obedience hath her praise both with God and men: *the of-spring of the righteous is obedience & love.* The Rechabites shall never want a testimony of their obedience, vnlesse the booke of Ieremy the Prophet be againe cut with a penknife, & burnt vpon an hearth, as in the daies of Zedekias. *Ionadab their father commaunded them to drinke no wine, and they would not drinke it for that commaundement sake, they, nor their wives, their sonnes, nor their daughters.* Christ prophecieth of himselfe,

ſelfe, Eſay. 50. *The Lord hath opened mine eare, and it was not rebellious; neither turned I backe.* It was *written of him in the booke, that he ſhould doe the will of his father, he was readie to do it. The law was in the midſt of his bowels,* and without protracting the time, he offered himſelfe, *Loe I come. He was obedient vnto death, even the death of the croſſe. And though hee were the ſonne, yet learned he obedience by the things he ſuffered: qui ne perderet obedientiam, perdidit vitam*: though he ſlept a wofull and heavy ſleepe to fleſh and bloud, yet he ſlept in peace.

Pſal. 40. Phil. 2. Heb. 5. Bernard.

Diſobedience, on the other ſide, hath never eſcaped the handes of almighty God. It caſt Ionas out of the ſhip; and the angels, before Ionas, out of heauen; Adam and Eue out of paradiſe; Lots wife out of her life & nature to; Saule out of his kingdome; the children of Iſraell out of their natiue ſoile, and further, their natural roote that bare thē. For no other reaſon is given but this, Ieremy, 35. *I ſpake, and they would not heare; I cried, and they would not anſwere.* To leaue forraine examples, the iuſtice of God now preſently manifeſting it againſt diſobedience commeth in a ſtorme, the vehemency and fury whereof

appeareth,

1. By the author, *God ſent it.* Who although he be the author of all windes & weathers, *and bringeth them out of his treaſures,* yet when it is ſingularly noted of God that he was the cauſe, it carrieth a likelyhood not of his generall providence alone, but of ſome ſpeciall and extraordinary purpoſe.
2. By the inſtrument which is *winde*, and neither thunders nor raines to helpe it.
3. By the epithet & appoſitiō of the inſtrument, *a great winde.*
4. By the nature of the word here vſed: it *was ſent*; nay rather throwne & ſent headlōg, as the lightning is ſhot from heaven. It was caſt frō God as the marriners caſt their ladings into the ſea, for the ſame word is originally vſed in both places. A winde ſo ſodain & furious, that they could geſſe at other tēpeſtes before they fel, they had no ſignes wherby to prognoſticate this.
5. By the place that receiueth it, *the ſea*; a champian and plaine channel, an open flore where there was neither hil, nor forreſt, nor any other impediment to breake the force of it.
6. By the explication added, there was *a tempeſt* vpon it, even a *mightie tempeſt*: (deſcribed.
7. By the effects that enſued in 4. & 5. verſes, marveilouſlie

1. The *breaking of the ſhip*, a ſtrōg & an able ſhip, by cōiecture, becauſe ſo lately ſet forth to ſea: & the danger is the more to bee conſidered, that it fel not vpon rockes or ſhelues, but by the power of the onely winde

winde was almoſt ſplitted. the Hebrew phraſe is very ſignificant, the ſhip *thought to be broken*, as if it had ſoule and ſenſe to feele the hazard it was in.

2 The *feare* that followed vpon the whole companye of the paſ-
3 The feare of the *marriners*, men accuſtomed & inured to the like aduentures; of whome it is truely ſpoken, *illis robur & æs triplex, &c.* their harts are of braſſe and oke to encounter dangers. Horat.

4 Their *praiers*, nay their *vociferations* & outcries vpon their Gods as the prieſts of Baal cried vpon their idoll.

5 *The caſting out of their ladings*, the neceſſarie inſtruments & vten-ſiles for their intended voiage.

Al which, & whatſoeuer beſides is ſet down to the end of the 5. v may be reduced to 3. perſons, with their actions & adminiſtratiõs belonging vnto them: the 1. is *the Lord*; the 2. *the marriners*; the 3. *Ionas*.

Of the firſt it ſaid, that *he ſent out a great winde*.

It was the error of the Paynims, to deuide the world amongſt ſun- 1 The Lord
dry Gods, with every ſeverall region, city, family, & almoſt chamber, & chimney therin; with heauen & hell, land & ſea, woodes & riuers, wine & corne, fruits of the ground, al things whatſoeuer. Amõgſt the reſt, the winds in the aire they aſcribed to Aeolus, whõe they imagined to haue them cloſely mued vp and houſed in a lodge, and to haue ſent thẽ abroad either for calmes or tẽpeſts at his diſcretion. Horace commended Virgil his friend going towards Athens, to the mighty goddeſſe of Cyprus, & the two brethrẽ of Helen, & the father of the winds, that is, to Venus, & the two twins Caſtor & Pollux, and Aeolus; wiſhing for his better ſpeed, that all the windes might be bounde vp, beſides Iapyx a quiet weſterne winde, with many the like fables not vnknowne to grammer ſchooles. The blowing of the windes more or leſſe wee impute not to Aeolus, nor any the like deviſed God of the gentiles: we honour the Lord of hoſts alone, in the power of his creature, who ſitteth vpon the circle of heauen, and cauſeth both the ſunne to ſhine, and the raines to fall, and the winds to blow in their ſeaſons, and at this time appointed this winde to a ſingular ſervice. It is he *that flieth vpon the winges of the wind. The chaunels of the waters haue beene ſeene, and the foundations of the earth diſcouered at his rebuking, and at the blaſting of the breath of his noſtrels*. You ſee it is called the breath of the Lord, as alſo in the booke of Iob, not that ſubſtantiall breath of his, wherof we read in the 1. of Gen. the *ſpirit of God moved vpon the waters*, but a created breath, extracted, and engendred out of other creatures. The winde that came from the wildernes and overthrew

Obſtrictis aliis praeter Iapyga. Pſal. 18. Chap. 37.

threw the corners of the house wherein the children of Iob were feasting, that saint acknowledgeth to haue come from heavenly disposition; *The Lord giueth, and the Lord taketh away.* Wind & fire & bands of robbers, he assigneth not to any idol of the heathē, nor to the malice of men, not to the hazard of fortune, which others made a goddes; but to the almightines & soverainry of him who ruleth al things. And as his dominion is vndoubted in the aire, so doth the sea submit it selfe likewise to his gouernance, who *sitteth vpon the water-flouds, and is a king for evermore*, as the Psalme speaketh. For who but *he hath shut vp the sea with doores, when it issued and came forth as out of the wombe? who established his commaundement vpon it, when he set bars & gates, & said, hitherto shalt thou cōe and no further; here will I stay the proud waues?* Who els devided the red sea into two parts, that the children of Israell passed through on dry foote? But as for Pharaoh and his host, the horse and the rider, they were overthrown therin. Who els turned the streame of Iordan the contrary way, whereof the Prophet demandeth with admiratiō, *what aileth thee O Iordā that thou wentest backe? who els turned the waters into blond? and drieth vp the riuers, that the fishes rotte for wante of moisture. Tell mee his name*, (to vse the words of Iob) *if thou knowest it; and what is his sonnes name?* It is he and his son, who in the gospell of Marke, *rebuked the windes, and said vnto the sea, peace and bee still; and the winde ceased, and there was a great calme*, and they could not bee satisfied about it, but asked *who it was that both the winds & the sea should thus obey him?* All kindes of weather by lande or sea, thunders and lightning, even the coales of *fire that were never blowne*, haile-stones & stormy tempestes, they come by his assignement, who cleaueth the rockes asunder with his voice, and shooteth forth his thunderbolts, as arrowes at a marke; who *biddeth his lightnings walke, and they say, loe here we are*, and deuideth the spouts in the aire, to yeeld their moysture to the ground, more or lesse at the will of their maker. And we vtterly renounce here in not onely the palpable idolatrie of the Gentiles, vvho gaue the glorie of the most highe to their base and inglorious abhominations, but the foolish ignorance of of others nearer home, vvho in the vvorking of these creatures, never looke vp to the seate of maiestie, that ordereth all thinges; but whatsoever befalleth them by fall of fire, blast of wind, inundation of waters, or the like, they tearme it chance. Alas, chance is nothing; for nothing is done in the whole world, without an order from aboue: and it vvas wisely noted by a learned man φύσις φύσι τύχῃ, nature bringeth forth that, which we wrōgfully cal chāce, because it commeth vnexpected.

Iob. 1.

Iob. 38.

Chap. 4.

Iob. 38.

Iul. Scal. Exerc. 188.

Iread

I read of a certaine people in Africke, who being troubled with the North wind, driuing heapes of ſandes vpon their fieldes & dwelling places, they gathered an army of men to fight againſt it; but with ſo euill ſucceſſe, that themſelues were alſo buried vnder hilles of ſandes. Xerxes the Perſian Monarke, hauing receiued a loſſe by the rage of Helleſpontus, himſelfe more mad then the ſea, cauſed fetters and manacles to be caſt into the waters therof, as if he would make it his priſoner, & binde it with linkes of iron at his pleaſure. * Darius did the like vpon the riuer Gynde, who, becauſe it had drowned him a white horſe threatned the riuer to deuide it into ſo many ſtreames, & ſo to weaken the ſtrength of it, that a woman great with child ſhould goe ouer it dry-ſhod. It is not vnlike the madnes of our daies, who muſt not be croſſed either with wet or dry, winds or raines, faire or fowle, but we fall to repining, murmuring, banning, blaſpheming, & al kind of curſed either ſpeaking or wiſhing at leaſt. But as God asketh Senacherib, *whome haſt thou railed vpon, or whome haſt thou blaſphemed?* ſo I aske theſe mē, whome are you angry with? who hath diſpleaſed you? are you angry with the ſaw, or with him that liſteth it? do the winds and ſeas mooue your impatience? they are but ſeruantes vnto that Lord, who ſaith vnto them, ſmite, and they do it; fauor & they are obedient. Rabſaketh ſpeaketh to the nobles of Ieruſalem, Eſay 36. *Am I come hither without the Lord? The Lord ſaid vnto me, Go vp againſt this land to deſtroy it.* So it is in the force of theſe creatures, whē either they drowne, or blaſt, or parch to much, it is not done without the Lorde; the Lord ſaith vnto them, do thus or otherwiſe.

Herodot.

* Some ſay. Cyrus.

2. King. 19.

Beſides the impieties aboue named, it is an error of our times heatheniſh enough, to giue the honot of God to theſe and the like accidents, to witches & cōiurers. For if euer tempeſt ariſe, more thē common experience hath inured vs vnto, eſpecially with the havock and loſſe either of life or limme in our ſelues, or of our cattel, or houſings, forthwith the iudgmēt is giuen (as if the God of heavē & earth were fallen a ſleepe, & minded nothing) there is ſome coniuring. Be it ſo. What is coniuring? a peſtilent commiſtion, convētiō, ſtipulation, betwixt men & divels. Mē & divels? what are they? looke vpō the ſorcerers of Aegypt for the one; *Magorum poteſtas* (ſaith Auguſtine) *defecit in muſcis*, they cryed in the ſmalleſt plague that was ſent, & paſt their cunning to remoue, *this is the finger of the Lord*; their power is limited therfore. Looke vpon the martyrings of Iob for the other: for though the circuit of Sathan be very large (even to the cōpaſſing of the whole earth to & fro,) yet he hath his daies aſsigned him to ſtād

Auguſt. 2. de doct. Chriſt.

3 de Trin. 7

Exod. 8.

Iob. 1.

before the presence of the Lord for the renewing of his commission: And besides, *Oviculam vnam auferre non potuit &c.* he could not take one poore sheepe from Iob, till the Lord had giuen him leaue, *put forth thine hande*; nor enter into the heard of swine, Mat. 8. without Christs permission. And so, to conclude; whether men or devilles be ministerial workers in these actions, all cōmeth from him, as from the higher supreme cause, whose iudgments executed thereby, no man can either fully comprehend, or reprehend iustly. God professeth no lesse of himselfe, Esay. 45. *I forme the light, and create darkenesse, I make peace, and create evill, I the Lord doe all these thinges.* And in the 54. of the same prophecie, *Behold I haue created the smith that bloweth the coales in the fire, and him that bringeth forth an instrument for his worke, & I haue created the destroyer to destroy*: destruction commeth from the instrument, the instrument from the smith, the smith and all from God. In the 10. of the same booke, Asshur is called *the rod of his wrath, and the staffe in his hands was the Lords indignation.* And the prophet praieth in the 17. Psalme to the same effect, *vp Lord, disappoint him, cast him downe, deliver my soule from the wicked, which is a sword of thine.* We neede not farther instructiōs in this point, but whatsoever it is that outwardly troubleth vs, let vs learne to feare him therin, frō whose secret dispositiō it procedeth: who hath a voice to alay the winds & the seas; a finger to confound sorcerers & cōiurers; an hooke for the nostrels of Senacharib; & a chain for the devill himselfe, the prince of darkenes.

2 The Marriners. In the 2. person, which were the marriners, we are directed by the hand of the scripure, to consider three effects, which the horrour of the tempest wrought vpon them. For 1 *they were afraid*; 2. they *cried vpon their Gods*; 3. *they cast out their wares*: the 1. an affection of nature: the 2. an action of religion; the 3. a worke of necessity. Some of the Rabbines held, that the marriners in this ship had more cause to be astonished and perplexed, then all that trauailed in these seas besides: for when other ships were safe and had a prosperous voiage, theirs only, as the marke wherat the vengeāce of God aimed, was endaungered. But because it appeareth not in the booke, I let this passe, with many other vnwrittē collections; namely, that they were nere the shore, & laboured with all their force to tough their ships to land, but could not do it: which happily may be true, and as likely otherwise, & therfore I leave it indifferent, & am contēt to see no more thē the eie of my text hath descried for me. But this I am sure of: affliction beginneth to schoole thē, & driue thē to a better havē thē they earst foūd. It ever worketh good for the most part; and although the better sort of men

August. de correctione Donatis.

men are corrected by loue, yet the greater are directed by feare. As the wind the ſeas, ſo the feare of the wrath of God, in this imminent danger of ſhipwrack appearing, ſhaketh and perturbeth their heartes, though they had hardened them by vſe againſt all caſualties by ſea, like the hardeſt adamantes. All the works of the Lord to a cõſiderate mind are very wonderfull; his mercy reacheth to the heavens, and his faithfulnes is aboue the cloudes; his wiſdome goeth from end to end; his righteouſnes is as the higheſt mountaines, & his iudgmentes like a great deepe, & whatſoever proceedeth from him, becauſe that artificer excelleth, it muſt needes be excellent. But it is as true a poſition; *perſeverantia conſuetudinis amiſit admirationẽ*; the aſſiduity & continuance of things bringeth thẽ into cõtempt *Quã multa viſitata calcãtur, quæ cõſiderata ſtupẽtur?* how many things doth cuſtome make vile, which conſideratiõ would make admirable? becauſe the nature of mã is ſuch, to be caried awaie rather *with new, thẽ with great things.* The creatiõ of man, who maketh accompt of, becauſe it is cõmon? But would we ponder in our harts, as David did, *that we are wonderfully & fearfully made, & that our bones were not hid from the Lord, though they were ſhaped in a ſecret place, and faſhioned beneath in the earth; that he poſſeſſed our raines in our generation, & covered vs in our mothers wombes, that his eies did ſee vs when we were yet vnperfect, & all things were written in his booke, when before they were not*; it would enforce vs to giue acclamation to the workemanſhip of our maker, as the ſweet ſinger of Iſraell there did, *marveilous are thy workes, O Lord, & that my ſoule knoweth right well.* A tempeſt to marriners is nothing, becauſe they haue ſeene, and felt, and overliued ſo many tempeſtes. As David, becauſe he had killed a lion, and a beare at his folde, perſwaded himſelfe that he alſo could kill Golias; So theſe hauing paſt already ſo many dreadefull occurrents, begin to entertaine a credulous perſwaſion of ſecurity, *no evill ſhall approach vs.* They make their harts as fat as brawne, to withſtand miſhaps. It fareth with thẽ as with ſouldiers beaten to the field: they haue ſeene hundreds fall at their right hand, and thouſands at their left, and therefore are not moved; and though they beare their liues in their hands, they feare not death: whereupon grew that iudgmẽt of the world vpon them; *Armatis, deorum nullus pudor*, ſouldiers (the greater part) feare not God himſelfe.

Habet inſit. veneratiõẽ quicquid excellit. Tull. Auguſt. de Trin l. 3. c. 2. epiſt. ad Volus. Tull. Pſal. 139. Sil. Italic.

Vndoubtedly our ſea-men drinke downe and digeſt their dangers with as much facility & felicity to, as ſome their wine in bowles; yet notwithſtãding the marriners here ſpokẽ of, even the maiſter of the ſhip with the vulgar ſort, hauing ſuch iron ſinews in their breſts, giãts

by

by sea, and (if I may tearme them so) θεομαχοι men that fight with God, being in their proper element, the region and grounde where their arte lieth, having fought with the waues and windes a thousand times before, they are all striken with feare, and their heartes fall a sunder within them, like drops of water. David Psal. 107. setteth downe foure kindes of men, which are most indebted to God, for deliveraunce from perilles: the first of those that haue escaped a dearth; the second, prisoners enlarged; the third, such as are freed from a mortall sicknes; the last, sea-faring men, of whome hee writeth thus; *They that go downe into the sea in shippes, and occupie their marchandize by greate waters, they see the workes of the Lord, and his wonders in the deepe. For hee commandeth and raiseth vp the stormie winde, and it listeth vp the waues there of, they mount vp to the heaven, and descende againe to the deepe, so that their soule melteth for trouble. They are tossed too and fro, and stagger like a drunken man, and all their cunning is gone.* A liuely image of their vncertaine and variable liues; and, if you hercken to the comparison, it is next to famine, imprisonment, a deadly disease to be a sea-man. Sailers and aduenturors are neither among the liuing, nor amongst the dead: they hang betweene both, readie to offer vp their soules to every flawe of winde, and billow of water wherein they are assaulted. Yet these are the men, and such the instruments and meanes whereby your wealth commeth in, that liue by Marchandize; you eate, and drinke, and weare vpon your backes, you traffique and spend the bloude of your sonnes and seruantes. So David called the water of the well of Bethlehem, *bloud*, because it was brought through the armie of the Philistines vvith the hazard of mens liues. You owe much vnto God for the preseruation of their liues, your shippes and commodities; & are bounde to rehearse vnto your soules day and night that verse of thankesgiuing which David repeateth in the Psalme before named, as the burthen and *amœbæum* to those songes of deliverance. *Let vs therefore confesse before the Lord his loving kindnesse, and his wonderfull workes before the sons of men: let vs exalte him in the congregation of the people, and praise him in the assembly of the elders.* And as you feare his maiestie your selues, *who turneth the flouds into a wildernes, and a wildernes into springes of water, who breaketh the shippes of the sea with an East-winde*; so see that your factors beyond the seas, with all the officers and ministers belonging to your company, bee men of the like affection. It is not the talnesse of your shippes, nor their swiftnesse, manning, and munition, that can protect them against Gods vengance. You call them Lyons, Leopards

Nauigantes neq; inter viuos neque inter mortuos. Pittac.

1. Chro. 11.

Psalm. 48.

pards, beares, and skorning the names of beasts, you tearme the Angelles, Archangelles: but remember when all is done, that as Themistocles called the Navy of Athens *woodē walls*, so yours are but woodden beasts, and woodden Angelles; And woe be to him *that saith to a stone, thou art my father; and to a peece of wood, thou art my helper*. They haue *good fortune* written vpon their beakes, saith Plutarke, but many misfortunes in the successe of their labors. Horace spake to as prowd a ship (it should seeme) as those times knew;

Though Pontus pines thy frame, 1. Car. od. 14.
A forrest faire thy dame, *Quamvis pōtica pinus*
Prowde be thy stocke, *Sylua filia*
And worthlesse name: *nobilis &c.*
The windes will mocke,
To see thy shame. Take heede.

The navy of Tyrus (if the prophet describe it a right) was the noblest navy that ever the seas vvere furrowed vvith; *the builders thereof made it of perfect beautie, the boordes of the firre trees of Shenir, the masts of the cedars of Lebanon, the oares of the oakes of Basan, the bankes of the yvory of Chittim, the sailes of the fine embrodered linnen of Ægypt, the coverings blew silke and purple of the Iles of Elisha; They of Sidon and Arvad, were her mariners, the wisest in Tire her pilottes, the auncients of Gebal her calkers, they of Persia, and Lud, and Phut, her souldiours, the Gammadims were in her towers, and hung their shieldes vpon the walles round about, and the King of Tire saide in the hautines of his heart, I am a God, I sit in the seat of God in the midst of the sea*: yet see the ende in the same place; *her powers brought her in to greate waters, and the east winde brake her in the midst of the sea; her riches together with marriners, pilottes, and calkers, marchantes, and men of warre, all were overthrowen, and came to a fearefull ruine*. The feare of the Lord will bee insteede of all those prouisions; feare him, and both floudes and rockes shall feare you, and windes shall blow you happines, and ship-wrackes shall avoide the place where your foote treadeth, and as the apples of Gods owne eies, so shall they reverence you, and not dare to approch the channell where your way lieth: hilles shall fall downe, and mountaines shall be cast into the sea, but those that feare the Lord shall never miscary: the feare of the Lord shall both lād your ships in an happy haven, and after your travels vpon the earth, harbour your soules in his everlasting kingdome. Ezech. 27.

They were afraid. I wil not examine what kind of feare it vvas vvhich suppriſed theſe mariners. There is a feare that accompanieth

eth the nature of man, and the ſon of God himſelfe was not free from it: Marc. 14. It is written of him that he *began to be afraid*; which feare of his, and other the like vnpleaſant affections, he tooke vpon him (our Diuines ſay) as he tooke our fleſh, & vndertooke death rather in pitty, then of neceſſity. And Ieromevpon the place of the Euangeliſt before cited noteth, that the feare of our bleſſed ſauiour was not a paſſion which ouerbare his mind, but a *propaſſion*, which he ſeemeth to colle& from the word it ſelfe; *He began to be afraid*.

Non humanæ conditionis neceſſitate, ſed miſerationis voluntate. Sen. ſer. 3. diſt. 15.

ἐφοβήθη

2 There is beſides a fond and ſuperſtitious feare, when men are afraid for their ſhadowes, as Piſander was afraide of meeting his owne ſoule; and Antenor would neuer go forth of the doores, but either in a coach cloſed vpon all ſides, or with a target borne over his head, fearing (I geſſe) leaſt the sky ſhould fall down vpon it, according to that in the Pſalme, *They feare where no feare is*. The diſciples were abaſht at the ſight of their maiſter after his reſurrection, ſuppoſing they had ſeene a ſpirite, when neither had they ſeene a ſpirite at any time to moue that conceit, neither is it poſsible that a ſpirituall ſobſtance can ſenſibly be perceiued. We may eaſily acquite this cõpany from ſuch fooliſh feare; it hath ſo apparant a reaſon to be grounded vpon.

Pſal. 13. *Vulg.*

3 There is an other feare, the obie& wherof is only God; which, by the praiers and cry that followeth in the next wordes, ſeemeth to be the feare meant (though ignorantlie miſplaced:) and this in ſome is *a ſeruile feare*, full of hatred, malice, contumely, reproch, if they durſt bewray it, *triſtis, inutilis, crudelis, qui quia veniã non quærit, nõ conſequitur*, ſaith Bernard; it flieth and abhorreth the Lord, becauſe he is *Deus percutiens*, a God of vengeance: in other it is *filiall*, ſuch as the childe honoureth his father with, perfitly good, wherein there is nothing but loue, reuerence, purity, ingenuity, borne of *a free ſpirite*; the ſpirite of bondage & ſlavery wholy abandoned; ſo near in affinity to loue, that you can hardly diſcerne them: *Penè illa eſt, & penè non eſt*; It is almoſt loue, and almoſt not loue; ſo little difference is: it neuer beholdeth God, but in the gratious light of his countenance; *There is mercy with thee O Lord, therefore ſhalt thou be feared*, howſoeuer the cloudes of diſpleaſure ſeeme ſometimes to hide that grace away. The feare of theſe men I cannot decide, whether it were mixte with hope, or altogether deſperate, and it skilleth not greately to enquire, becauſe they apply it not to the true and liuing GOD. But let this be obſerued as *a matter*, (ſaith the Pſalme) *of deepe vnderſtanding*, and one of the ſecrets within the ſanctuarie of the Lorde, that ſea-beaten Mariners, barbarians by countrey, and men as barberous for

Epiſt. 87. ad Oger.

Pſal. 51.

Gillibert. in Cans 3 ſer. 19.

for the moſt part for their conditions, fearing neither God nor man, of ſundry nations ſome, and moſt of ſundry religions, it may bee Epicures, but, as my text bewraieth them, idolatours; they all know that there is a God, whom they know not; they feare a ſupreme maieſty, which they cannot comprehend; they reverence, invocate, and crie vpon a nature aboue the nature of man and all inferiour things; potent, benevolent, apt to helpe, whereof they never attained vnto any ſpeciall revelation. This man adoreth the God of his countrey, that man ſome other God, and Ionas is raiſed vp to cal vpon his God; but all haue ſome one God or other, to whom they make ſupplicatiō, and bemone their danger.

If Ionas had preached the living and immortall God vnto them, the God of the Hebrewes, the God of Abraham, Iſaac, & Iacob, the holy one of Iſraell, I would haue imputed their devotion to the preaching of Ionas. Or had there beene any other ſoule in the ſhip, belonging to the covenāt, *& borne within the houſe* (as the prophet ſpeaketh) that might haue informed thē in this behalfe. Ther was not one: who thē inſtructeth thē? Nature, *Nauta intellexerūt aliquid eſſe venerandū ſub errore religionis*; the marriners vnderſtood even in the falſhood of that religion which they held, that ſome thing was to be worſhipped. Hieron.

It is not denied by any ſort of divines, auncient or recent, but that by nature it ſelfe, a man may conceiue there is a God. There is no nation ſo wilde and barbarous, which is not ſeaſoned vvith ſome opinion touching God. The Athenians ſet vp an altar *Ignoto Deo*, to an vnknowne God. Act. 17. *The Gentiles not having the lawe, doe by nature the things contained in the lawe, and are a lawe vnto themſelues, and ſhewe the effect of the lawe written in their heartes, their conſcience bearing vvitneſſe, and their thoughtes accuſing one another or excuſing*; the ſecond to the Romanes. *For the inviſible things of him that is, his eternall power and Godhead, are ſeene by the creation of the vvorlde, being conſidered in his vvorkes, to the intent that they ſhoulde be without excuſe.* Rom. 1. Theſe are common impreſſions and notions ſealed vp in the minde of every man, a remnant of integrity after the fall of Adam, a ſubſtaunce or bleſſing in the dead Elme, ſparkles of fire raked vp vnder the aſhes, which cannot die whileſt the ſoule liveth. Nature within man, and nature without man, which Ierome callerh *Naturam & facturam*, nature and the creature, our inviſible conſentes, and Gods viſible workes; an inward motion in the one, and an outward motion of the other; if there were no further helps, ſhew, that there is a God, & leaue vs without excuſe. Protagoras Abderites, becauſe hee began his

Nulla eſt gens tam fera, &c. Tul. Actes 17.

Κοιναὶ ἔννοιαι. Κοιναὶ ἔννοιαι.

Tul. Acadē. queſt.

his booke with doubt, *de diis, neq; vt sint, neq; vt non sint, habeo dicere*, I haue nothing to say of the Gods, either that they be, or that they bee not; by the commandement of the Athenians was banished their citty and countrey, & his bookes publiquely & solemnly burnt to ashes. I may call it a light that shineth in darknes, (though the purity and beames thereof be mightely defaced,) which some corrupt & abuse, & so become superstitious and vanish away in their vaine cogitations & others extinguish, & so become meere Atheists. For so it is, as if wee tooke the lights in the house, and put them out, to haue the more liberty in the workes of darknes. Thus do the Atheists of our time: the light of the scripture principally, & the light of the creature, and the light of nature they extinguish within the chābers of their hearts, & with resolute, dissolute perswasions, threape vpon their soules against reason & cōscience, that there is no God, least by the sight of his iustice, their race of impiety should be stopped. I trust I may [illegible] speake it, There are no Atheists amongst you, though many happilie such as Agrippa was, *but almost christians*; I would to God you were not only almost, but altogither such as you seeme to professe. But there are in our land that trouble vs, with virulent, pestilent, miscreant positiōs; I would they were cut of, the children of hel, by as proper right, as the divel himselfe; the savour of whose madnes slinketh, from the center of the earth to the higheſt heavens. Let thē be confuted with arguments drawne from out the skabberds of Magistrates, argumēts without reply, that may both stop the mouth, & choke the breath of this execrable impietie: & as the angel cursed Meroz. 5. Iudg. so cursed be the man (& let the curse cleaue to his children) *that cometh not forth to helpe the Lord in this cause*. Is it fit to dispute by reason, whether there be a God or no? which heavē, earth, angels, men & divels, all ages of the world, all languages; & in the atheist himselfe (vvho bindeth a napkin to the eies of his knowledge,) shame, feare, and 1000. witnesses like gnawing wormes within his breast, did ever heereto. fore, & to the end of the world shall acknowledge? Let vs leaue such questiōs, ἀπροσώπους, ἀδόξους, ἀνοσίους, incredible, inglorious, infamous questions to the tribunal & triall of the higheſt iudge, if there bee no throne vpon the earth that will determine them; & for our own safety, & the freeing of our soules, let vs hate the very aire that the Atheist draweth as Iohn eschewed the bath wherein Cerinthus was: & let their damned spirits *having receiued damnation in themselues*, ripen and bee rotten to perdition: let them sleepe their everlasting sleepe in filthines not to be revoked: & when death hath gnawne vpon them like

Acts. 26.

Aul. Gel.

αὐτοκατάκριτοι.

like sheepe for a taste before hand, let them rise againe from the sides of the pit, maugre their stout gaine saying, at the iudgement of the great day to receiue a deeper portion.

As for our selues (my brethren) which knowe and professe that one and only God for ever to be blessed, let vs be zealous of good workes, according to the measure of our knowledge which we haue receiued. Let vs feare him (without feare) as his adopted sonnes, and serue him without the spirit of bondage in righteousnesse, all the daies of our liues; that at the comming of the sonne of God to iudge the endes of the earth, we may be found faithfull servants; and as we haue dealt truely in a little, we may be made rulers over much through the riches of his grace, who hath freely and formerly beloved vs not for our owne sakes, but because himselfe is loue, and taketh delight in his owne goodnes. *Amat quia amat. Barn.*

THE FIFT LECTVRE.

Cap. 1. ver. 5: *And cried every man vpon his God, and cast the wares in the shippe into the sea to lighten it of them.*

I shewed before that by the instinct of nature it selfe, the marriners might conceiue there was a God. Heere it appeareth by the multitude they worship, *every man his God*, that nature alone sufficeth not without further revelation. Nature may teach that there is a God; but what in substance & propriety, & how to be worshipped, must elsewhere bee learned. Nature without grace, as Sampson Iudg 16. without his guide, whē his eies were out, without whose direction he could not find the pillars of the house; nor the naturall man any piller or principle of faith without the spirite of God guiding his steps vnto it: or as Barach without Deborah, who would not go against Si- Iud 4. sera, vnlesse the propheteſse went with him. Such is the faintnesse of nature, except it be strēgthned with a better aide. *Væ soli*: if nature be single, woe to it, shee falleth downe, & there is not another to helpe her vp. Therfore our Sauiour maketh a plaine distinction betwixt these two: *Blessed art thou Simon the sonne of Ionas, for flesh & blond hath* Mat. 16 *not reuealed this vnto thee*; the affirmatiue part followeth, *but my father which is in heauen*: when hee made that notable and fundamental confession.

Ibid. feſſion. Afterwards, when he had dehorted his maiſter, with carnall perſwaſion, *ſir, pitty thy ſelfe*, he biddith him avant, not by the name of Peter, nor the ſonne of Ionas, nor Cephas, but of *Satan* himſelfe. Nature was then alone, and the heavenly light had withdrawne her influence from him. No man liuing had ever greater endovvments, and bleſsings of nature, then the Apoſtle Saint Paul. Firſt *Act.22.* he was *a man that was a Iew* (as great a comfort vnto him, no doubt, as it was to Plato to be borne at Athens, rather then in Barbary;) *and although borne at Tarſus in Cilicia, yet brought vp in the city of Ieruſalem at the feete of Gamaliell, and inſtructed according to the perfit manner of the lawe of the fathers, and zealous towards God*. You haue his birth, education, maiſter, learning, and devotion already ſet downe: we may adde his ſect and profeſſion, out of the ſame hiſtory; *For after the ſtricteſt ſect of the Iewiſh religion hee lived a Phariſee*. In his epiſtle to the Philippians, he concludeth from the whole heape of *Chap.26.* his prerogatiues, *If any other man thinketh that hee hath whereof to truſt* *Chap.3.* *in the fleſh, much more I: circumciſed the 8. day, of the kinred of Iſraell, of the tribe of Beniamine, an Hebrewe of the Hebrewes, by profeſſion a Phariſee. Concerning zeale, I perſecuted the church, touching righteouſneſſe in the law, I was vnrebukeable*; ſo hee perſecuted the church, you ſee out of that place: and he *verily thought in himſelfe, that hee ought to doe* *Act.26.* *many things contrarie to the name of Ieſus of Nazareth, which thing he alſo did in Ieruſalem*. Thus notwithſtanding hee had received the ſigne of the covenant, circumciſion, not as the manner of proſelytes was, at the time of their converſion, ſometimes old, ſometimes yong; but 2. according to the law, the eight day; and 3. his kinred and deſcent were from Iſraell, not from Eſau vvhich loſt the inheritance; 4. his tribe, ſuch as never fell to idolatry, but continued in the ſervice of God; and 5. his antiquity in that line not inferiour to the auncienteſt, being as able to ſhew his greate, and greate grandfathers, from the firſt roote of the Hebrewes, as any man; beſides thoſe perſonall advantages of profeſſion, emulation, converſation; yet till there ſhined a clearer light from heauen, not onely vpon his face, but vpon his heart, and he was throwne to the ground, both from his horſe, and from his confidence in the fleſh, and hearde a *Act.9.* voice ſpeaking vnto him, *Saul, Saul, why perſecuteſt thou me?* and was inſtructed who it was that ſpake vnto him, *I am Ieſus of Nazareth &c.* and receiued direction for his life to come, *Ariſe and go to Da-* *Qualem non repperit unũ &c.* *maſcus*; all the knowledge he had before, was but dunge, and loſſe, and not worth the reckoning. Socrates was a man excellent for humane

mane wisedome the like to whom could not be found among many thousandes of men: of whome notwithstanding Lactantius writeth thus; *vt aliorum argueret inscientiam, qui se aliquid tenere arbitrabantur, ait se nihil scire, nisi vnum quòd nihil sciret*: to convince the ignorance of others, who thought they knewe something, he professed to knowe nothing but this one, that he knewe nothing. He further testified openly, and the place of iudgement, that there was no wisedome of man; and in the learning, whereof the philosophers then gloried, he so contemned, scorned, renounced, that he professed it his greatest learning, to haue learned nothing. It is not vnknowne what Cicero said: *Vtinam tam facilè vera invenire possem, quàm falsa convincere*: I would I were as able to find out trueth, as to refute falshood: the most renowmed oratour that ever Rome, or the earth bare. Daniell sawe more in the secrets and counsels of God, than all the wisards of Babylon besides. The enchanters and the Astrologians, and the sorcerers and Chaldeans, as they are numbred in the second of Daniell, they confesse plainely before the king, concerning his dreame, *there is none other that can declare it before the king, except God, whose dwelling is not with flesh*; yet they are called in the same prophecy, the *kinges wise men*. But by the iudgment of the Queene, wife of Balthazar, Daniell exceedeth them all in wisedome; *there is a man in the kingdome*, saith shee, *in whome is the spirit of the holy Gods, and in the daies of thy father, light, and vnderstanding, and wisedome like the wisedome of the Gods, was founde in him*. Pharaoh made no lesse report of Ioseph in the eares of all his seruantes, Genesis the one and fortieth: *Can wee finde such a man as this, in whome is the spirit of God?* It was wisedome in them, that they were able in some sorte to discerne such spirites, and to giue them their proper names, though secretly condemning themselues thereby, to haue but the spirites of men or beastes, when Daniell and Ioseph were inspired farre otherwise. (The litle flocke of Christ exempted only, *to whome it is giuen to knowe misteries*,) vvee may seeke the whole vvorld besides vvith cresset light, and enquire as the Apostle did, *Where is the wise? Where is the scribe? Where is the disputer of this worlde? Hath not GOD made the wisedome of this worlde foolishnesse?* To vvhat other ende is that confession or thankesgiuing of our Saviour in the eleventh of Matthew? *I giue thee thankes O Father, Lorde of heauen and earth, because thou hast hid these things from the wise, and men of vnderstanding, and hast opened them vnto babes*: wise, and yet fooles; men of vnderstanding, yet they vnderstande nothinge.

De hoc Dial.

Contempsit, detrisit, abiecit. Lact. de origine erroris. 2.

Cap. 5.

1 Cor. 1.

Math. 11.

How are wisdome and folly bound vp togither in one hart? or what agreement betweene light & darknes in one eie? No marveile if we
Esa.19. aske of it, for the Lord himselfe calleth it *a marvelous worke, Even a marvelous worke, & a wonder. For the wisdome of the wise men shal perish, & the understanding of the prudent men shall be hid.* Before, he bad *them stay themselues & wonder, that men should be drunken but not with wine; & stagger, but not with strong drinke:* The cause followeth, *the Lord had covered them with a spirit of slumber, and shut their eies.*

There are many and mighty nations at this day; their soile most happy, their aire sweetly disposed; people, for flesh and bloud, as towardly as the ground carrieth, most provident to forecast, most ingenious to invent, most able & actiue to performe, of whōe you would say, if you tried them *Surely this is a wise people, and of great understanding.* To whome notwithstāding if Christ shoulde speake in person, as he spake to Saule before his illumination, *why persecutest thou mee?* why do you stumble at my gospell, and are offended at my name, and account the preaching of my crosse foolishnesse? they woulde aske as he did, *who art thou?* or what is thy gospell, name, and crosse, that thou tellest vs of? So blind they are to beholde our dayspring, so ignorant and vntaught touching Iesus of Nazareth. Or if
Act.19. we should aske them of the holy ghost, haue *you receiued the holy ghost since you beleeued?* nay do you beleeue that there is an holy ghost? they would answere as the Ephesians did to Paul, *we haue not so much as heard whether there be an holy ghost; What new doctrine is this?* they seeme to bee setters forth of new Gods, and though they acknowledge some God, which nature it selfe obtrudeth vnto their thoughts,
Dan.3. yet they know not *the God of Sydrach, Misach, & Abednego*, whom Nabuchodonosor with that difference confessed, after his vnderstāding
Dan.6. was restored vnto him; nor the *God of Daniell*, whome Darius by that name magnified, after he saw the deliverāce of his prophet from the lions den; not the God of Abraham, Isaac, & Iacob, to whō the promises were made; *nor the Lord God of heauen, which hath made the sea and the dry land* here specified.

Is it not a wonder, thinke you, that the people of the Turkes, the hammer of the world, (as sometimes Babylon) the rod of Christendome, able to say (as the Psalme speake *of Gilead and Manasses, &c.*) Asia is mine, Africke is mine, over Europe haue I cast my shooe, a warlike, politicke, stately, magnificent nation, shoulde more bee carried awaie by the enchantmentes of their lewde Prophet Mahomet, then by the celestiall doctrine of the everlasting sonne

of GOD, vvho ſhedde his bloud, and gaue his ſoule a ranſome for the ſinne of mankinde? what is the reaſon heereof? want they nature? or an arme of fleſh? are they not cutte from the ſame rocke? are they not tempered of the ſame moulde? are not their heades vpwarde towarde heaven, as the heades of other men? haue they not reaſonable ſoules, capable and iudicious? VVhat vvante they then? It is *rectus ſpiritus*, *a right ſpirite*, whereof they are deſtitute: they haue a ſpirite (I graunte) to enliue their bodies, but not rectified, ſanctified, regenerated, renewed, to quicken their ſoules. They haue an hearte to conceiue, but it is a *frowarde hearte*, *a ſlow hearte*, *a ſtonie hearte*, *a vaine and fooliſh hearte*, a skornefull, contemptuous, inſolent, incredulous heart, againſt him that framed it. Now if AEgypt bee ſo darke that the darkeneſſe thereof may be felt, and it is a wonder in our eies, to ſee ſuch miſtes in other places; yet let Goſhen reioice that it ſtandeth illightned ſtill. And thoſe that haue ſeene an happy ſtarre in the Eaſt to leade them to Chriſt, which Herode and his princes, the Turke and his Baſſaws never ſaw, let them come and worſhip, and bring preſentes vnto the king of glory: not of golde, mirrhe, and frankincenſe, but of the fineſt mettall, pureſt odours, frankeſt offering of thankfull hearts: And let them not thinke, but where more is receiued, more vvill bee required; and that they muſt aunſwere to the Lorde of theſe talentes, not only for nature, but for a ſpeciall inſpiration beſides, wherewith they are endued. And ſo to ende this point; Bleſſed are your eies, for they ſee, and your eares, for they heare, (I will not ſay) that which many Prophets and righteous men haue deſired; but to change the ſpeech a litle, that which many mighty Empires and large Continentes, and not ſmall cantons or corners, but vvhole quarters of the vvorlde, never attained vnto, and wil bitterly rue the time, and vviſh to redeeme vvith the loſſe of both their eies, that they haue not heard and ſeene as much as you haue done. Pſal. 51.

To come now to my purpoſe; theſe marriners feare, but where no feare is; they feare nothing, becauſe they feare but idols and fanſies, the ſuppoſitiõs of their owne braines. And as they feare, ſo they pray, which was the ſecond action; and (their errour therein being pardoned) a naturall, neceſſary ſervice belonging to every mortall man: & their praier is conſequent to their feare. For vpon the reverence they carried towardes their imaginary Gods, they betooke themſelues to this ſubmiſſiue and ſuppliant ſervice. 2 They cried every man vpon God.

Statius. *Primus in orbe Deos fecit timor.*

Vnles we feared, we could not thinke that there were a God. But this actio of theirs, hath some thing good in it, some thing to be reproved.

1 In that they pray, it sheweth the debility and weakenes of the nature of man, if it be not holpen: and commendeth the necessity and vse of praier in all sorts of men.

2 In that they pray with *crying* & vehemency, it noteth that their harts were fixed & earnestly longed for that which their lips craved.

3 In that they *cry to their Gods*, it proveth it a tribute due vnto God alone by the practise of heathen men.

4 In that they pray *every man*, as if in a common cause, (though they had not a common religion) yet they had one soule, hart, and tongue common to them all, it noteth the communion and fellowship of mankinde. Thus far the observations hold good. Their praying sheweth the misery of mortall men: crying in praier, their earnest desire to obtaine: praying to Gods, the maiesty of the immortall power: praying together, that bond of humanity and brotherhood, wherewith we are coupled.

5 Their errour is a part of their obiect, in the number of the Gods which they invocate, that every person in the ship hath a proper and peculiar God whom he calleth vpon.

Every man vpon his God.

The Gods of the nations haue beene multiplied as the sandes of the sea, what haue they not deified? it cost but a little frankincense, to giue the godheade where it pleased them: they haue *turned the glorie of the immortall God into the similitude of the image of corruptible man, and of birdes, and fourre footed beastes, and of creeping thinges.* Besides the sunne and moone, and the whole hoast of heaven, they haue consecrated for Gods, the soonnes of men, whose breath is a vapour in their nostrels, who shall bee consumed before the vnprofitable mothes; of which foolish idolatry, one of their owne sophists sometime spake in derision, *Bonoesforte animo, quando Dij moriuntur ante homines, Bee of good courage, since Gods die before men.* And not only men haue they thus hallowed, but their qualities and vertues, *Iustice, Prudence*, & the like, yea their affections & perturbatios, *Feare, Hope, Loue*, with the rest, whereof Lactantius writeth, *Audax consilium Græcia, quod Cupidinem & Amorem consecrant*, Greece was very bold in making Loue a God. Shall I adde moreover, the defects & infirmities of men? they had their *Dea muta*, by Lactantius a thing most ridiculously taxed in them: *Quid precibus colenti potest, quæ loqui non potest?* what good can shee do to her suitors, that cannot speake?

Exigua thuris impensa. Cur. Rom. 1.

Theocritus in Cle. Alex. protrep.

Defalsa relig. lib. 1. cap. 10

Dea muta. Ibid.

They

They are not yet filthy enough, vnleſſe they erect altars and ſhrines to their vices, to *Impudencie, and Contumelie*, as Epimenides did at Athens; and to thoſe plagues which their ſinnes deſerved, as to *Furies, and Fiends, Revenge*, and the like miſchiefes. Tullus Hoſtilius put *Feare* & *Palenes* in the number of his Gods; It is pitty (ſaith Lactantius) that ever his Gods ſhould go from him. And the people of Rome helde *Ruſt*, and the *Ague* in no leſſe account. The fruites of the grounde as *Corne* and *Wine*, the very *land markes* in the fields, rude & vnſhapen ſtones, vvere not debarred of this honor. They had their God for *dunging* their lande, and (the baſeſt thing that coulde bee imagined) a goddeſſe for their *draught-houſes*. And not to diſquiet any longer Chriſtiã eares with their heathniſh abſurdities; drunkards harlots and theeues, were not left vvithout their patrons. A Poet of their owne inveighed againſt their multitude of Gods in a Satyre long ſince,

Clem. Alex. in protrept.

Pauorem. pallorem &c.

Terminus. Stercutius.

Cloacina. Bacchus. Venus. Laverna.

Nec turba deorum
Talis vt eſt hodiè, contentáq; ſydera paucis
Numinibus, miſerum vrgebant Atlanta minore
Pondere.

Iuvenal.

There were not wont to be ſo many Gods as now a daies; the heavens were content with a ſmaller number of them, and laid leſſe burthen vpon the ſhoulders of poore Atlas. We read in the hiſtory of the ſacred booke, that Aſtaroth was the idoll of Zidon, Melchon of Ammon, Chemoſh of Moab, Beelzebub of Ekron; & for every natiõ that came out of Aſſhur to inhabit Samaria, who were therefore deſtroied by Lyons, (*becauſe they knew not that maner of worſhip which the God of the countrey required*,) a ſeveral God was found out; for the men of Babel, Succoth-Benoth; for the men of Cuth, Nergal; for Hamath, Aſhima; Nibhaz & Tirtak for the Avims; for Shepharvaim, Adramelech & Anammelech, to which they burnt their children in the fire.

2. King. 17.

Tantum religio potuit ſuadere malorum,

So much miſchiefe coulde their verie religion perſvvade vnto them. Lactantius ſetteth dovvne the cauſe of this vainenes, in the thoughtes, and darkneſſe in the harts of men, *that wherein they profeſſe themſelues to bee moſt vviſe, therein they become moſt fooles*. Men are therefore deceived, becauſe either they take vpon them religion vvithout vviſedome, or ſtudie vviſedome without religion; ſo they fall to many religions, but therefore falſe, becauſe they haue forſaken vviſedome, vvhich coulde teach them that there cannot be many Gods; or they beſtow their paines in wiſedome, but

Inſtitut. lib. 3. cap. 10.

therefore false, because they haue let slip the religion of the highest God, which might instruct them in the knowledge of truth. To shew the absurdities, wherwith this opiniō floweth, of deuising many gods Cyprian proueth that the maiesty and sublimity of the godhead cannot admit an equal. Let vs borrow an example from the earth, saith he: when did you ever know society & communion in a kingdome, either begin with fidelity, or end without bloudshed? Thus vvas germanity and brotherhood broken betwixt the Thebans, (Eteocles and Polynices.) One kingdome could not hold those brethren of Rome (Romulus & Remus) though the harbor of one wōbe contained thē. Pompey & Cęsar, though so nearly allied, yet they could not endure,

De vanitate idolorum. tract. 4.

Quando vnquam aut cum fide cepit, aut sine cruore desiit? Sic Thebanorum germanitas rupta.

Cæsar vé priorem,

Pompeiusvé parem——either Cæsar his better, or Pompey his peere. Neither mervaile (saith he) to see it thus in man, when all nature doth consent therein. The bees haue but one king; flocks and heards but one leader; much more hath the world but one governour. That which was spoken to this effect in general, Οὐκ ἀγαθὸν πολυκοιρανίη, That the kingdome of many governours is not good; Cæsar applied to his owne name, οὐκ ἀγαθὸν πολυκαισαρίη, in exception to the multitude of Cæsars or Emperours. The colledge of Bishops in Rome answered Marcellus, when he would haue built but one temple both to Honour and vertue, One chappell or chancel cannot wel be dedicated to two Gods. I often alleadge Lactantius in these matters, a man that hath notably deserued of the gospell of Christ against the vanities of Gentilitie, who being as it vvere a streame issuing from the eloquence of Tully (as Ierome commended him) converted all the force of his eloquence to assault, beate downe, vanquish, triumph over the enemies of true religion. Thomas Beacon a countrey man of ours in an epistle to D. Nowell (Cherubin to Cherubin,) giveth him this commendation to close vp his appetite amongst many others before vttered; I cannot but cry out. O Celius, a man truely celestiall and divine: O Lactantius, an authour sweeter then any milke, and hony: Firmianus, a champion in defending Christian veritie, most firme, faithfull and constant: Behold the man; &c. alluding to his happy names which he rightly fitted by answerable good conditions. This Lactantius presseth his arguments nearer to the marke: If there be more GODS then one, then singlely and apart they must needes haue lesse strength; for so much shall be wanting to every one, as the rest haue gleaned from him and the nature of goodnesse cannot bee perfitte and absolute, but where the

Rex vnus est apibus &c.

Vnr cellæ duobus diis non recte dicāda Val. Max.

Quasi quidam fluvius eloquentiæ Tullianæ.

Celius Lactantius Firmianus.

De falsi. relig lib. 1. cap. 3. Minus habebunt singuli nec vnum.

the whole, not where a litle portion of the whole is. If they shall say, that as there are sundry offices to bee looked vnto, so they are divided amongst many officers, all commeth to the same ende. For their severall iurisdictions cannot exceede their bounds, because they are crossed & kept in by others, as two contrary windes cannot blow togither in one place. For if they haue equall force, one hindereth the other; if vnequall, the weaker of the two must perforce yeelde. Againe, if offices be shared amongst them, besides that the care of every God will goe no farther then his owne charge and province, they must of necessity often fall out, as they did in Homer, where the court is devided into two factions, some alleadging for Troy, that it should be defended; other against it, that it should be sacked. If in an army of men, there should be as many generals, as there are regimentes, bandes and companions, neither could they well aray, nor easilie gouerne and holde in their souldiers. And to say that the worlde is ruled by the disposition of many Gods, is such a kind of speech, as if a man shoulde affirme, there were many mindes in one body, because the members thereof haue divers ministeries, every sense to haue a peculiar minde set over it; which who so saith, * proveth himselfe destitute of that which is but one in every man. But amongst the rest there is some one principall supereminent, as Antisthenes sometime said that there were many * popular Gods, having tuition of the diuers nations and people of the world (perhappes hee meant vulgar and triviall Gods;) and but one naturall, by whome the vvhole creature was formed; then are the rest not Gods, (Lactantius inferreth) but servantes and attendantes. He addeth to his former confutations, the testimony of the Sibelles, that there is but one onely God; and the reason which Mercurius Trismegistus bringeth why God is without name, is, because hee is but one, and one hath no neede of any name: for there is no vse of a proper name for distinction from the rest, but where there are more of the same kind to enforce it, Clemens Alexandrinus frameth the like discourse; that which is one, is not subiect to division: wherefore it is infinite and wanteth both difference and name. For though we call him vnproperly sometimes, either *one*, or *good*, or *that that is*, or *father*, or *God*, or *maker*, or *Lorde*, wee do not this to declare his name, but to shew the ampleneſse of an vnexplicable substance. To conclude; God termeth himselfe, *I am*, opposing his being and existence to thinges that are not, as Iustine martyr collecteth in his oration to the Greekes: and as it appeareth by the same father, there vvas no

Virtutis per fecta natura &c.

At officia multi partita sunt.

* *Ne ipsam quidem quæ vna est habere videatur.*

* *Multi diii populares. vnus naturalis.*

εἷς μόνος ἐστὶ θεός. ὁ δὲ τοῦ ὀνόματος ἐπιστάτης.

Nec opus est proprio vocabulo, nisi cùm nomen exigit multitudo. Strom. 5.

Non vt nomẽ eius proferentes dicimus, sed propter rei ineffabilis amplitudinẽ Exod. 3.

Ego sum existens, se ipsum non existentibus opponens.

difference in describing the nature of the godhead betwixt Moses (if I may so speake) Plato amongst the Hebrewes, and Plato a Moses amongst the Athenians, but a little varying the article; for where the one writeth *hee that is*, the other writeth *that that is*, both tending to the same scope, that the everlasting being of one only God, might be averred. Hee furthermore witnesseth, that Plato tooke delight, and spent much contemplation in the brevity of that speech, consisting but of one participle (we may say particle) as one perceiving therein, that, when God had a purpose to reveale his eternity to Moses, he chose to do it by a word; which being but one syllable amongst the Greekes, doth notwithstanding signifie and contain three times, that which is past, that which is present, & that which is to come: all which are indistincte in God, because hee is not changed, *but is yesterday, to day, and the same for evermore*. I haue shewed you the errour of the Gentiles, together with the vnprobabilitye and absurditye thereof, in forging to themselues, and consequently fearing, adoring, honouring many Gods. In regard of our selues, I grant, an impertinent speech; (*for though there be that are called Gods, whether in heauen or in earth, as there be Gods manie, and Lords many, yet to vs there is but one God; and we know, that an idoll is nothing in the world;*) but because *everye man hath not knowledge* (as the Apostle continueth his speech,) and some men haue not conscience; the infidell through ignorance, on the one side, mistakinge; and the Atheist through malitiousnesse, on the other side, denying and defying; and the papist in a thirde crewe, through heresie, in manner deviding that one onely God, by giuing his glory as greate as himselfe, to angelles and Saintes, the vvorkes of his fingers; it is not amisse to bee stored vvith all kindes of proofes on this behalfe, that some may be instructed, others convinced, silenced, vtterly confounded.

ὅτι. τὸ ὄν.

3 And cast forth their wares.

The third action specified in these marriners, is *the casting forth of their wares to lighten their shippe*: which some ascribe in parte to religion, as if their intent were to make some satisfaction, and to pacifie their Gods, if by piracye, or other vnlawfull meanes they had taken ought before. Others impute it to necessitie alone, and, mee thinketh the text speakerh for them, *To lighten it*. for it is no vnusuall practise in perill of shipwracke, to disburthen the shippe. So did Paule and his companye in the 17. of the Actes, by reason of that ieopardy vvherein they stoode: one day they cast out vvares, the next daye vvith their ovvne handes they cast awaie

their

their tacklings: for in ſuch extremities they muſt conclude as the Philoſopher once did, *I had periſhed, if I had not periſhed*; wee looſe our liues, vnleſſe wee looſe our goods. *Perieram niſi periſſem.*

The order and proceeding they holde, is very good, and which the children of the light neede not ſcorne to imitate. Firſt they try their Gods by ſupplication; then they conſult of their meanes, and likelyhoods, for the preſeruation of themſelues. Which order others pervert, vſing God but for a ſhifte, and at ſecond hand, if happily by other deviſe we are not able to withſtand a miſchiefe: *Nec Deus oratur, niſi dignus vindice nodus Inciderit*; wee never vſe the aide of God, but when the knotte is ſo hard, that our ſelues cannot vndooe it. Wee are all reaſonable creatures, and God will vſe vs for the moſt parte in matters apperteyning to our good, as liuinge and reaſonable inſtruments. What elſe was their reaſon that Naaman the Syrian Lord, was willed to goe and waſh himſelfe ſeaven times in Iordan, when there was a God in Iſraell, that could haue reſtored his fleſh, as he firſt formed it, with a word of his mouth, as the Centurian ſpake in the goſpell, *Say but the word Lord?* and that they were bidden to take a lumpe of drie figges, and laie vpon the boile of Ezekias, and hee ſhoulde recover his ſickneſſe, when the Lord had before tolde him, *I haue heard thy prayer, and ſeene thy teares; beholde, I will adde vnto thy daies* 15. *yeares?* and that the blinde man in the goſpell, was ſent to waſh his eies in Siloam, and hee went, and returned ſeeing, when our ſaviour had made a playſter of ſpittle and clay, and applied to the parte affected? what els is the meaning hereof, but that wee muſt not eſchewe ſuch ordinary and honeſt helpes as God hath deſigned? *The ſluggard luſteth,* as it is in the Proverbes, *but his ſoule hath nothing*; Doubtleſſe becauſe he doth but luſt and will not follow it; *For hee hideth his hande in his boſome, and it grieveth him to put it to his mouth*. Hee that will feede ſuch ſlowe bellies and ſlacke handes, deſerveth to vvante himſelfe. *The deſires of the ſlothfull ſlaie him, for his handes refuſe to worke*: you heare the right properties of a ſluggarde; hee is vvholye made of deſires, luſtes, appetites, waſhinges, longinges, but it is death vnto him to thruſt forth a finger, for the atchieuement of anye thinge. They had an evaſion to the like effect, to colour their idleneſſe withall, in auncient times, which the Philoſophers called the *idle reaſon*. For thus they diſputed: If it bee thy deſtinye to recover of ſuch a ſickneſſe, vvhether thou ſhalt vſe a Phiſition or not vſe him, thou ſhalt recover &c. I would haue ſuch patrons of idlenes

2. King. 5. Ioh. 4. Eſa. 38. Iohn. 9. Chap. 13. Ibid. 19. Ibid. 21.

ἀργος λόγος. *Ignava ratio.*

idlenes vſed, as Zeno vſed his ſervant, who being taken with theſte and alleading for himſelfe that it was his deſtiny to ſteale, his maiſter anſwered, And thy deſtiny to bebeaten; and accordingly rewarded him. If theſe marriners had ſo diſputed, or ſitten vpon the hatches of their ſhip, their armes folden togither, and their heartes onely deſiring to eſcape, their ſorrows had there preſently beue ended; but neither their hearts nor hands were vnoccupied. And therfore, as in the curing of bodilie diſeaſes, though of the moſt highe commeth healing, yet the phiſition muſt be honoured with that honour that belongeth vnto him, and the apothecary maketh the confection: as in the warres of Iſraell againſt Madia, the ſworde of the Lorde and of Gedeon went together, and the cry of the people was not left out; and, as in preventing this ſhip-wracke, ſpirites and bodies, praier and labour, heaven and earth (If I may ſo ſay,) vvere conioyned: ſo in all the affaires and appertenaunces of our liues we muſt beware of tempting God. We muſt not lie in a ditch ſullen, and negligent of our ſelues, and looke to be drawne out by others; nor thinke to bee fed as the young ravens, without ſowing; neyther to bee clothed as lillies of the fielde, without ſpinning and labouring: health commeth not from the cloudes without ſeeking, nor wealth from the cloddes without digging. Wee muſt caſt our care vpon God, that yet wee bee not careleſſe, and diſſolute in our owne ſalvation: *Odi homines ignavâ operâ, philoſophâ ſententiâ*; I hate men that happily haue good and provident thoughtes, but they will take no paines. That which Metellus ſometime ſpake by number, I holde a trueth in him that is without number, *Our one and one-moſt God ijſdem deos propitios eſſe æquum eſt, qui ſibi adverſarij non ſunt*: It is meete that God favour them, who are not enemies and hinderers to themſelues.

Eccle. 38.

Iud. 7.

Brunſon.

Pacuvius.

Vnus & (ſi dici debet,) vniſſimus. Ber. ad Eugen.

But to leaue this point, there is a time, I perceiue when the riches of this world are not worth the keeping, eſpecially compared with the life of man. Their wares, adventures and commodities, and not onely the ballaſt of the ſhip, but the neceſſary implements, furniture, (for the originall word, though ſignifying a veſſell in particular, is a generall name for all ſuch requiſite proviſion,) their victuall, munitions, and whatſoever was of burthen beſides, are they conveied & landed by boat, or any way thought vpon to be ſaued? nay, they are throwne in to the ſea, to lighten their ſhip, vvithout ever hope of recovery. It is a proverbe iuſtified by trueth, though the father of lies ſpeake it, *Skin for skin, and all that a man hath, will he giue*

Iob. 2.

for

for his life. And it is a rule in nature allowed, *No man ever hated his owne flesh, nay rather hee will nourish and cherish his life, as the Lord his Church. Is not the life more worth then meate, and thy body then rayment? will not a man giue his riches for the ransome of his life?* The pooreſt worme in the earth, which hath a life, (ſaith Auſtin) as vvell as the Angel in heauen, will not forgoe that life without reſiſting. If either hornes or hooſes, or tuskes, or talentes, or beakes, or ſtings of beaſts, birds, flies, vnreaſonable creatures may withſtand, they will not ſpare to vſe their armour and weapons of nature to defend themſelues vvithall. Ephes. 5. Mat. 6. Prover. 16. *Tam vita vivit quam angelus.*

Is the life of the body (my beloved brethren) ſo deare, and is not the life of the ſoule more precious? is the life preſent ſo tender, and the life to come ſo much inferiour? will you vnlode a ſhippe to ſaue it? will you burthen and ſurcharge a ſoule to deſtroy it? ſhall the neceſſary inſtrumentes of the one be throwne out, and ſhall not the acceſſary ornamentes, ſuperfluous, ſumptuous, riotous delightes of the other bee departed with? or, are not ſoules better then bodies? and incorruptible liues hereafter, better then theſe preſent, ſubiect to corruption? or, are not riches a burthen to your ſoules? *Ho, hee that encreaſeth that which is not his owne, and hee that ladeth himſelfe with thicke clay: how long?* Are not riches a loade? or what doubt you of? I know your anſwere, vve encreaſe but our owne. Your owne? who intituled you thereto? Is not the earth the Lordes, and the fulneſſe thereof? are you *Coloni* or *Domini*; Lordes of the earth, or tillers, manurers, dreſſers, diſpenſers? Ierome vvriteth of Abraham, and other rich patriarches of former age, that they vvere rather to bee tearmed the baylifes of the Lord, then rich men. But vvere it your owne; hath the ſea barres or doores to keepe it in, and is your appetite without all moderation? How long? is there no ende of encreaſing? The widdow in the 2. of the Kings, that had her liberty giuen to borrow as many veſſelt for oile to pay her debts, as her neighbours could ſpare her, had as large a ſcope, I am ſure, and with better authority then ever was propoſed to you: yet there was a time when thee ſaid to her ſon, *giue me yet a veſſel, & hee anſwered, there are no more veſſels*; and the oile ceaſed, and I doubt not, but with the oile, her deſire ceaſed to. It may be, you haue filled your veſſelles with oile, your owne and your neighbours, your garners, your coffers, your bagges, your warehouſes, your fields, your farms, your children are full. I aske againe with the prophet; How long? do you ever thinke to fill your hearts? The barren wombe, vnmerciſull graue, vnſatiable death will Abbac. 2. Sente. *Diſpenſatores magis Dei quam diuites appellandi.*

will sooner be satisfied. It is a bottomlesse purse: the more it hath the more it coveteth. See an image hereof. Alcmęon being willed by Crœsus to go into his treasure house, & take as much gold as he could carry away with him, provided for that busines a long hanging garment, downe to his ankles, and great bootes, and filled them both; nay he stuffed his mouth, and tyed wedges of gold to the locks of his head; I thinke, but for hurting his braine, he woulde haue forst the skull of his head, and the bowels within his breast, if he could haue spared thē. Here is an hart set vpon riches, & riches set vpon an heart; heapes of wealth like the hils that wants cast vp: *Cumuli, tumuli*, every hill is a graue, every heape a tombe to bury himselfe in. Is this to dispence? Is this to exercise bayliwickes? Is this to shew fidelity in your maisters house? In fewe wordes I exhorte you, if the ship be too full, vnlade it; cast your goods into the sea, least they cast your selues; cast your bread vpon the vvaters, distribute your mercies to the needy, where you looke for no recompence. It is not certaine, it is not likely, and so it may fall out, that it is not possible for those *that are rich, to enter into the kingdome of heaven*. You can dissolue that riddle, I know: our saviour, you say, meant of such as trust in riches: and do not you trust in them? Do you not say to the wedge of golde, in the applause that your selues giue to it, *Thou art my confidence?* Do you not plant, build, purchase, adde house to house, ioine fielde to field, put to vse, grinde, eate, teare, racke, extort to the outtermost? what meaneth such costlines in your houses, delicacy at your tables, stately habiliments vpon your wiues and daughters, insolent neighbourhood against your brethren, like the malignant aspect of vnluckie planets vpon them, discountenancinges, disturbings, dispossessings of them, but that you trust in riches? Where is your *trust in the liuing God* meane time, *richnes in good workes, readines to distribute and communicate*, which the Apostle preached to Timothy, and willed him to giue in *charge*, (becausse such hard doctrine must be driven in with hard hammers) to *those that are rich in the present worlde*, least they be deprived of those incorruptible riches which God hath stored vp? where are your morsels of bread ro feede the hungry, your fleeces of woll to warme the loines of the naked, hospitality in your halles, bounty at your gates, liberality in your handes? I thinke, you keepe the rule of the gospell, that the right hand knoweth not vvhat the left doth, becausse neither right nor left doth any thing. I like the advise of an heathen well: Vse thy vvealth, as thou wouldest vse thy coate; let it be rather fit then too long. A little may bee a burthen,

1. Tim. 6.

Concinnum, magis probo quàm longū.

then, but in too much there is no question. In the *Lande of Hauilah there is good gold*; In the land of the liuing, in the lande of promise, in the land of heavenly Ierusalem, there is good golde indeede, *golde tried in the fire*, in the third of the revelation, where neither moth nor rust can corrupt, nor theefe purloine it: gold of more worth, than all the mines of the earth can send vp. O thirst after this gold, if you must needes thirst; be covetous after durable riches: Lay vp treasures for your selues in heaven, and of your vnrighteous Mammon, (neither well gained perhaps, and ill kept, and worse laide out) make friends in time, that they may receiue you into the heavenlie tabernacles: saue your shippes, if it may be, and saue your liues; but saue your soules, though you loose your wares, your shippes, and your liues to.

THE SIXT LECTVRE.

Chap. 1. ver 5. *But Ionas was gone downe into the sides of the shippe, and he lay downe, and was fast a sleepe.*

THE marriners had throwen out their wares, but the greatest burthen was behinde, the sinne of Ionas; for wickednes is as *a talent of lead*, Zach. 5. the weight whereof cannot bee expressed. *Salt and sande, and a lumpe of iron is easier to beare*, then an vnwise, foolish, and vngodly man. Wee see by the proofe of this example, that the sinne of one private person is likely to sinke a shippe in the middest of the sea; and Peter thought it of force to overturne more then one, Luke 5. For vvhen the two shippes were so fraught vvith fish, that they were ready to sinke, he fell downe at the knees of Iesus, and said, *goe from me Lorde, for I am a sinnefull man*; thinking that his sinne had so endaungered them. They say, no element is ponderous in the proper place of the element; wee feele not the weight of the aire, though we liue in the circle of it; the water of the sea, as much as the whole chanel holdeth, if we lay in the nethermost bottome thereof, would not offend vs with burthen, though annoy vs otherwise: so is it in the estimatio of sin, it seemeth not a burthein the will of man, wherein

The third person Ionas.

Eccles. 22.

Elementum in loco suo non ponderat.

wherein the region and element of ſinne is, becauſe of that luſt and appetite the vvill hath to commit ſinne: but bring it from the houſe and home where it dwelleth, convent it before reaſon, examine it with iudgement and vnderſtanding, conſider what an infinit maieſty it offendeth, and what infinit plagues it bringeth forth, then ſhal wee know the weight of ſinne. No ſooner had Ionas entered the ſhip, but the ſea, which was at reſt before, feeling a burthen more then common, came forth like a bride-groome out of his chamber & chamnell, to eaſe it ſelfe, and to ſhake his bones with an ague that troubled the quiet thereof: that we may learne, (ſaith Chryſoſtome) *vbi peccatum, ibi procella*, where ſinne is, there will alſo be a ſtorme; and if we will ſaue our ſelues, we muſt drowne ſinne, as they drowned Ionas. The ſleepe of Ionas is as ſtrange, prodigious, and brutiſh kind of ſleepe, as ever I heard of. The windes rage, the ſea roareth, the ſhip tottereth and groaneth, the marriners feare, and pray, and cry, every ſoule in the ſhip, ſo many perſons vpon ſo many Gods, (it was as the howling of Baals Prieſtes, or as the yelling of wolues) they runne to and fro, they ranſacke all the corners of the ſhippe, vnbowel her inmoſt celles, throw out commodities, rende and rape downe tackles, ſailes, all implementes; Ionas in the meane time, as a man poſſeſt with *the deafe Devil*, Marke 7. or as one that had loſt his ſoule, as they write of Hermotimus, that his ſoule would depart from the body at times and come home againe, ſleepeth. *If a theefe ſhoulde come to robbe, vvoulde hee not ſteale till hee had enough? If grape-gatherers ſhould come to a vine, woulde they not leaue ſome grapes?* Obadiah 5. Beholde; the cuſtomer of the life of man, who taxeth halfe our daies to his own vſe, commeth vpon *Ionas*, and is not content with ordinary, moderate fees, but bereaveth him of all ſenſe. And no oratour in the world, could better haue deſcribed this drowſines, to the diſgrace of Ionas, than Ionas himſelfe.

Homil. 5. ad pop.

Atrotiſſimus vitæ humanæ publicanus, ſomnus.

Ionas was gonne downe.

1 *He deſcended.* He ſtaid not vpon the hatches, to viſite the light of heaven, to behold the waues of the ſea, his perſecutours, but removed as far from God and his anger, as his heart could deviſe; ſhewing that his workes were evill, becauſe he buried himſelfe in darknes. A ſinner ever deſcendeth till hee commeth to the loweſt that may be; his affections are downe-wardes, and, I am ſure, his inheritaunce & hope is not aboue; but as we bury dead fleſh vnder the ground, ſo it is not vnlikely of dead ſoules; and as the heavieſt bodies draw to the center of the earth, ſo the ſaddeſt and heavieſt ſpirites, vvhich the mercy of God hath forſaken.

2, He

2 He descended not into the bosome & through-fare of the ship, where the passage of the marriners vp and downe might haue disturbed him, but into the *sides or thighes* of it. Into the sides or thighes.

3 He descended into the *sides of the keele*, the veriest bottome that the vessell had. I thinke, if there had beene a vault in the shippe as deepe as hell and destruction it selfe, hee would haue entered thereinto. Of the keele, carinæ.

4 Hee descended inro the shippe, not to bestow time in any serviceable imployment, for the furtherance of the voiage, but to *he downe*. He lay downe.

5 Not for the ease of his body alone to giue it some short repose, but *to sleepe*. And slept.

6 Nay he *slept and slept*, Endimions sleepe, *somno sopitus est*, it vvas an heavy, stupide, deadly sleepe. Was fast a sleepe.

The best inducement to sleepe, you know, where the body is aptly framed vnto it, is stillnesse and quietnes, and therefore the Poet describeth the place of sleepe to be in a vault of the earthe, where the light of the sunne never commeth; a long gallery or porch leading vnto it to remoue it from the assembly of people; no doore to the house, least the turning of the hinges should disquiet his ease; and neither dog, or cocke, nor goose, nor any wakefull creature, to breake silence, nor tree to make a noise: thus is he lodged vpon a bed of downe, in a bedsteede of ebony, free from the annoiance of any thing. Ouid. 11 *Metamor.*

This was the reason that the Sybarites, a sleepie, lascivious, riotous nation of men (who would lodge themselues for pleasure, in beddes of violettes,) the better to take their ease, banished cockes from their cities, and all kindes of trades, wherein hammeringes or noise might be vsed. Ionas hath nothing in the world, neither without nor within to invite sleepe: clamours, and commotions, and cursitations one way; vexation and trouble of heart an other way; these were his helpes. Admitt he were wearie with travell from the citty to the hauen, as Iacob was wearie when he went to Haram, and lay downe by the way, and slept vpon a pillow of stone: what? so weary that neither the voice of men, nor God, nor conscience, nor the voice of the shippe, which as before I noted, yearned in her inward spirit, *and thought to be rent*, could awake him? The sleepe of Adam was an heavy sleepe, so the text tearmeth it, when God tooke a rib from his side, and closed vp the flesh againe, and he felt it not: But the reason is there giuen, *God cast him into it*; it was a matter de- Gen. 2.

vised

vised and composed before hand. The sleepe of Sisera Iudg. 4. was an heavy sleepe, when a naile was driuen into the temples of his head: *But he had run on foote from the battaile, and was wearied with hotte pursuit.* The sleepe of Isboseth 2. Sam. 4. an heavy sleepe, when his two captaines slew him at noone, vpon his bed: But the heate of the day procured that sleepe. The sleepe of Sampson Iudg. 16. an heavy sleepe, when the 7. locks of his head were shaven off: But the charmes and enticements of Dalilah caused him to sleepe vpon her knees. The sleepe of Eutyches, Act. 20. an heavy sleepe, when he fell from the third lofte, and was taken vp dead: But the night, which was the time of rest, was far spent; that reason Scipio giueth, and it holdeth in nature, *Quia ad multam noctem vigilassem, arctior me somnus complexus est*: Because I had watched long til a great part of the night was spēt, I fell into a deeper sleepe. It was a marveilous sleepe which Lot was surprised with, when his two daughters abused themselues with him, and he neither perceiued when they lay downe, nor when they rose vp: But the text noteth their shamlesse policy, *They gaue him wine to make him sleepe*. The seaven sleepers in the time of Decius the Emperour, (if the historie deceiue vs not,) slept in an hill, by a miracle; Epimenides the Cretian slept fourscore yeares in a caue, (they that say fewer, say enough,) beyond a miracle, and I nothing doubt but beyond the trueth. Surely the sleepe of Ionas, though neither so fabulous as some, nor so miraculous as others, and more vnprobable then the most, is, for the time, not inferior to any before mentioned, and no right cause can be rendred of it.

For what can we say? was it because he was vexed, and troubled in his spirit? as the disciples of Christ, Matthew the 26. and in the number of the disciples, the choice, Peter, Iohn, and Iames, to whome our saviour came and saide, *couldye not watch with me one houre?* and a second time in the same manner? But they are there excused in part by the weakenesse of nature, *For their eies were heavy*: and surely the heavinesse of their eies came from the heavinesse of their spirits. Or was it not rather the hardnesse and resolution of his heart, the dregges of sinne frozen and congealed within him, sin beyond measure sinfull, and beyond measure dull, that so oppressed him? Vndoubtedly there is a time and state in sinne (let it be heard attentiuely, that the inchantments thereof get not to deepe a possession,) there is a time and state in sinne, when the heart is as fat as grease, the conscience seared as with hott irons: and, as they write of Dionysius Heracleote, though they thrust needles into his belly

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to let out his fat, by reason of his grosseneſſe hee felte them not; ſo vvound, and extimulate, and grieue this head-ſtrong iniquity never ſo much, it careth not, ſtoutly bearing it ſelfe againſt God and man; and as it hath no hope, ſo hauing in a manner no deſperation. Such was the caſe of Catiline, vvhen hee had fired the cittye of Rome vvith his conſpiracies, hee had no better comforte then this, *Incendium meum ruinâ extinguam*: I will quench the fire I haue kindled with a finall ruine; I vvill adde worſe to evill, thirſt to drunkenneſſe, and leaue the ſucceſſe of my miſchievous and vngratious actions, to the extreameſt adventures. Cyprian writeth of himſelfe, who had ſometime beene a great perſecutour, and afterwardes proued a glorious Martyr, that being intangled in the errors of his former life, paſt hope of getting out, hee even gaue over himſelfe to his adherent vices, and favoured his ſinnes as nowe become proper vnto him, borne as it were in his owne home, and incorporate into his fleſh and bones, by long acquaintance. And Barnard in his bookes of conſideration to Eugenius, doth notablye deſcribe an hard heart: what is it? (ſaith he) It is that which is not cut with compunctiō, (a raſour will ſooner cut a whetſtone) not ſoftned with loue, not moved with intreaty, yeeldeth not to threatnings, with ſcourges is hardened, vnthankeful for benefites, vnfaithfull in counſels, vnmercifull in iudgments, ſhameleſſe in diſhoneſty, rechleſſe in daungers, in things appertaining to men, voide of humanity; in matters concerning God, full of temerity; vnmindfull of what is paſt, negligent of vvhat is preſent, improvident of vvhat to come. This mighte bee the cogitation of Ionas: I haue runne too farre in rebellion to returne, I know the worſt that can befall me; but be it as it may, from henceforth ſleepe my ſoule, and take thy eaſe, bury thy ſelfe in ſecurity, and digeſt thy ſorrow with careleſneſſe. Or was it a ſpirite of ſlumber ſent from God? vvas he brought into this drowſineſſe for ſome ende vnknovvne vnto him? vvere his eies helde of purpoſe (as the eyes of the two Diſciple that vvent to Emaus) his ſenſes bounde vp that ſome extraordinary vvorke of GOD might aftervvarde, bee manifeſted? There is a conflict and repugnancy herein, vvhich I know not howe to reconcile, a man ſo troubled in conſcience, that hee deſcendeth into the ſides of the ſhip, flying the face of GOD, the face of men, the face of his owne perſon, the face of the light of heaven, not able to endure the face of the windes & ſeas, that were vp in armes againſt him, yet ſleepeth. It is againſt all reaſon. For ſleepe departeth from the eies of fearfull men,

Saluſt.

Lib. ep. 22 Μέγας καὶ διάπυρος καὶ στρατήτης. Nazian. Et malis meis veluti iam propriis & vernaculis adfavebam. Lib. 1.

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Iob. 7. *If they lay them downe, they saie, when shall I arise?* they *measure the houres of the night*, they *are full of tossing to and fro, vntill the dawning of the day. When they saie, my couch shall relieue me, and my bedde shall bringe comforte in my meditation, then are they feared with dreames, and astonished with visions.* Therefore the Poet called one of the sonnes of sleepe Phobetor, a terrifier of men, presenting himselfe vnto their phantasie in the likenes of beastes, of birdes, of serpentes, of any thing that may affright the wicked. I never would haue thought that conscience could haue slept till this time: shee is so marked and observed by her owne eie, though no other eie perceiue her; so followed and chased by her owne foote, though nothing els in heaven or earth pursue her. Shee flieth when no man followeth; and hath a thousand witnesses within her owne breast, vvhen shee is free from the vvhole vvorlde besides. The worme that ever gnaweth, the fire that ever burneth, is the remembrance of her fore passed iniquities. And though wee escape the handes of the liuing God, we shall finde it fearfull enough to fall into the handes of a liuing and yet dying conscience. But nothing in the world I thinke, saue either a dulnesse of sinne incredible, and the next degree to a reprobate sense, or els a purpose of God, to shewe the perfection of his power in the imperfection and weaknes of his prophet, could haue wrought this effect.

Ouid. *Fit fera, fit volucris, fit toto corpore serpens.*

The ende of all is this. Hee neither slumbereth nor sleepeth that keepeth Israell, he waketh in heaven that hath an eie and care of Ionas in his profound sleeping. *Though smitten into the place of Dragons*, or whalles, and covered with the shaddow of death, he commeth to Psal. 68. light againe: *though he lieth amongst the pots*, as an other Psalme speaketh, in a filthy, fuliginous corner, as one forgotten forsaken, forlorne; he becommeth as *a Doue, whose wings are of siluer, and her feathers of yellow golde*, purified as it were by the finer of his soule, and restored to that beautie and perfection wherewith before hee shone. Psal. 88. Though he dwelleth *in the land of forgetfulnes, and is laid in the lowest pit, & in the deepe of displeasure, as a man without strength, free among the dead, and exiled from the liuing, and as the slaine in the graue, whome God remembreth no more*, (for such was the cabbin of securitie which Ionas was entred into,) yet he is quickned with life, and brought vp to heauen, to bee an example of mercy to those that vvere then vnborne. Of iudgement and mercy may bee our songe; iudgement in the revenge, mercie in the deliverance of Ionas; iudgement in his flight and running from God's mercy in his retreate; iudgement

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in his ſleeping, mercy in his riſing vp. If God had not vvatched to preſerue Ionas, (as vvhen vvee all ſleepe, hee vvaketh for vs all.) Ionas might haue *ſlept his ſleepe*, (to vſe the phraſe of the Pſalme) and (as Ieremy expoundeth it) his *everlaſting ſleepe*; not that ſweete ſleepe of the body, vvherewith nature is refreſhed, but of the ſoule in ſinne, and of the body and ſoule in immortall perdition. If GOD ſhoulde haue ſaide vnto him touching the ſpirite of ſlumber now fallen vpon the ſpirite of Ionas, as our ſaviour ſaide to his diſciples, touching the ſleepe of their bodies, *from henceforth ſleepe and take thy reſt*, till thy eies ſinke into the holes of thy heade, I wil neither come nor ſend to call thee vp againe; the night had compaſſed him in with darkenes, and the pit had ſhut her mouth vpon him for ever.

Omnium ſomnos illius vigilantia defendit. Pſal. 76. Ier. 51.

Looke not my brethren for favour at the handes of God, ſo ſingular as Ionas found; make not the watchfulnes of God an occaſion to your ſluggiſhneſſe, neither ſleepe you in ſinne, becauſe he ſleepeth not in his providence and protection. Looke not that the ſunne ſhall ſtand ſtill any more, as it did to Ioſuah; or goe backe againe, as to Ezechias; or that Iordan ſhall flee from his place, the ſea devide it ſelfe, and ſtande vp like vvalles, as to the children of Iſrael; nor that a voice ſhall bee hearde from heaven, or a light ſeene, beſides the ordinary light of the firmament, as vvhen Paule was converted. Do yee complaine that the arme of the Lorde is ſhortened in your daies, becauſe yee ſee not the like ſignes? or will yee not be ſaved without miracles? are your eies evill, becauſe God hath a larger hande towardes other men? or is not his hande full enough towarde vs, if vvee knewe our happineſſe? vnleſſe the courſe of the worlde bee altered for our ſakes, the pillars of the earth mooved, the channels of the vvaters diſcovered, vnleſſe we ſee tokens in the ſunne and moone, and one riſe from the deade, to giue vs vvarning, vvill wee not be warned? *The Iewes require a ſigne, and the Greekes ſeeke after wiſedome, wee preach Chriſt crucified*: and vvoe to the vvorlde, if the open face of the Goſpell cannot moue vs without a ſigne, nor the ſimplicity of CHRIST IESVS perſwade vs vvithout other vviſedome. Ionas was ſuffered to runne his race of diſobedience, and vvhen hee had wearied and ſpent himſelfe in perverſe vvaies, mightily brought backe: thou ſayeſt, vvhy not I? I diſpute not. GOD will meaſure his graces at his pleaſure; and though they runne over to ſome, they are plentifull enough to vs all, as it is in the tenth to the Romanes. *Hee that is Lorde o-*

1. Cor. 1.

Rom.10. *over all, is rich vnto all that call vpon him.* That answere which he gaue
2.Cor.12. to Paule in an other case, *Sufficit tibi gratia mea*, my grace sufficeth thee, may suffice all sutour. But if they wil not returne to God, till they haue tempted his iustice, as farre as Ionas did; and be cast into a bedde of sinne, as Iesabel into a bedde of fornication; and rocked a sleepe in the deepest security that can bee imagined, till
Zach 3. they haue lyen like *brandes in the fire vvasted to the stumpe; or as*
Amos 3. *a sheepe in the mouth of the Lyon, consumed to an eare or a legge*, as the Prophetes spake: in this case, if GOD giue them over also, and leaue them to perish in the fire, and in the Lyons mouth, and in that bedde of rest vvhich their heartes haue coueted, their destruction is of themselues, for putting backe that accepted time, vvere it more or lesse, which God had offered them. But Ionas findeth more favour with God, as appeareth by a message sent vnto him.

So the ship-maister came vnto him, & said vnto him, what meanest thou O
Verse 6. *sleeper? &c.*
Text. The ship-master, or the master of the cable, the cordage, and tackle, commeth vnto Ionas, and biddeth him arise. I will not say vvhat a shame it is to Ionas, that he which was appointed a watch-man vnto others, should himselfe be awaked; nor how much the greater reproch to be condemned by an heathen, who himselfe was condemned by the sentence of the Hebrewes, for an vncircumcised common and vncleane person. But me thinketh I see an image in the ship-master of a good governour, who is not content alone himselfe to take paines, (vvhich was the complaint of Nehemias, that the great men of the Tekoites put not their necke to the vvorke) but so ordereth the rest of his company, (as the head and hart copartners in the kingdom, or one the king, the other the vice-roy, the members of the body) that there is not a man amongst them suffered to sit at rest, and do nothing.

Maior est pœna damnato damnati. Cypr. de sing. cler.

Chap 3.

The care of a governour over his charge is no way better expressed, then by the phrases which the scripture hath vsed. For therefore is he said *to go in and out before the people*, to note not onely the priority of his place, but the prudency of vertue every way, & *to lead thē as a shepheard de his sheepe*, on whome their dependance standeth, both for the safegard of their liues, and estate, and their provision otherwise. To forbeare other proofes herein; Moses nameth both at once in that serious request of his, which, after the knowledge of his death
Num.27. giuen, he made to the Lorde for substitution of some other in his

roume:

roume: *Let the Lorde God of the ſpirites of all fleſhe, appointe a man ouer the congregation, who may goe in and out before them, and both leade them forth, and bring them home againe, and that the congregation of the Lorde be not as ſheepe without a ſhepheard.* It appeareth by a former ſpeech by him vttered, that hee was not onelye charged vvith them as a leader with his followver, or a ſhephearde vvith his ſheepe, but as a father. mother, or nurſe vvith his children and ſucking babes. Elſe, vvhy did hee aske his maker in tearmes of moſt naturall reference, *haue I conceaued all this people? or haue I begotten them? that thou ſhouldeſt ſay vnto mee, carrie them in thy boſome, as a nurſe beareth her ſucking childe?* Let maſters and magiſtrates learne by this ſpeech, that when they are put in authoritie, they receiue as it vvere a role from the Lorde, like the role of Ezechiell, vvherein their duties are abridged, and ſummed vp in this ſhorte ſentence, *carrie them in thy boſome.* For as a writing receiued immediately from the mouth of God, ſo doth Moſes ſet it downe, or as if there had paſt ſome interlocution betwixt God and him; as much as to ſay; let them bee tender and deare vnto thine affections, let them bee vnder thine eie, and neare thine hearte, that they periſh not; pittie their miſeries, redreſſe their wrongs, releiue their wants, reforme their errors, prevent their miſhaps, procure their welfare and peace by all good meanes. It is an art of artes, and ſcience of ſciences, to rule man; and they are magiſtrats indeed which haue the knowledge and skill that belongeth to magiſtrates; which haue *oculum cum ſceptro*, by which Embleme the Ægyptians figured their gouernments, a ſcepter for iuriſdiction and power, an eie for watchfulnes, and diſcretion. For if they interpret their callings aright, they haue not the bondage & ſervice of the people, ſo much as the tutage of them. Neither is the common wealth theirs to vſe as they liſt, but they the common wealthes. What meant Clem. Alexandrinus in his fiction that he citeth out of Plato, that the Former of all thinges, hath mingled gold with the complexion and temperature of princes; of their ſubordinate helpers and aſſeſſors, ſilver; but in the conſtitutions of husbandmen and artificers, braſſe and yron; but that the excellenteſt roumes ſhoulde be furniſhed with the excellenteſt giftes, and as for meaner callings, they were ſufficiently ſped, if they had common and ordinary qualities? *Sedes prima & vitaeua*, ſaith Bernard, the higheſt place, and baſeſt life agree not: and the ancient proverbe agreeth here vnto, *Rex fatuus in ſolio, ſimia in tecto*, a fooliſh king in a throne, is an ape vpon the houſe top, highly pearched, but abſurdly conditioned.

Num. 11.

Ars artium diſciplina diſciplinarum regere hominem. Nazianz.

Superiores ſunt, qui ſuperiores eſſe ſciunt. Bern. ſer. 23. in cant.

Ciuium non ſeruitus tradita ſed tutela.

Nec reſpublica ſed in reſp. Senec. de clem. Strom. 5. 2. de conſid. ad Eugen.

Nec sic inflectere sensus &c.

The example of good gouernors (we know) is of great force to draw the harts of the people after them; their proclamations and edicts are not so available to perswade, as their maners. *Confessor papa, Confessor populus*, saith Cypria to Cornelius Bishop of Rome: where the prelate or pastour is confessour of the name of Christ, his people will confesse it also. When Shemaiah counselled Nehemias to flie into the temple, and shut the doores, because his enimies would that night come to slay him, he drew an argument of courage & magnanimity from the preheminence of his office, and withstood his perswasion; *Should such a man as I flee? who is he, that being as I am, would goe into the temple to liue? I will not goe in.* Where an harte leadeth the armye, though it consist wholy of lyons, hee maketh them all hartes: but vvhere a lyon is captaine over hartes, hee turneth them all into lyons. The feare of Nehemias beeing their prince and commaunder, had beene enough to haue weakened the handes and heartes of all his flocke: for thus they would haue reasoned against themselues: Our leader is discomforted, vnder vvhose shaddow vvee saide, *wee shall bee safe*. VVhat a mischiefe it is to a common vvealth, to bee encumbred with a foolish, vntemperate ruler, the wisest preacher of the earth next the sonne of God, hath soundly defined in these wordes, *Woe to thee O land, where thy king is a childe, and thy princes eate in the morning*; vvhen they haue not wisedome to governe, and rather follow those pleasures which accompanye the honour and royalty of princes, then the paines which their magistracy requireth. Whereas on the other side, the gouernment of an honourable and temperate magistrate bringeth singular blessinges vvith it; *Blessed art thou O land, when thy king is the sonne of Nobles, and thy princes eate in time, for strength, and not for drunkennes.* What are the stayes and strenghes of Ierusalem and Iudah, cities and nations, all publique and politique bodies? *Are not the strong man and the man of warre, the iudge and the prophet, the prudent and the aged, the captaine ouer fifties, the honourable and the counsellour*, and so forth? And are not their ioyntes loosed, and their sinewes taken away, when that iudgement of God is fulfilled vpon them, *I will appointe children to be their princes, and babes shall rule ouer them*? Amongst those dreadfull curses which the prophet calleth from heaven, against his malicious, vnthankefull aduersaries, leauing no part vnexamined, but running like oile into every ioynt, and bone of them, smitinge themselues, vvines, children, posteritie, goods, good names, and memories that they leaue behinde them, the first that leadeth

Nehem. 6.

Lam. 4.

Eccle. 10.

Ibid.

Esay. 3

Ibid.

deth them all the race, as Iudas led that curſed band of ſouldiours, is this, *ſet thou a wicked man to be ruler over him.* Pſal. 109.

I haue hitherto commended the perſon of the ſhipmaſter, &, vnder this patterne or ſampler, ſhewed the duety of al magiſtrates, who in the proportion & extent of their government, be it more or leſſe, muſt care for the whole body of their ſubiects, & ſhew a part of their diligence herein, that none of their cõpany neglect the duties which to them appertaine.

Now for the nature and vſe of government both by land and ſea, in houſes and citties, in regions, in all mankinde, vvhole nature, and the vniverſall world (as the oratour writeth,) how neceſſary and requiſite it is, I alſo obſerue in this, that the *Maiſter of the ſhippe*, having authority in his hands, rather then any of the inferiours, commeth vnto him to raiſe him vp, *what meaneſt thou ſleeper?* Others might haue asked him, *Quid tibi eſt?* what meaneſt thou? and he haue made aunſwere againe, *Quid vobis eſt?* what meane you to trouble me? as they asked Moſes, who made thee a man of authority and a Iudge ouer vs? There muſt be a maiſtery and dominion in every order of men ſpecially deſigned, beſides private perſwaſion or reproofe, to ſay vnto ſleepers, why ſleepe you? & to other offenſiue and diſordered perſons either in Church, or in common wealth, why do yee thus? The neceſſitie of government. *De legib.* 3. Exod. 2.

Hoc puto non inſtum eſt, illud malè, rectius iſtud: *Perſius ſa.* 4. *Spiritus vitalis.*

This is not right, that is, evill, and the other is better. This is the band whereby the common wealth hangeth togither, the life-breath which theſe many thouſande creatures draw, likely of themſelues to prooue nothing, ſaue a burthen to themſelues, and a booty to their enemie, if the ſpirite and ſoule of government bee taken from them. For to rule and to be ruled, is not onely in number of things neceſſary, but convenient and commodious alſo. I will invert it: beſides the commodiouſnes it bringeth, it is of neceſſity; and cannot be miſſed. In the beginning, when heaven and earth were firſt made, God eſtabliſhed a ſuperiority and rule both in other creatures before, after their kindes, and afterwardes in man, Geneſis 1. He made *two greate lightes, the greater light to rule the daie, and the leſſer light to rule the night.* Not long after when he had created man, he inveſted him preſently into imperiall authority, *to ſubdue the earth, and to rule over the fiſhes of the ſea, and over the fowles of heaven, and over every beaſt that mooveth vpon the earth:* and vvhy is it called the hoaſt of heaven, in the 2. of Geneſis, but becauſe here are orders and degrees therein, which being withdrawne from an army, it hath no good cõpoſition? *Si mens illa imperij ſubtrahatur.* *Senec.* *Ariſt. 1. Pol.*

And howsoeuer it may be true, that the gouernment of man ouer man came from sinne, (for God gaue soueraignty to Adam over fishes and birds &c. not ouer reasonable creatures, made to his owne likenesse: and the first righteous men we reade of, were rather shepheards and heard men over beastes, then kings ouer nations: and the name of seruaunt was neuer imposed in scripture, till Noah bestowed it vpon his accursed sonne; *Cursed bee Canaan, seruant of seruaunts shall bee bee vnto his bretbren*; whereupon Augustine gathereth, *Nomen istud, illud culpa meruit, & non natura*, That name was purchased by transgression not by nature:) yet the nature of mankind standing as it doth, corrupted so farre, that without the head of authority we could not liue and converse together, God hath deuised the meanes for the repressing of our mutuall violencies and iniuries, which before we were subiect vnto. Irenee in his fift booke against Heresies, giueth the reason why God appointed kingdomes; Because man forsaking God, was waxen so fierce, that he thought those of his kinde and bloud to be his enimies, and in all restlesnesse, murther, and couetousnesse, bare himselfe without feare: God put vpon him the feare of man, (for he knew not the feare of the Lord) that fearing humane Lawes they should not devour and consume one the other, as the manner of fishes is. He addeth; by vvhose commandement men are created, by his commandement kings also are ordained, some for the profit and amendment of their subiects, and the preservation of iustice, some for feare, and punishmēt, and reprofe, some for illusion, contumely, insolency, as those that rather disgrace authority, despight their people, and shame themselues, then otherwise. By this that hath beene alleadged, we may easily confute the maisterles and lawles Anabaptist, who striketh at the head of government in generall, and would frame a body of men, like the body of Polyphemus without his eie; or like the confused Chaos of old time, when height and depth, light and darknes were mingled together: As also those turbulent, either people or states, vvho levell at magistrates in particular; allowing authority, I grant, but such as pleaseth themselues; whose nice distinctions, like so many paring knives, if we shall admit, that the king hath his institution from God, constitution from the people; and that his kingdome is given him from God, delivered from the people; that he reigneth from God through and for the people; is elected of God, but his election confirmed by the people: by this liberty which they take vnto thēselues, in the instalment of princes into their states, you shall see them oftentimes, not only

pruning

Pastores pecorum, magis quàm reges gētium. Gen. 9.

Li. 9. de civ. Dei cap. 9.

Cuius iussu homines nascuntur, eius & iussu reges constituuntur.

Rex institutur à Deo, constituitur à populo.

Datur illi regnum à Deo, traditur à populo.

Regnat rex à Deo, per et propter populum.

Eligitur rex à Deo, confirmatur electus à populo. Vindic. tyran. qu. 3.

pruning away the superfluous boughes of misgovernment and tyranny in their superiors, but cutting vp the very roote of the lawfull and profitable government. Let them be coupled with the Anabaptists and rebelles before named, who taking the power of two swords vnto them before it be given, and bearing more crownes by three vpon their heades then they ought to doe, cry in the church of Rome against the GODS and Christes of the earth, as they did sometimes amongst the heathen, against GODS anointed sonne, *Let vs breake their bandes asunder, and cast their cordes from vs.* Psal. 2. For assuming this to themselues, that Schismaticall and erroneous princes may be deposed by the Church, they wil interprete eares to be hornes; departure from a church extreamely corrupted, and corrupting others, schisme; the service of the true God, and in a true manner, heresie; lawful and lineall succession in the throne, both by bloud and assent, vvithout authorizement and confirmation from them, vnjustifiable intrusion. Of all these we may say, that as they are very loose, luxate, and palsey-shaking members in the body that will not moove by the appointment and direction of the head, so the vnrulyest and disorderliest people, that will not submit their neckes and soules to the yoke of their naturall soveraignes. vvhom I will not sende to learne obedience and subiection of the souldiers of Scipio, who had neuer a man in his army (by his owne report) that would not for a word of his mouth haue gone vp vnto a tovver, and cast himselfe headlong into the sea; but to the children of Israell tending their service to Iosuah vvith more moderation: *All that thou hast commaunded vs, vvee will doe; and whether soever thou sendest vs vvee vvill goe: as vvee obeyed Moses in all thinges, so vvill vvee obey thee; And those that rebell against thy commaundement, let them die the death.* The volume of the vvhole booke, I am sure, both the precepts and practises of all the servaunts of God, harpeth vppon this stringe. Yea the Maister of the house by his ovvne example, taughte those of his household hovve to behaue themselues in this case. For as hee obeyed his father euen vnto the death of the crosse, his parents in the flesh in following their instructions, the law in following all righteousnesse; so the Emperour of Rome to, though hee a straunger, and himselfe free-borne, in paying tribute vnto him. Though vvee are Mat. 27. defamed and slaundered, concerning the Emperours maiestie, yet Christians could neuer be found to be either Albinians, or Nigrians, or Cassians, that is, rebelles to their liege Lordes and masters,

Nullus est horum qui nõ consensã turi. sermet, in mare precipitatus rus fit, si insero. Plutar. Ios. 1.

as Tertullian, in the name and cause of all christianity, wrote to Scapula; The Christian is no mans enemie, much lesse the Emperours. But the matter is safe enough, *There is no power but of God, and he that resisteth the powers, that bee, resisteth Gods ordinances. And the Lorde is king, bee the earth never so impatient, Promotion commeth neither from the east, nor from the west, nor from the south, but frō the Lorde of hostes.* By him are kingdomes disposed, princes inaugurated, crownes of gold set vpon their heads, scepters & states established, people mollified, and subdued; & by him were Corah & his confederates swallowed quicke into the earth, Zimry burnt in his pallace, Absalon hāged by his hairy scalpe, Achitophel in a halter, for denying their fealty to Gods lieutenants.

Rom. 13.

Conclusiō. As the maister of the ship came to Ionas, and called him vp, *vvhat meanest thou sleeper? &c.* So let maisters and governours within this place, who sit at the sternes of an other kinde of shipping, and haue rudders of citie and countrey in their hands, let them awake themselues, that they may awake and rowze vp other sleepers, al careless, dissolute, indisposed persons, who loue the thresholdes of their private doores vpon the sabbathes of the Lord, and their benches in ale-boothes, better then the courtes of the Lords house; and neither in calmes nor stormes, when the shippe groaneth, the whole land mourneth, all the creatures sighe and lamente, will either fast, or pray, or sorrowe, or do any thing vvith the rest of their brethren. Awake these drowsie christians, avvake them with eager reprehension, vvhat meane you? If reprehension vvill not serue, pricke them with the sword, and raise them vp with severe punishment. How long shall the drunkard sleepe vvithin your gates in the puddle and sinke of his bowzing, and loose both honesty and wit, without controlment? the adulterer in chambering and wantonnes vpon his lascivious bed of pleasure, deckt vvith the laces and carpets of Egypt? the idolatour and superstitious, vpon the knees, and in the bosome of the whore of Babylon? prophaners of our sanctified sabbathes, in the sabbath, and rest, and Iubilee of their lewd pastimes? the vsurer and oppressour of others, vvhose iawes are as knives, and his teeth of yron, *in his bed of mischiefe*, as the Psalme calleth it, and in the contemplation and solace of his il gotten goods? the sweater, in the habite and custome of abhominable othes (for these be the faultes of your citty, as common as the stones in your streetes?) how long shall they sleepe and snort herein vvithout reprehension? it is your part to reforme it, vvho are the ministers of

Ast mihi plaudo ipse domi, Horat.

God

God, *not onely for wealth, but for wrath also*, vnleſſe you beare the ſword in vaine: you are the vocall lawes of the land, and iuſtice in life to puniſh with rigour, where it is conuenient. Wee alſo of the miniſtery, haue a place of preferment in the ſhippe, and owe a duty to God, though in an other kind. We haue a ſword in our mouthes toe, as you in your handes, whoſe edge is of more then ſteele, and cutteth deeper then into fleſh and bloude: yet ſuch are the earthly ſpirits of men, fallen aſleepe amongſt vs, that the ſword of the ſpirit, without the ſword of the magiſtrate, cannot ſtirre them vp. Hovv long haue we called, and lifted vp our voices on high, to thoſe that ſleepe in drunkenneſſe, and lie in their vomit worſe then dogges; *Awake drunkards, weepe and howle, your wine ſhall be pulled from your mouths*; and they awoke not, but to follow drunkennes againe, and to ioyne the morning and the euening togither, till the *wine haue enflamed them*? How long to thoſe that ſleepe in fornication; Awake adulterers and vncleane perſons, els God ſhall throw you into *a bedde of ſhame, and vncouer your nakednes*, and make you a reproch and ſcorne ſo farre as your name is ſpread; yet they open not their eyes but to awaite for the twilight, and to lie at their neighbours doore for wife or daughter? to thoſe that are at reſt, and neſtled in idolatry in the ſeruice of ſtrange Gods; Awake idolatours, you that ſay to the wood and ſtone, awake, helpe vs; awake and riſe vp your ſelues, els God is a ielous God, and will viſite your ſinnes with roddes, and your offences with ſcourges? to all other ſleepers in ſinne, ſabbath breakers, ſwearers, liers, extortioners, vſurers, what meane you ſleepers? It is now time that you ſhould ariſe from ſleepe, *yea the time is almoſt paſt*, *Now is ſaluation nearer then when you firſt beleeued*, and now is damnation nearer then when you were firſt threatned. *The night is paſt* of blindneſſe and ignorance forepaſſed, the bright morning ſtarre hath riſen, and hid himſelfe againe within the cloudes of heauen. The glorious ſunne of righteouſneſſe hath illuminated the whole ſphere of the vvorlde, from the eaſt to the weſt; and though his body be aboue, the light of his beames is ſtill amongſt vs, and wee may truely ſay, the day is come, yea the day is vvell nigh ſpent. The naturall ſunne of the firmament runneth the race with ſpeede, like a Giant refreſht with wine, to make an end of his courſe; and to finiſh all times. You are now brought to the eleuenth houre of the day; there is but a twelfth, a fewe minutes of time betweene you and iudgment: what meane you ſleepers? VVill you go away in a ſleepe, and ſhall your life paſſe from you

Leges loquentes. ἔμψυχον δίκαιον.

Epheſ. 5.

Rom. 13.

you like a dreame? Came you naked of goodnes from your mothers wombe, and will you goe backe naked? brought you nothing into the world with you of the best and blessedst riches, and wil you carry nothing out? Or do you tarry to be started with the shrillest trumpet that ever blew, & the fearefullest voice to sleepers that ever sounded, *Arise yee dead*? what meane you sleepers? The night is comming wherein no man can worke: yea the day is cõming wherein none shal worke Acceptable to God, profitable to man, behoofefull to himselfe, hee neither can nor shall worke any thing. That working that is, shall be the everlasting throbbings and throwes of his hart for his endlesse miseries, the eies labouring for teares which shall ever run downe, and the teeth grinding one the other without ceasing.

THE SEVENTH LECTVRE.

Chap. 1. vers. 6. *Arise, call vpon thy God, &c.*

BEfore I haue shewed and cõmended the diligence of the ship-master, and prooued that there must be some power and superiority, to restraine inferiours by feare, to reproue sleepers and all kindes of offenders. The praise of this gouernour farther appeareth, that he doth not only reprehend Ionas, *what meanest thou sleeper?* but vrgeth and prosecuteth him, *Arise*; and instructeth him what he ought to do, *Call vpon thy God*, and openeth the vncertainty and hazard wherinto they were fallẽ, *If so be that God will thinke of vs*; and that the imminent dãger toucheth not their goods alone, but their liues also, as appeareth by the end of his speech, *That we perish not*. Thus he is not cõtent to pul him as it were by the eare, with checking him, but he shaketh him by the arme to, to set him on his feete, hee entereth into his cõscience, with wise and godly advise, & pricketh the inwardest veine of his heart, with commemoration of their danger, if God stay it not. He hath laid his hand vpon a plough, & his eie goeth not from it; he sticketh not in the beginnings of his calling, but groweth onward by degrees, till hee commeth to the full stature of a good magistrate. Giue mee a shepheard thus zealous of his flocke, and I will say he is better thẽ *seuen other shepheards*, & a man of principallity so careful of his

this duty, more then *eight principall men* that neglect theirs. It vvas not enough for Eli, you knowe, to chide his ſonnes, *why do you ſuch thinges, for of all this people I heare evill reports of you, Doe no more ſo, It is not a good reporte that I heare of you*; becauſe he did no more but ſo, and proceeded not in the chaſtiſement and reformation of them, God chargeth him in plaine tearmes, that he *honored his children aboue him*, and threatneth to *cut of his arme, and the arme of his fathers houſe*. Aftervvardes he telleth Samuell that hee *vvill doe a thing in Iſraell, that vvhoſoever heareth of, his two eares ſhoulde tingle*. He vvould *iudge the houſe of Eli for ever, becauſe his ſonnes ranne into ſlaunder, and hee ſtaied them not; And the vvickednesſe of his houſe ſhould not bee purged with ſacrifice, and with offering* vvhiles the vvorld ſtoode. And if you harken for the ſequell of all this, his two ſonnes Hophni and Phinees died both in one day; and himſelfe receiving a tydinges worſe then death, brake his necke. All this vvee heare of, fathers, and maiſters, and magiſtrates, and miniſters, and yet our eares tingle not; we ſuffer our ſonnes, our ſervantes, our people, our flocks, to runne into ſlander themſelues, to redouble that ſlaunder vpon our owne heades, to multiply it againſt GOD, his goſpell, his church, and wee ſtay them not. The reſt of our tongues within their walles and wardes, and the ruſt of the ſword within the skabbard, the admonition of the one winking with both the eies, and the correction of the other faſt a ſleepe, ſhew, how vnworthy we are to be truſted in our places, and how vnlike the maiſter of the ſhippe heere ſpoken of. Beholde I haue ſought one by one, to match this example of gentility, and I haue found one man of a thouſand that may contend with him.

1. Sam. 2.

Chap. 3.

The government of Nehemias throughout the whole booke, is a ſingular preſident to all rulers.

1 In the building of the wals of Ieruſalem, he woulde not be checked by Sanballat and his mates, when they diſpightfully asked him, *what doe you? will you rebell againſt the king?* He then anſwered, *The God of heaven will proſper vs, and we will riſe vp and build: but as for you, yee haue no portion, nor right, nor memoriall in Hieruſalem.*

Nehem. 2.

2 When they determined by conſpiracy to fight againſt Hieruſalem and ſlay the builders of the walles, he placed them with ſpeares and bowes, and gaue them this encouragement, *Be not afraid of them, but remember the great Lord and feareſull, and fight for your brethren, your ſons, your daughters, your wiues, & your houſes. So they did the worke of the Lorde vvith one hande, and helde the ſworde with the other, vvrought by day,*

Chap. 4.

and

and watched by night, yea they were so carefull in their vvatch, hee, and his servauntes, and his brethren, and the men of the warde which followed him, that no man put of his cloathes, saue that they put them of for washing.

3 When the people were oppressed by their brethren, their lands, houses, vineyards, gaged for corne, their sons and daughters brought to subiection, he rebuked the princes and rulers; *Yee lay burthens every one vpon his brethren, wee haue redeemed them from the heathen, and yee will sell them againe; that which yee doe, is not good, restore them their landes, olives, vineyards, houses, remit the hundreth part of the silver, corne, wine, oile, that yee exact of them.* Yea *he called the Priestes, and caused them to sweare to doe it.* Moreover *hee shooke his lap, and saide, Thus let the Lord shake out every man that performeth not his promise, even thus let him bee shaken out and emptied.*

Chap. 5.

4 When the sabbath was prophaned amongst them, (for some in Iudæa trode wine-presses, and brought in sheaues, and laded asses with wine, grapes, and figges, and other of Tyre brought fish, and all wares, and solde them on the sabbathes in Ierusalem) hee not only rebuked their rulers, *what evill is this that yee doe?* and shewed them the daunger, *This did our fathers, and God plagued the cittie*; but *hee caused the gates of the cittie to bee shut before the sabbath, and set servauntes of his at the gates, and the chapmen remained without the walles at night, and he protested vnto them, that if they tarried againe about the wall, he would lay handes vpon them.*

Chap. 13.

5 When some of the Iewes married their wiues, from Asdod, Ammon, and Moab, and their children spake halfe in the speech of Asdod, and coulde not speake in the Iewes language, first hee reproved them; secondly, cursed them; thirdly, smote certaine of them; fourthly, pulled of their haire, for a further reproch vnto them; and lastly, tooke an oth of them by God, *yee shall not giue your daughters vnto their sonnes, neither shall yee take of their daughters for your sonnes nor for your selues.*

Ibid.

6 Eliashib the Priest, kinsman to Tobiah in the absence of Nehemie from Ierusalem, having the oversight of the chamber of the house of the LORD, (vvhere the offering and incense, vessels and tithes, for the provision of Levites, singers, and porters, and the offerings of Priests were wont to be laide) hee made a chamber thereof for his kinsman, Tobias the Horonite. The order that Nehemias tooke for the amendment of this abuse, is throughly pursued: 1. it grieved him sore: 2. hee cast out the vesselles of Tobiah out of the cham-

chamber, and then cauſed the chambers to be clenſed, and the veſſelles of the houſe of God to be brought thither againe: 3. becauſe the portions of the Levites and ſingers had not beene giuen to them, and every one was fled to his land, he reproued the rulers, *Why is the houſe of God forſaken?* 4. he cauſed the tithes to be reſtored, brought the Levites togither to their place againe, & appointed faithfull officers and treaſurers to diſtribute vnto them. The petition that he maketh vnto the righteous Lord, who will not forget our labours, at the foote of every of thoſe ſervices, is framed to this effect; *Remember me, O my God, in goodneſſe, and wipe not out my kindneſſe concerning this, and pardon me according to thy great mercies.* Thus Nehemias, you ſee, was not vnmindfull of the Lord, that the Lorde might be mindefull of him againe, Neither in the building, nor in the working of the wals of Ieruſalem, nor in releeuing the burthens of his brethren, nor in ſanctifying the ſabbath, nor in purging the people from commixtion with ſtrangers, nor in repleniſhing chambers of Gods houſe, vvith maintenaunce for his miniſters. All which he zealouſly vndertooke, and conſtantly followed to the end, faſtened his reproofes like nailes that are driven in a ſure place, and ſhewing himſelfe a careſull Magiſtrate both in warre and peace, in civill & religious affaires, towardes the children of the lande, and towardes ſtrangers that traffiqued within the borders thereof.

Vndoubtedly your charge is great whome the Lorde hath marked out to places of gouernment; and if euer you hope, as Nehemias wiſhed, that God ſhall remember you concerning this or that kindeneſſe ſhewed in his buſineſſe, remember you whoſe image you carry, whoſe perſon you preſent, whoſe cauſe you vndertake, whoſe iudgementes you execute vpon earth And though yee are not troubled with building and warding the wals of your countrey, becauſe *peace is the walles, and the ſtrength of God our bulwarkes and fortreſſes*; and mine eies would faile with expectation of that day, when the chambers of the Lords houſe, vvhich Tobiah the Horonite hath ſeized in his handes, ſhould be reſtored to their auncient inſtitution for the maintenaunce of Levites and ſingers: yet in the oppreſsions of your brethren, vvhoſe vineyardes, and fieldes, houſes, libertie, liuing are wrung from them, and their ſonnes and daughters vndoone, if you doe not in all reſpects, as Nehemias did, lend *them money & corne*, Chap. 5.
hee and his ſervauntes of their owne, and beſtowe the fees of your places towardes their releiſe, (*for hee ate not the bread of the gouernour in twelue yeares, and an hundred and fifty hee maintained daily at his*

boorde.

boarde with sufficient allowance) yet such as oppresse too much, exhort, reprooue, cause them to respight, cause them to remit, tie them by promise to do it, binde them by oath, and if that will not serue, (vnlesse you be loath to throw a stone against an adulterer, or to shake your lap against an oppressor, because you are guilty in your heartes of the like trespasses) shake the lappes of your garments against them, and with an vnfeigned spirit beseech the iust iudge, that such as will not restore, may so be shaken out and emptied from all his mercies. Likewise for the sabbath of the Lord, the sanctified day of his reste, helpe to bring it to reste; it is shamfully troubled and disquieted; the common daies in the weeke are happier in their seasons, then the Lords sabbaths. Then are the manuarie craftes exercised every man in his shop applying his honest and lawfull businesse; the sabbath is reserved as the vnprofitablest day of the seuen, for idlenesse, sleeping, vvalking, rioting, tipling, bowling, daunsing, and what not? I speake what I knowe; vpon a principall sabbath (for if the resurrection of Christ deserue to alter the sabbath from day to day, I see no cause but the comming downe of the holy ghost should adde honour and ornament vnto it) I say, vpon a principall sabbath, not onely those of Ierusalem and Iudah solde their wares, but those of Tyre also which came from abroade, brought in their commodities, and neither your gates shut, nor forreiners kepte out, nor citizens reprooued, nor any thing done, where by Gods name, and day might be honoured. Go now and aske if you can for blushing, as Nehemias did, *O Lord remember vs concerning this kindnesse*.

It is not enough for you to beare the place of preeminence in the shippe, but you must reprooue, as the maister here did; nor enough barelie to reprooue, but you must goe forwardes in hunting securitie from her couche, by vrging how hard it is to appease the anger of God, if it bee throughly inflamed, how dangerous against the life and soule, if it be not prevented. It is the fervency of the spirite, even of *a double spirit*, as Elizeus sometime wished, the spirit of magistrates, which are more then single persons, perfit hatred to sin, crushing both the egge & the cockatrice, courage in the cause of the Lord, zeale of his house both kindling and consuming your heartes, a good beginning, and a good ending, which the Lorde requireth. Will you saue-gard the ship in the Ocean sea, and breake her vvith. in a league of the haven? will you put your hande to the plough of the best husbandry, and thriuing in the world, and then looke backe? vvill you lay the foundation of the house, rere vp the vvalles, and

not

not seeke to couer it? You knowe the parable, *This man beganne to builde*. It had beene better not to haue knowne the way of truth, then not to persist in it, nor to haue set your shoulders to the worke of the Lorde, vnlesse yee holde out. *The leafe of a righteous man neuer fadeth*: wherevpon the gloss noteth, that the fall of the leaues, is the dying and decaying of the trees. When it repenteth a man to haue begunne well, it is a sinneful repentaunce, and much to be repented of. The fire vpon the altar of the Lord must alwaies burne, neuer go out, and the sedulity of Gods lieutenantes vpon the earth must euer be working, neuer wearied. All vertues run in the race, one only receiueth the garland, the image of most happy eternity, happy continuance.

Psalm 1. *Lapsus foliorum, mortificatio arborum.*

I tolde you before that nature directed the Marriners to the acknowledgement of a God: it is heere further ratified, with many other principles of nature, if they were needefull to bee examined; as 1. that God only is to be invocated and called vpon; *Call vpon thy God* 2. the vnity of the godhead is avowed. For the shipmaster forgetting the multitude of Gods, nameth one singlie without other associates; *If so be God.* 3. That the felicity of mankinde, dependeth vpon the serenity, gracious & favorable aspect of God, as I gather by the phrase here vsed, if God *will shine vpon vs.* 4. It is implied that our life & death are in Gods hands; *That we perish not.* But let those passe a while. The matter we are now to examine, is the liberty and freedome which the shipmaster gaue vnto Ionas, to call vpon his proper God, not tying him to that which himselfe adored.

Call vpon thy God.

1 Cal vpon thy God.
2 If so bee God &c.
3 Wil shine vpon vs.
4 That we perish not.

We say, *Religio religat*, Religion tieth every man to some one God, whom either by heauenly revelation, or by their phantasie & conceit they haue made choice of. And therefore the Lord asketh with admiratiõ, Ier. 2. *Hath any nation changed their Gods? which yet are no Gods.* And Mal. 3. *Wil a mã spoile his Gods?* nay they are so fond & doting in affectiõ vpon thẽ, that they wil spare no cost to honor thẽ. If they worship but a golden calfe, they wil strippe their wiues and daughters of their richest iewels, to shew their devotion. When Phidias tolde the Athenians, that it was better to make Minerva of marble then ivorie, because the beauty thereof woulde longer continue, thus farre they endured him; but when he added, And it is better cheape, they enioyned him silence. Alexander was so franke in bestowing frankincẽse vpõ his Gods, that his officers blamed him for it. Micheas, Iudg. 18. accoũted the losse of his Gods, which the children of Dan tooke frõ him, aboue all losses; *What had I more to loose?* How did Senacherib

Valer. Max. lib. 1.

Iud. 18.

and Rabſakeh deride all the Gods of the nations in emulation to their owne Gods, as appeareth by their inſolent ſpeeches? vvhere is
Eſa.36.and 37. the God of Hamath, & of Arphad? where is the God of Sepharvaim? who is he amongſt all the Gods of theſe landes, that hath delivered their countries out of my handes? Nay they forbeare not to ſpeake blaſphemy againſt the Lord of hoſtes, the God of Iſrael, which dwelleth betweene the Cherubins, and is very GOD alone over all the kingdomes of the earth: *Goe ſay to Ezechias, let not thy God deceiue thee whom thou truſteſt.* Therefore when Darius had conceived an opinion of the God of heauen, he made a decree, that in al the dominions of
Dan.6. his kingdome, *men ſhould tremble and feare before the God of Daniel, for he is the liuing God, and remaineth for ever, and his kingdome ſhall not periſh, & his dominion ſhall bee everlaſting.* Nabuchodonoſor made the like decree before, vvhen he ſaw the deliverance of the three children, that *who-*
Dan.3. *ſoever ſpake any blaſphemie againſt their God, ſhoulde bee drawne in peeces, and his houſe made a iakes, becauſe there was no God that coulde deliver after that ſorte.* Hence came it, that David ſo much diſgraced and diſ-
Pſal.135. countenanced the Gods of the heathen; *I knowe that the LORD is great, and that our Lord is aboue all Gods, &c. As for the idols of the heathen, they are but ſilver and gold even the vvorke of mens hands: they haue a mouth and ſpeake not, they haue eies and ſee not, they haue eares and heare not, neither is there any breath in their mouthes.* And for the ſame cauſe
3.King.18. did Elias ſcoffe at Baal, vvhen he cried vnto his prophets, *crie a lowde for hee is a God; either hee talketh, or purſueth his enemies, or is in his iourney, or perhappes ſleepeth, and muſt bee awaked.* When Ahaziah ſent
2.King.1. for helpe of his ſickeneſſe to Beelzebub the God of Eckron, an Angell of the Lord met his meſſengers, and ſaide vnto them, *Is it not becauſe there is no God in Iſraell, that yee go to enquire of Beelzebub the God of Eckron?* Thus all the ſervauntes of God, Angels & men, are zealouſly and vnmoueably bent for the advauncement of his name aboue all other Gods, which idolatours hang vpon. Which maketh me the more to marvell, that the maiſter of the ſhip can permit Ionas to call vpon his owne God.

Diverſitie of religiõs. It hath beene a queſtion ſometimes diſputed, whether divers religions at once may be borne with, in one kingdome. Which whether the remedileſſe condition of the time and place haue enforced, or the negligence of the magiſtrate diſſembled, or the indifferent, lukewarme affectiõ of a pollicy over-politique ſuffered to ſteale in, I know not; but ſure I am, that ſome countries & common-weales of chriſtendome ſtand vpon feete partly of yron, partly of clay, that is,

there

there are both Iewes & Christians, Arrians & Anabaptists, Papists & Protestants, & such a confusion of religions, as there was in Babel of languages. To giue you my iudgment in few words, I wholy mislike it. For if in our priuate houses, we would not endure a man that had his affection alienated and estranged from our selues, our wiues, our children, or any friend of ours; shall we admit them in the common wealth, which beare a forraine and vnnaturall conceipt, touching the God we serue, the Prince we obey, the countrey we are nursed in? The first of those *ten wordes* which God spake in Sinai, standing at the entrance of all his morall preceptes, like the Cherubins at the gates of paradise, crieth vnto the house of Israell, and all other people, *thou shalt haue none other Gods besides mee*. Those other prohibitions in the law, *Thou shalt not sow thy field with mingled seed, Thou shalt not plough with an Oxe and an Asse together; A garment of diuers stuffes as of linnen and woollen, shall not come vpon thee*; what doe they intende? I may aske as the Apostle did of an other sentence in the lawe, *Hath God care of Oxen and Asses*, garments & graines? And the Ordinary glosse vpon Leviticus saith, that these things taken after the letter, seeme ridiculous. The abuses they strike at, is *an heart, and an heart*, doubling in the worship of God, blending of Iudaisme, and christianity; gospell, and cepemonies; sound, and hereticall doctrines; truth, and falshoode in our church. Such meslen seede light vpon that ground which I wish no prosperity vnto, and such medly garments sit vpon the backes of our enemies. As for this realme of ours, be it farre and farre from such corruption. For he that threatened Laodicæa, because shee *was neither hote nor colde, to spewe her out of his mouth*, commended Ephesus for *hating the Nicolaitans*, reprooved Smyrna for *maintaining them, and the doctrine of Balaam*, blamed Thyatira for *suffering Iesabel to teach and deceiue his seruantes, to make them commit fornication, and to eate meate sacrificed to idolles*; howe can we thinke, that hee will not as strictly examine and search out the complexions of other landes, whether they bee hotte or colde, zealous or remisse in his service? The gospell of Christ, being planted in the Church of Galatia, might not abide, you know, the copartnarshippe of Iewish ceremonies, nor their obseruation of daies and monethes; which being nothing in comparison of an aduersarie, shouldering religion, are tearmed by one, who thought he had the spirit of God, *impotent and beggerly elements*; yet they had beene elements in their time, and God had vsed them before as the first letters of the booke, to schoole his people with. But their office was ended. That *fulnes of time*, which

Levit. 19. Deuter. 22.

Hæc ad literam videntur esse ridiculæ.

Reu. 2. & 3

Gal. 4.

brought Christ into the world, & fulnes of knowledg & grace which Christ brought with him, was their diminution. Therefore besides an Anathema againe & againe ingeminated to those that preached otherwise, & fooliſhnes heaped vpon their heades like burning coales, that were bewitched with ſuch preachings, he proteſteth vnto them not hiding his face, nor diſſembling his name, *Behold I Paul ſay vnto you, that if yee be circumciſed, Chriſt ſhall profit you nothing.* If he coulde not ſuſtaine a litle leauen in the lumpe, (as there hee calleth it) what would he haue ſaid of poyſon? I meane of an impious, blaſphemous, ſacrilegious manner of worſhip, when this was rather curious, frivolous, and ceremonious? When Moſes and Chriſt togither, were ſo offenſiue voto him, he would neuerhaue heard of a conciliation, between Chriſt and Belial, light & darknes, righteouſnes & vnrighteouſnes, beleeuers & infidels, the temple of God & idols, the cup of the Lord & the cup of Deuils, the table of the Lord & the table of Devils; in the cõmunion whereof he noteth an impoſſibility, in both his epiſtles to the Corinthians. I will not ſtand to diſpute how vnpoſſible it is for any, either perſon or ſtate, *to ſerue two maiſters*, the one not ſubordinate to the other, but flatly repugnant; ſay for example, God and Mammon, or Melchom, or Baal, or any the like abomination. Muſt they not vſe a ballance & a ballãce, a conſcience & a cõſciẽce, that do ſo? & go after two waies? But what danger enſueth vpon ſuch confected religions, & halting conſciences (as Elias named thẽ) they mey beſt learne both by word & deed, from that zealous God, who hath taken expreſſe order againſt *ſtrange Gods*, & executed his fierce wrath vpon thoſe that haue offered but *ſtrange fire*, and ordayned his law ſtrictly to be kept, without *declining to the right hand or to the leſte*, and himſelfe will be ſerued *alone* without corriuals of his glory, *with all our heart, ſoule, and ſtrength*, as he had often enioyned. *There is but one Lord, one mediatour, one ſpirit, one baptiſme, one ſupper, one faith*: al in vnity. The body and ſtate is then ſtrongeſt, when the multitude of beleeuers *haue but one hart, & one ſoule*, amongſt thẽ all: & ſhall one people within the ſame land, & vnder the ſame gouernment, ſundry and diſtract themſelues into many religions? Or can the Lord bee at vnitie with the people, where immunity is giuen, to deale in the manner or matter of his ſervice, otherwiſe then he hath preſcribed? Nazianzen writeth that many people lying roũd about thẽ, as a circle about the cẽter did moſt obſerue & maruel at the Cappadocians, not onely for their ſound faith, but for the gift of cõcord, which God beſtowed vpon thẽ. For becauſe they thought aright of the Trinity, & deſended it

Epheſ. 4.

Acts. 4.

In monodia. Quos circa plures obſervant populi, vt centrum cir uli circumſcriptus

iointly (against the Arrians) they were defended by the Trinity thẽ-
ſelues. Clemens Alexandrinus wiſheth much happines to the king
of the Scythians, vvhoſoever that Anacharſis were, vvho tooke a ci-
tizen of his, & for imitating ſome Greekiſh effœminate ſacrifices of-
fered to the mother of the Gods, hung him vp by the necke, & ſhot
him through with arrowes, becauſe he had both corrupted himſelfe
amongſt the Gretians, & infected others with the like diſeaſe. The
counſaile which Mecœnas gaue to Auguſtus the Emperour, is very
ſage, & the reaſons by him alleaged, ſuch as touch the quickeſt vaine
of the queſtion in hand. Put his words into the mouth of ſome other
man, whoſe lips an Angell hath touched with a cole from the altar of
the Lord, & the holy ghoſt ſanctified, they are then right worthy to
be accounted of. Thus he exhorteth. The divine godhead ſee that
thou reuerence thy ſelfe, according to the lawes of thy countrey, &
cauſe others to do the like. And thoſe that change any thing in mat-
ters appertaining thereunto, hate, & correct, not only in behalfe of
the Gods, (whom whoſoever neglecteth, he will never regard ought
els) but becauſe ſuch as bring in new Gods, draw others alſo to alte-
ration & change. And hence come conſpiracies, ſeditions, conventi-
cles, things not expedient to a gouernment. Religion is the trueſt
band betwixt man and man, the knot of all cõmunion & cõſociation.
Now what coniunctions of mindes can there be? what atonement of
iudgments, what inward peace, ſyncere charity, harty god-ſpeed, in
that diſparity of religions, where one houſe hath Iewes, an other Sa-
maritans, ſome calling vpon God, ſome vpon Angels & Saints, cree-
ping to croſſes, bowing to images; ſo burning in emulation for their
ſeverall ſervices, as fire and water ſhall ſooner agree, then their iudg-
ments & affections? Let our lawes be grounded vpon the law of God,
& it wil be the greateſt ſafety of our land, to enact, as the Athenians
ſometimes did, that whoſoeuer ſhould ſpeake one word of their God,
beſide their lawes, ſhould be puniſhed vnmercifully for it.

It hath beene a favourable compromiſſion of men more partiall
then wiſe, that the queſtions betwixt Rome and the reformed chur-
ches, might eaſily be accorded. I finde it not. And I will be bolde
to ſay, as Tully ſometimes of the Stoickes & Academickes, That the
cõtentiõ between vs, is not for boũds, but for the whole poſſeſſion &
inheritãce, whether God, or mã; grace, or nature; the bloud of Chriſt,
or the merits of ſaints; written verity, or vnwritten vanities; the ordi-
nãce of the moſt high in authorizing princes, or the Buls of Popes in
depoſing them, ſhall take place. Wee haue altar againſt altar, liturgie

Multa bona eueniant Scythārum regi &c. In protrept.

In Dion. Caſ.

Τὸμὲν θεὸν σεβου πάντα πάντως. &c.

Τὰς δ' ξενιζοντας &c.

Ἀ πολὺν κοινωνίαν συνέκλεισαν. *Plutar. adverſ. Colot.*

Ioſeph. cont. Ap. 2.

Ἀ παραπίπτω.

Non de termino ſed de tota poſſeſſione contentio. Academ. quæſt.

against liturgy, praiers against praiers, doctrine against doctrine, potentate against potentate, Pope against Prince, Religion against Religion, subiection against subiection, faith against faith, so diametrally opposed, as the Northerne and Southerne poles shall sooner meete togither, then our opinions (standing as they do) can be reconciled. Looke vpon France, and nether Germany, for the proofe hereof; the effusion of so much Christian bloud, the eversion & dissipation of so many noble houses, the commotions and tumults of so many yeares, whence haue they sprung? The reason or pretence at least of those murthers, massacres, wasts, tragedies, hath beene contrary religions. If this be the fruit then, shall every subiect in a realme be priviledged in his house, to haue a God to himselfe? a priest to himselfe? a worship to himselfe, as Micah had in Ephraim? shall hee beleeue, and pray, & obey, shall he both feare God, & honour his king, as himselfe listeth? But what will yee doe in this case? Their mindes are as free as the Emperours. Every *man is a king in his own house*, as Telemachus saide, his *conscience is his castle, and fortresse; nothing is so voluntarie as religion, wherein if the minde be averse, it is now no religion. We maie shifte the bodies of men from place to place, wee cannot change their mindes. Wee shall sooner enforce stockes and stones to speake vnto vs. Advise will doe more then threatning, and faith commeth rather by perswasion, then by compulsion*, I graunt it. Therefore first speake to the conscience by good counsell; but if the eare of the conscience bee stopt with wax, shake the whole house about her, and raise her vp, speak to the eares of the body, inheritance, liberty; let the body tel the conscience, I am afflicted; the inheritāce, I am diminished; liberty, I am restrained for thy sake. These are arguments and perswations that haue done good, as Augustine affirmeth of the Donatistes and Circumcellions in Affricke, that being terrified by paines, they began to enter into consideration with themselues, whether they suffered for iustice, or for obstinacy and presumption. But you will say that some men are not bettered heereby. Shall we therefore, saith Augustine, reiect the physicke, because the sicknesse of some is incurable? For of such it is written, *I haue smitten your children in vaine, they receiue no correction*. And for the better managing of the whole cause, he addeth this iudgement; *If they were terrified, and not taught, it would seeme tyrannie; againe, if taught & not terrified, it would harden them in an inveterate custome, & make thē more sluggish to receiue their salvation*: As for that obiectiō of liberty of conscience, he answereth it in an other place. *It is in vaine that thou saiest, leaue me to my free will; for why proclaimest thou*

Nihil tam voluntarium quàm religio. Lactā. Calanus an Indian Philosopher to Alexander.

Monēdo magis quam minando, Aug. ep. 65.

Fides suadenda, non imponenda Bern. ser. 66. in cant.

Ad Vincentium.

Numquid ideo neglīgēda est medicina, quia nonnullorū est insanabilis pestilentia.

Lib. 9. cont. Cresc. c. 51

not

not libertie in homicides, and vvhoredomes as vvell? GOD hath giuen indeede free will vnto man (free from coaction) but it vvas not his vvill, meane time, that either the good vvill of man should be without fruite, or his evill will vvithout punishmente. Tertullian is of the same minde vvith Augustine, that it is meete, *that heretickes shoulde bee compelled to doe their duetie, not allured*: I say, compelled, if allurement will not serue, for they must not alway be prayed and entreated. He that hath a phrensie, must be bound; and he that hath a lethargy, must be prickt vp; and he that hath strengthned himselfe in heresie, whether he keepe it privately to himselfe, or diffuse it amongst others, must violently be pulled from it. These persons hath Augustine distinguished; For there are some heretickes troublesomely audacious, others anciently sluggish, and taken with a sleepy disease, neither of these may in wisedome be forborne. There are some makers, others but followers, proselytes, disciples in heresies, & these are either weake or indurate. So then first counsell, and afterwardes compell them, if that will not serue to bring them to the service of God, according to that forme, which the lawes of our countrey haue set downe (though I wish not one haire of their heades diminished, but vvhen they strike at our heade; and had rather powre bloude into their veines, then let it out, but when the atrocity of their actes can no longer be tolerated;) yet vvere I vvorthy to giue advise, I would haue a writer go with his inckhorne from man to man, and marke them in the foreheades that mourne for the vvelfare of our realme, and as bond-men to their brethren they should hew wood and draw water to the hoast of Israell, as Iosuah vsed the Gibeonites for their guile. Who will pitty the charmer that is stung by the serpent? because it was the folly of the charmer to go to neare; or vvho will favour that man that nourisheth a gangrene within his body, and seeketh not helpe to remooue it? We nurse vp Lions whelps for our owne overthrow, as Amilcar brought vp his sonnes for the ruine of Rome; we play too boldly at the holes of aspes; we embolden the faces, encourage the harts, strengthen the handes of them that keepe an Ἐφήμερις, a daily recorde of all our actions, and haue taken to vse whatsoeuer hath beene spoken or done against them these many Halcyon yeares of ours, meaning to exchange it, ten for one, if ever they see the day of their long expected alteration. But the cause is the Lords. Whatsoever they looke for, let vs vindicate his dishonor, who hath made this countrey of ours a sanctuary for true religion, a refuge and shade in the heate of the day, for persecuted professors,

Sed neq; bonam esse vultis infructuosã, neq; malam impunitam. Adver. Gnostic.

Turbulenta audacia. Vetusta socordia, seu veternosa consuetudo. Ad Vincent. Conditores. Asseclatores. de bapt. cont. Donat. l. 6. c. 44.

Hæretici, hæresiarchæ, disseminatores. Erasmus declar. ad cẽs Paris. sub 23. Suffundere malis sanguinem, quam effundere Tert. in apolog. Iud. 9.

who haue beene chaſed like bees from their owne hiues, a temple for himſelfe to dwell in. Let vs not make that temple a ſtewes, a common receit for all cómers; that both Atheiſts, Papiſts, Anabaptiſts, and all ſortes of ſectaries may hold what conſcience they wil, and ſerue ſuch God as like themſelues.

THE EIGHT LECTVRE.

Chap. 1. verſ. 6. *Call vpon thy God, if ſo bee that God will thinke vpon vs, that wee periſh not.*

I Haue noted before out of theſe vvords, both the carefulnes of the Ship-maſter continued towardes his charge, and the liberty, or rather licenſe hee gaue vnto Ionas, to ſerue his peculiar God. Touching which indulgence of his, I ſhewed my opinion, whether it be expedient; that a governour ſhould tolerate a diſtraction of his ſubiectes into divers religions. Mee thinketh, there are two things more implyed in this member, *Call vpon thy God*, carying the reaſons why hee called vpon Ionas after this ſort. For either hee affected the perſon of Ionas, ſuppoſing perhaps that ſome merit and grace in the man might more prevaile by praier, then the reſt; or els he affianced the God of Ionas, and as one weary or diſtruſtfull of his owne, hoped there might be an other God more able to deliver them. I will not enter into coniectures too farre; but ſurely it is likely enough, that either by the lookes or ſpeech, or attire, or behaviour, or ſome forepaſſed devotion, or other the like notice, the maiſter conceaved a good opinion of Ionas. The forehead ſometime sheweth the man, as the widdow of Shunem by the very viſage, countenance, & ſpeech of Eli zeus, was able to tell her husband, *Beholde, I know now that this is an holy man of God, that paſſeth by vs continually*. If this were his reaſon, it was not greatly amiſſe, becauſe there is great difference betweene man and man. For neither the priority of birth, which Eſau had of Iacob; Gen. 25. nor the heigth of ſtature, vvhich Eliab had of David; 1. Sam. 16. nor the pompe and honour of the world, which Haman had of Mardochai; Eſther 3. nor all the wiſedome of Chaldea, which the Aſtrologers had of Daniel; nor the antiquity of daies, which many daughters of Sion had of the bleſſed Virgin; nor the preroga-

Two reaſons mooved the ſhipmaſter to cal vpon Ionas.

1. Reaſon.

2. King. 4.

tiue

tiue of calling, which the Scribes and Phariſes had of poore fiſher men; nor the country, which Annas and Caiaphas had of Cornelius; nor eloquence of ſpeech, vvhich Tertullus had of Paule; nor any the like reſpect, is able to commende a man in ſuch ſort, but that his inferiours in that kinde, for more vertuous conditions may be magnified aboue him: It may be, the maiſter of the ſhippe was ſo perſwaded of Ionas, that though he were but one to a multitude, a ſtranger amongſt ſtrangers, a ſcholler & puny amongſt marchants, and ſouldiours, vvhoſe ſtate and carriage vvas every way beyond his; yet he might haue a ſpirit, bleſſing, and wiſedome beyond all theirs, and therefore repaireth vnto him, *Ariſe, call vpon thy God.* How onely and incomparable vvas the fauour vvhich Abraham the great father of many people found in the eies of God, who being but duſt and aſhes, as himſelfe confeſſed, pleaded with his maker as one would reaſon with his neighbour in the behalfe of Sodom, with ſix ſundry replies, from fifty to tenne righteous perſons, which number if it had beene found, Sodom had eſcaped? How deare was the ſoule of Lot, in that fearefull deſtruction, on vvhome the Lorde beſtowed his life, and the life of his wife and children, & the ſafety of Zoar a litle city not far of, becauſe he had entreated for it? the Angell pluckt him into the houſe from the fury of the Sodomites, and not leſſe then pluckt him out of the city, (who made but ſlow haſt) bidding him flee to Zoar to ſaue his life, *for hee coulde doe nothing till hee was come thither.* Noah and his little family, the remnant of the earth, as the ſonne of Syrach tearmeth them, the only buddes of the world that vvere to ſeede ſeede for a new generation of men, at the time of the flowd were more precious vnto the Lorde, then all the people vnder heauen beſides, vvhich had the breath of life vvithin them. How often did he gratifie Moſes, the beloved of God and men, with the liues of the children of Iſraell, vvhen his anger was ſo hote, that hee entreated his *ſeruant to let him alone, that hee might conſume them:* yet contented in the ende, ro be entreated by him, and to pleaſure him vvith their pardon, *I haue forgiuen it according to thy requeſte?* O vvhat a let is a righteous man to the iuſtice of GOD, and euen as manacles vpon his handes, that hee cannot ſmite, vvhen hee is driuen to cry vnto one, *Let mee alone;* and to another, *till thou art gone, I can doe nothing?* And did he not grace the perſon of Iob more then his three friendes, vvhen hee bad Eliphaz vvith the other two, to goe and offer a burnt offering for themſelues, *and his ſeruaunt Iob ſhoulde pray for them, and hee*

Gen. 18.

Gen. 19.

Gen. 6.

Exod. 32.

Numb. 14.

Iob. 42.

hee would accept him? And is it not an argument past gaine-saying, that Moses and Samuell were according to his owne heart, when he reviveth their names, as from their ashes, and blesseth their memory to Ieremy his prophet, vvith so favourable accounte? *Though Moses and Samuell stoode before mee, yet coulde not my affection bee toward this people?* The like wherof we finde in Ezechiell, *Though these three men Noah, Daniell, and Iob; were amongst them, they should save neither sons nor daughters, but deliver their owne soules by their righteousnesse.* Eden was chosen to be the garden of the Lord, when all the ground of the earth besides vvas paled out; Noahs arke floted vpon the vvaters, when all other shippes and boats of the sea were overwhelmed; Aarons rod budded, and brought forth almonds, when al the rods for the other tribes remained dry and withered. One sheafe hath stood vpright, and one starre hath sparkled, when eleven others have lien vpon the ground, and beene obscured.

Ier. 15.

Ezech. 14.

The apple of the eie is dearer vnto a man then the vvhole frame and circle of the eie about it; the signet vpon the right hand in more regard, either for the matter, or for the forme, or for the vse whereto it serveth, then all his other ornamentes; a writing in the palmes of his hands, more carefully preserved then all his other papers and records. Doubtlesse there are some amongst the rest of their brethren, whom GOD doth tender as the apple of his eie, weare as a signet vpon his finger, engraue as a vvriting in the palmes of his handes, and with *vvhom is the secret of the Lord*, and his hidden treasures, though his open and ordinary blessinges be vpon all flesh. Moses hath asked meate in a famine, and vvater in a drought, for the children of Israell, vvhen their bowels might have piped within them like shalmes, and their tongues cloven to the roofe of their mouthes, if he had not spoken. Elias hath called for raine, vvhen the earth might haue gasped for thirst, and discovered her lovvest foundations, if he had beene silent. Phinees hath staied a plague, which would not haue ceased, till it had devoured man and beast, if such a man had not stood vp. Paul, in the 27. of the Acts, obteined by the mercy of God, the liues of all his companions that sailed vvith him tovvardes Rome, in that desperate voyage. As a morning starre in the midst of the cloude, and as the moone when it is full; as the flower of the roses in the spring of the yeare, and as lillies by the springs of vvaters, and as the braunches of the franckincense in the time of sommer; as a vessell of massie gold, set with all manner of precious stones, and as the fatte that is taken from the

Eccle. 50.

peace

peace offerings: so is one Henoch that walketh with God, vvhen others walke from him; one Rahab in Iericho; one Elias that boweth not his knees to Baal; one David in Mesek; one Hester in Shushan; one Iudith in Bethulia; one Ioseph in the counsell of the Iews; one Gamaliell in the counsell of the Pharisies; one innocent and righteous man in the midst of a frowarde and croocked generation. *The praier of the righteous availeth much, if it bee fervent, the praier of* Iac. 5. *faith shall saue the sicke, for the Lorde shall raise him vp: and if hee hath committed sin, it shalbe forgiuen him.* It may minister occasion to the wicked, to reuerence and embrace the righteous, even for pollicies sake; For *the innocent shall deliver the islande, and it shall be preserued by the pureness of his handes.* Iob. 22. Many a time there may bee, vvhen as stoute a king, and as obstinate a sinner, as ever Pharaoh was, shall call for Moses and Aaron, and beseech them, *pray to the Lord for mee.* In pestilences, dearthes and draughtes, warres, sicknesses, and ship-wrackes, or any other calamities, it lieth in the holines of some few, the friends and favourites of God: to stand in the gappe betwixt him and their brethren, to entreate his maiesty for the rest, and to turne a curse into a blessing, as Ioseph brought a blessing to al that Putiphar had, Genesis 39. This then may be a reason of the speech here vsed, *Call vpon thy God*; a likelihoode presumed by the governour, that they might speede the better for Ionas his sake.

Another reason I take it, was, that hee distrusted his owne God, and the Gods of his whole society, and might be induced to hope better of that God which Ionas serued. 2 Reason. For *what taste is there in the white of an egge*? or what pleasure to a man, that commeth to a river of water to quench his thirst, and findeth the channell dried vp? What stay is there in a staffe of reede, or in a broken staffe, the splinters whereof, to recompence his hope, runne into the handes of a man, and wound him? What trust in broken cesternes vvhich can hould no water? This comparison God himselfe maketh vvith greate indignity, in the second of Ieremie, *My people hath committed two evilles: they haue forsaken me the fountaine of liuing waters, and haue digged them pittes: euen broken pittes that can holde no water.* The change is verie vnequall, worse then the change of Glaucus, who gaue his armour of golde for armour of brasse; and the losse vnsupportable. For what equalitie betweene a naturall fountaine, vvhich euer floweth, because it is ever fedde in the chambers of the earth, and artificiall cesternes, or pittes fashioned by the handes of a man? cesternes that are broken and cannot holde, I saie not, water of life and perennity.

rennity, but no water at all? But when they ſaw their folly herein, *as a thiefe is aſhamed* (ſaith God) *when he is founde, ſo was the houſe of Iſraell aſhamed, they and their kings, their Princes, their Prieſtes, and their Prophets, becauſe they had ſaid to a tree, Thou art my father, and to a ſtone, Thou haſt begotten me*, He yet proceeding againſt thē, *They haue turned their backe to me, and not their face, but in their time of trouble they will ſay, Ariſe, and helpe vs.* You ſee the fits and pangs of idolatours. Firſt they digge broken pits, afterward they are aſhamed; firſt they flie to the tree & ſtone for ſuccour, but when they are vexed, they ſeeke after the help of the true God. Clemens Alexandrinus marvelleth why Diagoras and Nicanor with others, ſhould be ſir-named Atheiſts, vvho had a ſharper ſight in diſcerning the falſe Gods, thē their fellows. Amōgſt whom, Diagoras hauing ſomething to boile, tooke his Hercules carved of wood, & thus ſpake vnto him, *It is now time O Hercules, that as thou haſt ſerued Euriſtheus in twelue labors, ſo thou ſhouldeſt ſerue mee in the thirteenth, & ſo threw him into the fire as a piece of wood.* A practiſe not vnlike the counſell, which I haue read giuen to Clodoveus the French king *Worſhip that which thou haſt burnt inceuſe vnto, & burne that vvhich thou haſt worſhipped.* The childrē of Iſrael in the book of iudges finding their error and folly in idolatry, made a recātation of it; for whilſt they ſerved the Lord, he delivered them from the Aegyptians, and Ammorites, & children of Ammō, & Philiſtines, Sidonians, Malachites, Mahonites; *they cried vnto the Lord, & he ſaued them out of their handes.* But when they worſhipped ſtrange Gods, they were no more delivered, nay they were vexed, oppreſſed, & ſore tormēted; thē the Lord vpbraided them, *Go & crie vnto your Gods which you haue choſen, let them ſaue you in the time of your tribulation.* And to that exprobatiō they yeelded, ſaying, *we haue ſinned againſt thee, becauſe we haue forſaken our owne God, & haue ſerued Baalam: doe thou vnto vs whatſoever pleaſeth thee, onely deliuer vs this day.* The like irriſion he vſed before in Ieremy, to thoſe that honored ſtockes and ſtones; *but where are thy Gods which thou haſt made thee? let thē ariſe, if they cā helpe thee in the time of thy miſery.* A forcible admonition to thoſe, whom a truth cannot draw from a *doctrine of lies*, from the worke of their own hands, & worſhip of their own phātaſies: whom Clemens Alexandrinus not vnfitly matcht with thoſe Barbarian tyrants, who bound the bodies of the liuing to the bodies of the dead, till they rotted togither; ſo theſe being liuing ſoules, are coupled and ioined with dead images vaniſhing in the blindneſſe of their minds, & periſhing in the inventions of their own braines And as the naturall pigeons, were beguiled by the counterfet, and flewe

In protrept. Qui errorē hunc de diis falſis acriùs ceteris perſpexerunt. Adora quod incendiſti. incēde quod adoraſti.

Chap. 10.

vnto

vnto pigeõs that were ſhaped in the painters ſhop; ſo ſtones, ſaith he, flocke vnto ſtones, ſtocks vnto ſtocks, men vnto pictures as ſenſles of hart, as ſtocks & ſtones that are carued But whē they haue tired thē-ſelues in their ſuppoſed imaginary gods, whō do they worſhip? Praxiteles made Venus to the likenes of Cratina, whō he loued. Al the Painters of Thebes painted her after the image of Phrine; a beautiful, but a notorious harlot. Al the carvers in Athens cut Mercury to the imitation of their Alcibiades, It may be, the pictures of Chriſt, & the bleſſed Virgin, & the ſaints which they haue placed in their window & vpon the walles of their houſes, & faſtned to their beds, and carrie privily in their boſomes, as Rahel hid her fathers idols in the camels ſtraw, are but Pigmalions pictures, workes of their owne deviſing, or draughts of their lovers & friēds, as vnlike the originals, as Alcibiades was of Mercury, Phrine & Cratina to Venus. Lactātius ſcattereth the obiections made for images in his time, & renewed in ours, like ſome. For whē it was alleaged that they worſhiped not the images thēſelus, but thoſe to whoſe likenes & ſimilitude they were formed; I am ſure, ſaith he, your reaſon is, becauſe you thinke thē to be in heauē, els they were not Gods. Why then caſt you not your eies into heauē? why forgetting the feature of your bodies which are made vpright that your minds may imitate them, & not anſwering the reaſon of your name, pore ye downe vpon the earth, & bow your ſelues to inferiour things as if it repēted you, *Non quadrupedes eſſe natos*, that you were not borne foure footed beaſts? Againe images were deviſed to be the memorials & repreſentatiōs, either of the abſent, or of the dead. Whether of theſe two do you think your Gods? if dead, who ſo foliſh as to worſhip thē? if abſent, as litle they deſerue ſuch honor, becauſe they neither ſe our actiōs, nor heare the praiers which we power before thē. When they further replied, that they afforded their preſēce no where ſo ſone, (or not at al) as at their images, he anſwereth; it is iuſt as cōmon people deemeth, that the ſpirits & ghoſts of the dead walke at their graues & reliques, & are moſt cōverſant in churchyards. I paſſe his further inſectatiō, how ſenſeles a thing it is, to feare that which it ſelfe feareth falling, firing, ſtealing awaie, which being in timber, was in the power of a contemptible artificer to be made ſome thinge or nothinge; vvhen no man feareth the workeman himſelfe, which muſt of force be greater then his worke; when the birdes of the aire are not afraide of them, becauſe they rouſt and build, and leaue their filthines vpon them; and the figments themſelues, if they had any ſenſe or motion, would run to thāke & worſhip the caruer, who when they were rude

Lib. 2. de o-rig. errois aaver. Gent.

Ἀθεωτος.

and

and vnpoliſhed ſtones, gaue them their being. When Saint Auguſtine heard them ſay in his daies, that they tooke not the idoll for a God, he asked them, what doth the altar there, and the bowing of the knee, and holding vp the hands, and ſuch like geſticulations? They ſeemed in their owne conceiptes, to bee af a finer-religion, (ſuch are the pruners and purifiers of popery, the cleanly Ieſuites of theſe times, which were able to diſtinguiſh, I worſhip not the corporall image, onely I beholde the portraiture of that which I ought to worſhip,) but he ſtoppeth their mouthes with the Apoſtles ſentence, and ſheweth that damnation will light vpo them, *which turne the truth of God into a lie, and worſhip the creature more then the creator, which is to be bleſſed for ever.*

Ser. 6. de ver Dom. apud. Mesh.

For, to returne where I firſt began, beſides the folly of the thinge, the miſchiefe is behinde: *Go cry vnto your Gods which you haue choſen, and let them deliuer you in the time of your tribulation.* What a wofull diſcharge and diſmiſſion were this, to be lefte vnto ſuch Gods, *whoſe heads the hands of a carver hath poliſhed, and their eies be full of duſt, and their clothes eaten vpon their backes with mothes, they cannot helpe it? the beaſtes are in better caſe then they, for they can get them vnder a covert, or ſhadow, to do themſelues good.* Then they may cry as the Apoſtles did vpon the motion of the laſt departure, *Lorde? whether ſhall I goe?* for as Chriſt there had the wordes, ſo hath the bleſſed Trinitie alone the power and donaton of eternall life. When Senacherib and Rabſakeh bragged that both the kings, and the Gods of the nations were deſtroied by them, Ezechias aunſwered the obiection, *Truethit is, Lorde, that the kings of Aſſur haue deſtroyed their nations, and their lands, and haue ſet fire on their Gods, for they were no Gods, but the worke of mens handes, euen wood and ſtone; therefore they deſtroyed them: now therefore O Lorde our God, ſaue thou vs out of his hand, that all the kingdomes of the earth may know, that thou O Lord art onely God.* This argument Moſes tried vpon the golden calfe, whereof Iſraell had ſaid, *Behold thy Gods O Iſraell*; to ſhew that it was no God, *hee burnt it in the fire, grounde it to powder, ſtrawed it vpon the water, and then cauſed the people to drinke it.* To conclud the pointe. It is moſt true which the Prophet reſteth vpon, Pſalme 86. *Among ſt the Gods there is none like vnto thee, O Lord, and there is none that can doe like thy workes.* And as there is but one trueth, encountered with as many falſhods, as there were gobbets and ſhreddes of diſmembred Pentheus: ſo is there but one true God, oppoſed by as many falſe, as happily there are falſhoods.

Bar. 6.

Ioh. 6.

2. King. 19.

Exod. 32.

It may be the maiſter of the ſhip finding a defect, & miſcariage of their

their former labours, that there was no succour to bee had vvhere they sought comfort, that though they had all praied, they are not released, standeth in a wavering touching the Gods which they called vpon, and thinketh there may be a God of more might vvhome they know not: so as in effect, vvhen he thus spake vnto Ionas, he set vp an altar, and tendered honour vnto an *vnknowne God*. As if he had said; I am ignorant whom thou seruest, but such a one he may be, as is proneſt to do vs good, and best able to saue our shippe. For as an *idoll is nothing in the worlde*, and there is no time in the vvorlde, wherein that nothing can do good: so there are many times, vvhen idolaters, that most dote vpon them, as Ieremy speaketh, are brought to perceiue it. Esay in the second of his prophecie, speaketh of a day, vvhen men shall not onely relinquish, but *cast away their idols of siuer and golde, vvhich they haue made to themselues to worship, vnto the mowles and battes*, children of darkenesse, fitter for those that are either bleare eied, or that haue no eies to see withall, then for men of vnderstanding; *and goe into the holes of the earth, & toppes of cragged rocks, from the feare of the Lorde, and glorie of his maiestie, when he shal arise to iudge the earth*. You see the fruit of idolaters, that as they haue loved darkenesse more then the light, so they leaue their Gods to the darkenesse, and themselues enter into darkenesse, a taste and assay before hand of that everlasting and vtter darknesse that is provided for them.

If so bee God will thinke vpon vs. Now that this was the minde of the maister of the shippe, to distrust his Gods, I gather by this vvhich followeth, vvherein the vncertaintie of his faith is bevvraied, and his hope hangeth (as the crowe on the arke betwixte heauen and earth, finding no rest) vvithout resolution of any comforte. *Si forte, if so bee*, is not a phrase fitte to proceede from the mouth of faith, it is meeter to come from Babylon, whereof the Prophet writeth, *Bring haulme for her sore, si forte sanetur; if happilie shee may bee healed*; her wounds were so desperate and vnlikely to bee cured. It is meeter to be applied to the sores of Simon Magus, whome Peter counselled to repent him of his wickednesse, and pray vnto God, *Si forte remittatur, if so bee the thoughte his hearte might bee forgiven him*. The nature and language of faith is much different; it nesteth it selfe in the woundes of Christ, as Doues in the cleftes of rockes that cannot bee assaulted; it standeth as firme and stedfast as mount Sion that cannot bee removed; it casteth an anchor in the knowledge of the true God; and because he is a true God, it doubteth not of mighte

Texte. Si forte. Ier. 51. Actes 8.

and

and mercy, or rather mercy and might (as the heathens call their Iupiter, *Optimus maximus*, first by the name of his goodneſſe, and then of his greatneſſe.) His mercies it doubteth not of, becauſe they are paſſed by promiſe, indenture, covenaunt, othe, before vnmoueable vvitneſſes, the beſt in heaven, and the beſt in earth. His promiſes are no leſſe aſcertained, becauſe they are ſigned with the finger of the holy Ghoſt, and ſealed with the bloud of his annointed and
2.Cor.1. beloued. *By faith yee ſtande*, ſaith the Apoſtle to the Corinthians: it is the roote that beareth vs, the legges, and ſupporters, and ſtrong men that hold vs vp. If we liſten to the prophet Abacuk, we may
Abbac.2. yet ſay more, *For by faith we liue*: it is the ſoule and ſpirite of the new man; we haue a name that we liue, but indeed are dead to Godward, if wee beleeue not. For if any *withdrawe himſelfe* therehence, the ſoule of God will take no pleaſure in him. *Woe vnto him that hath a double hearte, and to the vvicked lippes, and faint handes, and to the ſin-*
Eccle.2. *ner that goeth two manner of waies; woe vnto him that is faint hearted, for he beleeueth not, therefore ſhall hee not bee defended.* It is not the manner of faith to be ſhaken, and waver like a reede to and fro, nor of a faithfull man, to bee *toſt of everie winde, as a wane of the ſea that is euer rowling*. And therefore we are willed to come *to the throne of grace, with*
Μετὰ παῤῥησίας. *boldneſſe*; and *to drawe neare with a true hearte, in aſſurance of faith*; and
Heb.4. *not to caſt awaie that confidence, vvhich hath greate recompence of reward*;
Ἐν πλη-ροφορίᾳ. and when we aske, *to aske in faith, vvithout reaſoning, or doubting*; and
Heb.10. *to truſt perfectlie in that grace which is brought vnto vs by the reuelation of*
Ibid *Ieſus Chriſt. Our life is a warfare vpon earth*; a tried and expert warriour,
Μὴ κατὰ σὰρκα πνεύματος. one that bare in his body the skars of his faithfull ſeruice, keeping the
Iam.1. tearmes of his owne art, ſo named it: and wee *are not to wraſtle againſt*
Τελείως. *fleſh and bloude, but againſt principalities, and powers, and vvorldly gouernours, the princes of the darkeneſſe of this worlde, againſt ſpirituall wickedneſſes which are in high places*. Our enemies, you ſee, are furniſhed as
1.Pet.1. enimies ſhould be, with ſtrength in their handes, and malice in their
Iob.7. hearts, beſides all other gainefull advantages; as that they are ſpirit
Epheſ.6. againſt fleſh; priuie and ſecret, againſt that, that is open; high againſt that, that is lowe, and farre beneath them. Now in this combate of our ſoules, our faith is not onely our prize, exerciſe, and maſteries which wee are to prooue, (as it is called) *the good fight of faith*,
1.Tim.6. but a part of our armour which we are to vveare, *our target* to defend the place where the heart lyeth, Ephe.6. *our breſt-plate*, 1.Theſ.
1.Ioh.5. 5. and more then ſo; *For it is our victorie and conqueſt againſt the worlde* of enemies. So faith is all in all vnto vs. *Bleſſed bee the Lorde, for hee*

hath

hath shewed his marveilous kindnes towards vs, in a strong city. He hath set vs in a fortresse and bulwarke of faith, so impregnable for strength, that neither height, nor depth, life nor death, thinges present nor things to come, nor all the gates, & devils of hel, nor the whole kingdome of darknesse can prevaile against it.

I grant there are many times, whē this bulwarke is assaulted, & driven at with the fiery darts of the devill, vvhen the conscience of our own infirmitie, is greater then the view of Gods mercy, when the eie of faith is dim, & the eie of flesh and bloud too much open, when the Lord seemeth to *stand far of, & to hide himselfe in the needfull time of trouble, To be deafe and not to answere a word, To hold his hād in his bosome, & not to put it out*: whē this may be the bitter mone that we make vnto him, *My God, my God, why hast thou forsaken me?* and this our dolefull song which we sing to our souls in the night season; *will the Lord absent himselfe for ever? & will he shew no more favor? is his mercy cleane gone for ever? doth his promise faile for evermore? hath God forgottē to be gracious? doth hee shut vp his mercies in displeasure? Lord how long wilt thou hide thy selfe? for ever? and shall thy wrath burne like fire?* These be the dāgerous conflicts, which the captaines of the Lordes armies, and the most chosen children of his right hand sometimes endure. The lyons themselues sometimes roare with such passions, how shall the lambes but tremble? if the soules of the perfite, which haue beene fedde with the marrowe of fatnesse, and drunke of the fulnesse of the cuppe, haue sometimes faynted in themselues for want of such releife, much more vnperfite and weake consciences, which haue tasted but in part how gratious the Lord is, I aunswere in a word. The faithfull feare for a time, but they gather their spirites againe, and recover warmth at the sunne-shine of Gods mercies; *their feete are almost gone*, and their *steppes well neere slipt*, but not altogither; they finde in the sanctuary of the Lord, a proppe to keepe them vp; at length they confesse against themselues, *This is my infirmity*, they curbe and reproue themselues for their diffidence. and vvhatsoever they say in their haste, *that all men are liars*, and perhappes God himselfe not true, yet by leasure they repent it. The Apostle doth pithily expresse my meaninge, σαλευόμενοι, ἀλλ' οὐκ ἐξιστορέμενοι, staggering, but not wholy sticking. Againe, they feare the particular, they distrust not the generall; it may be victorie on their sides, it may be ouerthrowe; it may be shipwracke, it may be escape; it may be life, it may be death, whether of these two, they know not, & for both they are somewhat indifferent. As when Shemei cursed David, the speech that the king

Occupation.

Psal. 89.

1

2 Cor. 4. *Hæsitantes, sed non prorsus hærentes. Ar. Mont.*

2

2.Sam.16. vſed for his comfort, was this, *It may be the Lord will looke vpon my teares, and doe me good for his curſing this day*: As who would ſay, if otherwiſe, the care is taken, I referre it to his wiſedome. Amos hath the like ſpeech, *It may bee the Lorde God of Iſraell will bee merciſull to the remnante of Ioſeph*; he meaneth in preventing their captivity: But whether captivity or deliverance, they are at peace, as perſwading themſelues, that if the mercy of God faile them in one thing, it maie embrace them otherwiſe; for they know that *all thinges worke together for the beſt, to them that loue God*, as the Apoſtle writeth. Though ſuch be the hope of ſonnes and daughters, yet the caſe of ſtraungers is otherwiſe. For they are ſecure neither in particular, nor in generall; they meaſure all things by their ſenſe, and as the manner of brute beaſts is, conſider but that which is before their feete, and hauing not faith, they want *the evidence and demonſtration of thinges that are not*. And therfore the maſter of the ſhip, as I conceiue it, knowing that life alone which belongeth to the earthly man, & perhaps not kenning the immortality of the ſoule, or if hee thought it immortall by the light of reaſon, in ſome ſorte, (as the blinde man recovered, ſavve men like trees, vvith a ſhadowed and miſtie light) yet not knowing the ſtate of the bleſſed, ſetteth all the adventure vpon this one ſucceſſe, and maketh it the ſcope of their praiers and paines, *Ne pereamus, That we periſh not.*

Amos.5. Si forte.

Rom.8.

That we periſh not.

For ſuch is the condition of heathen men; they know not what death the righteous die, as Balaam plainly diſtinguiſhed it; they are not *tranſlated* like other men, nor *diſſolved*, nor *taken awaie*, nor *gathered to their fathers and people*, nor *fallen a ſleepe*, which are the milde phraſes of ſcripture, whereby the rigour of death is tempered; their life is not *hid for a time*, to be found out againe, but vvhen they are deade in body, they are deade in body and ſoule too; their death is a periſhing indeede, they are loſt and miſcaried, they come to nothinge, their life, their thoughtes, their hope, all is gone: and vvhen others *departe this life in peace*, as Simon did, and go as ripely, and ready from this vale of miſerie, as apples fall from the tree, with good contentation of heart, and no way diſquieted; theſe, as if they were giuen, not lent to their liues, muſt bee dravvne and pulled awaie from them, as beaſtes from their dennes vvith violence. Hierome reporteth of Nepotians quiet and peaceable departure from his life, *Thou mouldeſt thinke that hee did not die, but walke forth.* And Tertullian hath the like ſentence; *It is but the taking of a iourney which thou deemeſt to be death.* Whereas the Emperour of

Donati vita non commodati. Senec. *Intelligeres illum non e mori ſed emigrare.* Ad Helio l 3. *Profectio eſt quam putas mortem.* De patien.

Rome

Rome, for want of better learning, ignorant of the life to come, ſang a lamentable farewell to his beſt beloued, not long before they vvere ſundred: *Aelius Adrianus.*

My fleeting fond poore darling,
Bodies gheſt and equall,
Where now muſt be thy lodging?
Pale and ſtarke and ſtript of all,
And put from wonted ſporting. *Animula vagula blandula &c.*

Compare with theſe wretched creatures, ſome plainely denying the immortality of their ſoules, others diſputing, doubting, & knowing nothing to purpoſe, till their knowledge commeth to late, others obiecting themſelues to death rather in a vaineglorious oſtentation, then vpon ſound reaſon; I ſay, compare with them on the other ſide chriſtian conſciences, neither loving their liues more than a good cauſe, and yet without good cauſe not leaving them, and aske them vvhat they thinke of this temporall life: they vvill anſwere both by ſpeech and action, that they regard not how long or how ſhort it is, but how well conditioned, (I borrow his words, of whom I may ſay concerning his precepts and iudgements for morall life, that he was a Gentile-chriſtian, or as Paul to Agrippa, almoſt a chriſtian) as in the acting of a comedy it skilleth not vvhat length it had, but how well it was plaid. Conſider their magnanimious, but withal wiſe reſolutions, ſuch I meane as ſhould turne them to greater advantage. Eſther knew, that her ſervice in hand, was honourable before GOD and man, and her hope not vaine, therefore maketh her reckoning of the coſt, before the worke begun; *If I periſh I periſh*: her meaning aſſuredly was, If I periſh, I periſh not; though I looſe my life, yet I ſhall ſaue it. If there were not hope after death, Iob would *never haue ſaid: lo, though hee kill me, yet will I truſt in him.* And what availeth it him to *know that his redeemer lived*, but that he conſequently knevv the meanes whereby his life ſhould be redeemed? If the preſence of God did not illighten darknes, and his life quicken death it ſelfe, David vvould never haue taken ſuch hart vnto him, *Though I ſhould vvalke through the valley of the ſhaddow of death, I vvould feare no evill, for thou art with mee, and thy rodde, and thy ſtaffe comforte mee.* If his ſhepheardes ſtaffe had fayled him againſt the Lyon and the Beare which he ſlevv at the ſheepe-foulde, or his ſling againſt Golias, that he had fallen into their handes; yet this ſtaffe and ſtrength of the Lord could haue reſtored his loſſes. The ſentence that all theſe bare in their mouthes and harts, and kept as their watch-worde, was this;

Non quanta ſed qualis. Senec.

Non quam diu ſed quã bene ſit acta, refert. Id.

Eſth. 4.

Iob. 13.

Iob. 19.

Pſal. 23.

Phil.1. *Death is mine aduantage.* The Apoſtle taketh their perſons vpon him
2.Cor.4. and ſpeaketh for them all, *Therefore we faint not, becauſe we know, that if our outward man periſh, yet the inward man is renued daily*: God buildeth
2.Cor.5. as faſt as nature and violence can deſtroy. *Wee know againe, that if our earthly houſe of this tabernacle bee deſtroied, vvee haue a building giuen of God, that, is, an houſe not made with handes, but eternall in the heauens.* Vpon the aſſuraunce of this houſe, not made of lime and ſande, nor yet of fleſh and bloude, but of glory and immortalitie, *hee deſireth to bee diſſolued, and to bee vvith Chriſt*, and *by his reioycing that hee hath, hee dyeth daily*, though not in the paſſion of his body, yet in the forwardneſſe and propenſion of his minde; and *and hee receiued the ſentence of death in himſelfe*, as a man that caſt the worſt, before the iudge pronounced it. I may ſay for concluſion in ſome ſort, as Socrates did; *Non viuit, cui nihil eſt in mente niſi vt viuat*, He liueth not, who mindeth nothing but this life: or as the Romane orator well interpreteth it, *cui nihil eſt in vitâ iucundius vitâ*, who holdeth nothing in his life dearer then life it ſelfe. For is this a life? where the houſe is but clay the breath a vapour or ſmoake, the body a body of death, our garment corruption, the moth and the worme our portion, that as the wombe of the earth bred vs, ſo the wombe of the earth muſt againe receiue vs; & as the Lord of our ſpirits ſaid vnto vs, receiue the breath of life for a time, ſo he will ſay hereafter, *returne yee ſonnes of Adam*, and go to deſtruction?

By this time you may make the connexion of my text. The maſter of the ſhippe and his company, 1. worſhippe and pray vnto falſe
1 Gods, that is, builde the houſe of the ſpider for their refuge: 2 Be-
2 cauſe they are falſe, they haue them in ielouſie, and ſuſpicion, *call vpon thy God*: 3. becauſe in ſuſpicion, they make queſtion of their
3 aſſiſtaunce, *if ſo bee*: 4. becauſe queſtion of better thinges to come,
4 they are content to holde that which already they haue in poſſeſſion and therefore ſay, *that wee periſh not*. With vs it fareth otherwiſe. Becauſe our faith is ſtedfaſt, and cannot deceiue vs, in the corruption of our bodies, vexation of our ſpirits, orbity of our vvines and children, caſualty of goods, wracke of ſhips and liues, we are not remoued from our patience, we leaue it to the wiſedome of God, to amend all our miſhappes, we conclude with Ioab to Abiſhai, *The Lorde doe that vvhich is good in his eies; honour and diſhonour, good re-*
2.Sam.10. *porte and euill reporte*, in one ſenſe are alike vnto vs: and *though*
2.Cor.6. *vvee bee vnknowne, yet vvee are knowne: though ſorrowing, yet we reioyce; though hauing nothing, yet vvee poſſeſſe all thinges; though we bee*

chaſtened,

chastened, yet are we not killed; nay, though we die, yet we liue, and are not dead; we gather by scattering, we win by losing, we liue by dying, & we perish not by that which men call perishing.

In this heauenly meditation, let me leaue you for this time, of that blessed inheritance in your fathers house, the peny, nay the poundes, the invaluable weight and masse; of golde? nay of glory after your labours ended in the vineyard, *meate & drinke* at the table of the Lord, sight of his excellēt goodnes face to face, pleasures at his right hand, and fulnes of ioy in his presence for evermore. Let vs then say with the Psalmist, *my soule is a thirst for the liuing God: oh whē shall I come to appeare in the presence of our God?* For what is a prison to a pallace, tents & boothes to an abiding citty, the region of death to the land of the liuing, the life of men to the life of angels, a bodie of humilitie to a bodie of glory, the valley of teares to that holy and heauenly mounte Sion whereon the lambe standeth gathering his saints about him to the participation of those ioies which himselfe enioieth, and by his holy intercession purchaseth for his members? 2. Cor. 4.

THE NINTH LECTVRE.

Cap. 1. ver. 7. *And they saide every one to his fellowe, Come, and let vs cast lottes, &c.*

AS the māner of sicke men is in an hote ague or the like disease, to pant within themselues, and by groning to testifie their pangs to others, to throw of their clothes, and to tosse from side to side in the bed, for mittigation of their paines; which whether they doe, or do not, their sicknes still remanineth, till the nature thereof bee more neerely examined; and albeit they chaunge their place, they change not their weaknes: so do these marriners, sicke of the anger of God, as the other of a fever, disquieted in their affectiōs & fearing, as the other pant; praying, as the other groane; casting out their wares, as the other of their clothes; and remouing from action to actiō, from feare to praier, from prayer to eiection of their wares, from thence to the excitation of Ionas; in all which they finde no successe, till they enquire more narrowely into the cause of their miseries, and

and therefore they betake themselues to a new deuise *of casting lottes*. For when there is no other remedie in all their fore-passed meanes, they begin to suspect some higher point of sacriledge against the maiestie of the godhead, vvhich cannot be expiated & purged by their goods alone, but by some mans life amongst them. Wherein you haue an other principle of nature to consider of, that sinnes are the causes of our calamities, in that the tempest heere raised, is imputed to the vvickednesse of some in the shippe, not to be quieted and stilled againe, vnlesse the mouth of the waues may be stopped with that impious person that hath committed it. Goe then and say vvith the Priests in Malachie, *Euery one that doth euill, is good in the sight of the Lord, and he delighteth in him*: whereas nature it selfe, lying more close to a man, then the marrow of the bones, informeth the hearts of these marriners, that the mother and original of all their woe, is some notorious wickednes. Let the censure of an heathen Philosopher bee added here vnto; what wicked mā soeuer thinketh he pleaseth God in his wickednes, he is chiefly & notoriously vvicked for that very opinion, because he esteemeth the Gods either to be foolish, or vnrighteous. The verse now in hād, openeth their meanes vsed for the detection of the transgressour, & laieth before our eies in order these foure pointes.

Mal. 2.

Hoc ipso primùm scelerosus est.

1 Their consultation, *They saide euery man to his fellowe, Come.*
2 Their resolution, *Let vs cast lots.*
3 The reason of their counsell held and resolued, *That wee maie knowe for whose cause this euill is done.*
4 The issue or successe which their deliberation tooke, *The lot fell vpon Ionas.*

1. Consultation.

Vir ad collegam.

1. Chron. 1.

In corde non duplici.

In corde perfecto.

In corde vno.

Lib. 8.

In the cōsultation, by occasion of the phrase, *Euery one to his fellow*, I obserue the vnity & consent that was amongst them: for they proceed in their busines, as the tribes of Israell brought Dauid to Hebrō, with *a single hart, with a perfite hart, with one heart*; yea they are ioined & cōposed togither as Ierusalē *was built*; not like the foxes of Sampson, back to back, every mā fancying a course to himselfe; nor as the māner of a disordered army is, which Curtius describeth thus, *Alius iungere aciem, alius dividere, stare quidā et nonnulli circūvehi*, Some will haue the army ioined, others disioined, some wil stand, others ride about; but with such conunction of souls, as if they grew togither vpon one stocke, they cōsult, resolue, execute the best means to help thēselues. One cōmon cause, one cōmō fear (which for the most part is the master of disorder & disturbance) hath so cōcorporated & linked these

men

men togither, though they are not the sons of one nation, that as the Angels of the mercy seat did turne face to face, so they applied & fitted invention to invention, opinion to opinion, verdite to verdit, as if the blessing of God, Ezec. 37. had lighted vpō thē, *the wood of Iudah, & the wood of Ioseph shal be ioined in one tree, & they shalbe no more 2. peoples, nor devided henforth into 2 kingdomes*, These being strangers and forrainers one to the other, can hold agreement. We in a common danger (say for example, *A Spanish invasion*) though we be threatned before hand, as Benadad threatned Ahab, *thy silver and thy gold is mine; also thy women, & thy faire children are mine, &c.* though our land, our substāce, our sons & daughters, our crowne & kingdome, were to be forfaited, alienated, passed vnto strangers; though whips provided for our torture, and knives for our slaughter; how do we consult? *Vir ad amicum suū?* or *vir ad collegā?* A mā with his friend or companion? with mutual aspect in our faces? or mutual assent in our harts? Not so; But rather as if the curse of the almighty were fallen amongst vs, Zac. 11. *I will breake my staffe of bands, & dissolue brotherhood*, a man with his rival, evil willer, enemy, one iealous & suspicious of the other, one seeking the peace of the land, another withing in his hart that it might be overrun. In such distraction & variance of minds, if our state were as strong as the kingdome of Sathan, as it is but a kingdome of flesh & bloud, and of mortal men, it would fal to ruine. Our Saviour, you know, giueth the rule in the gospell, and the devils keepe it, as the surest principle and maxime in their policie, not to seuer their forces. Seuen coulde agree togither in Mary Magdalene, a whole legion in an other man; wheras amongst vs, in one people, & in one family, there is not consent betweene seuen persons. There is a day, when *Herod & Pilate are made friends*, and cleave togither in their devises against Christ, as the skales of Leviathan; (perhaps they feare the dissolution of their autorities & dominions, if Christ be not ouerthrown.) Curtius writeth in his history, of certaine barbarous people, that though they were ever banding in armes before, & one prouoking the other, yet when Alexander the great came vpon them, the equality of the danger, wherin they were ioined, ioined also their harts and forces togither. If there were nothing els to moue our country men to the ensuing of peace; yet the equality, me thinks, of the dāger, cōmon to both parts, should invite them therunto. For howsoeuer they discontent thēselues with the governmēt which God hath appointed, & cry with the children of Israel, *Giue vs a king, Giue vs a king*; & not Samuel, nor all the Samuels in the vvorlde, can dissvvade them vvith the tyranny which the

Applicatiō.

1. King. 20.

Quos alias bellare inter se solitos, tūc periculi societas iunxerat. lib. 9.

king ſhall practiſe vpon them, their vviues and children, vineyards, fields, ſeruants, aſſes, ſheepe, but they ſtill cry, *Nay, but there ſhall bee a king over vs*; yet it may be, vvhen they haue their vviſh, the fable vvill be moralized, and verified vpon them; *A ſtorke was giuen them* and then they would ſee in how much better caſe they liued before, than novv vnder the king of the Perſians, as Alexander told his ſouldiour. And though we are now divided into two companies, like Labans ſheepe and goates, ſome blacke, and ſome ſpeckled, ſome Papiſtes, ſome Proteſtants; it may be their goods vvill be taken for Proteſtants, their houſes and inheritance for Proteſtants, their heads for Proteſtants, and both theirs and ours laid, as the heads of the ſons of Ahab by Iehu, vpon two heapes.

Quanto miſiore ſorte, quàm ſub rege Perſarum. Curt. 8. 2. King. 10.

2. Reſolution. *VCome, let vs caſt lottes.* As many other thinges, ſo this fact of theirs doth expreſſe the force of a moſt vnuſuall tẽpeſt: for there had been tempeſts vpon the ſea, vvhen there vvere no ſhips; & both tempeſts & ſhips, when there were no lots caſt, a thouſand times; & many a ſhip perhaps vpon the ſea at this preſent, that felt the vvrath of the ſtorme, & yet entred not into any the like cõſultation. But God, the diſpoſer of all things, hauing his fugitiue Prophet in chaſe, putteth it into the harts of the marriners, 1. that there is ſome man whoſe iniquity hath brought their liues in queſtion, 2. that there muſt be ſome meanes for his deprehenſion. Novv vvhat ſhould they do in a matter of fact? there were no witneſſes to detect, & neither the conſcience of the offender, nor happily his countenaunce, nor any the like preſumption to diſcloſe it; and if an oth had beene miniſtred, vvhich is *the ende of controverſie*, perchaunce it might haue beene falſified, as Lyſander ſometimes ſpake; Children muſt be deceaued by dice and blanckes, men by othes: therefore they put it to lottes, as indifferent vmpires and arbitratours for all partes; as who vvould ſay, Becauſe art faileth, vve vvil go by chance, and in a matter of ſecrecy, let God be iudge, and giue ſentence. For ſo doth Tully define Sortition, that it is nothing els but hap-hazard, where neither reaſon, nor counſell can take place. It was a cuſtome amõgſt the Gentiles to do many things by lots. Valerius Maximus vvriteth of the Romanes, that, by an ancient ordinaunce amongſt them, if they commended any thing to their Gods, it vvas by praier; if they deſired or craved, it vvas by vow; if they rendered or repayed, by thankſgiving; if they enquired, by the invvarde part of beaſtes, or lots; if they did any thing ſolemnely, by ſacrifice. He further reporteth, that it befell Lucius Paulus their Conſull, by lotte to fight againſt

Pueri talis, viri ſacramentis.

Sortiri nihil eſt aliud quàm ſpectare temeritatem & caſum, &c. 2 de divin. Li. 1. cap. 1.

Perſes

Perſes king of Macedon; and that going from the court to his owne houſe, and finding Tertia his young daughter very ſad, he kiſſed her, and asked her what ſhee ailed; ſhee aunſwered, that Perſa (her litle vvhelpe,) was dead: vvhich saying of hers, he tooke as a token of good lucke, (for the affinity of the names) to encourage him the rather against Perſes. The Greekes at the ſiege of Troy, caſt lottes who ſhould fight vvith Hector, and the lotte fell vpon Aiax, as appeareth by a part of his own oration vnto them. In the third of Ioell, the Lord complaineth againſt the nations, that they had *caſt lots vpon his people*: in the prophecie of Obadiah, againſt Eſau, that when *ſtraungers entered in the gates, and caſt lottes vpon Ieruſalem, hee was as one of them*: in the Evangeliſt S. Matthew, the ſouldiers *devide the garmentes of Chriſt by lots*. But without further teſtimony, it is here apparant, that it was in vſe amongſt moſt nations, becauſe the whole company of the ſhip, being of divers languages, all agree vpon the ſame courſe; *Come, let vs caſt lots*. Aquinas ſetteth down ſome forms of lots vſed amongſt them; that either they had tickets of paper, (ſome of which vvere vvritten, ſome blancke,) wherin they conſidered who had the one, vvho the other; or els feſtawes & cuts, vvherin they obſerved, who drew the greater, who the leſſer; or they threw dice & huckleboues, wherin he that threw moſt, was victorer; or els they opened a booke, & by that which a man firſt lighted vpon, they decided the ſtrife; anſwerable whervnto are the tables & books of fortune, in our times. Others alleage more ſorts of thē; as litle ſtones, ſcores, & tales of wood, ſigned with letters & characters, ſtāps of clay, beanes, pellets, & many the like varieties. In the vſing of al which inſtruments, their māner was, firſt to hide thē out of ſight; as in Homer they hid their lots in Agamemnons helmet; then to ſhake them togither confuſedly, & afterwards to draw them forth, and to receiue as their lots ſpecified. The Hebrewes vvrite, that when the land of Canaan was devided amongſt the children of Iſraell, they had 12. skroles of paper, ſigned with the names of 12. tribes, & 12. other ſigned with 12. portions of land: al which being put into a pitcher, & mingled togither, the Princes for their ſeveral tribes, drevv two a piece, and together with their names received their inheritances. It is a queſtion amongſt Divines, vvhether it be lavvfull in chriſtianity to vſe lots, yea or no? For the ſolution vvhereof, vve muſt both diſtinguiſh the kindes, and ſet limites and bounds, vvhich muſt not be exceeded. Touching the kindes, moſt of the Schoolemen, Summiſtes, and other Divines do thus number them; that either they are of conſultation, vvherein they

Cap. 5.

Sortemque meam vovi ſtin.

22. qu. 95. ar. 3.

Schedulæ ſcriptæ, vel non ſcriptæ.

Feſtucæ inæquales.

Taxillorum proiectio.

Libri apertio.

Ἀστράγαλοι.

Ξυλαγίαι.

Glebulæ, fabæ, globuli.

Whither lawfull to vſe lottes.

The kindes of lottery.

Consultoria, quærit quid agendum. Diuiſoria, quid cuiq; dividendũ. Divinatoria, quid futurum.

they enquire of ſomewhat that muſt be donne; or of diviſion, wherein the queſtion is, vvhat ſhal be ſhared to every man; or of divination, and prediction, vvherein they are curious to ſearch out future accidents. Of the former two they make no great ſcruple, becauſe they are iuſtified and approoued to vs by many examples of ſcriptures; as in chooſing one goate for the ſacrifice, the other for the ſcape goate; in deviding the land of promiſe; in finding out Achan vvith the accurſed thing; in taking Saul to the kingdome; in preferring Matthias to the Apoſtleſhippe, (though Beda ſeemeth to miſlike the like imitation in our times, becauſe the election then helde, was before Pentecoſt, when they had not receaved ſuch ful meaſure of the holy Ghoſt; which afterwards obtained, they choſe the ſeven deacons not by lot, but by common conſent of all the Diſciples.)

Leuit. 16. Numb. 33. Ioſ. 7. 1. Sam. 10. Actes 1. *Com. in act.*

Auguſt. in an epiſtle to Honoratus, putteth this caſe; that if in a time of perſecution, the miniſters of the goſpell ſhoulde vary amongſt them, vvho ſhould abide the heat of the fire, that all fled not; and vvho ſhould flie, leaſt if the vvhole brotherhood vvere made away, the church might be forſaken: if otherwiſe they could not end their variance, he holdeth it the beſt courſe to try by lot, who ſhould remaine behinde, who depart; and he addeth for the proofe of his opinion, the iudgement of Salomon, Prov. 18. *The lotte cauſeth contentions to ceaſe*: affirming moreouer, that in ſuch doubts, GOD is able to iudge better then men, vvhether it be his pleaſure, to cal the better able vnto their martyrdome, and to ſpare the weaker; or to enable theſe weaker, for the endurance of troubles, and to withdravve them from this life, vvho cannot by their liues bee ſo profitable to the Church of God, as the others. He propoſeth the like caſe in his bookes of Chriſtian learning, the queſtion ſtanding betweene two needy perſons, whether of the two ſhalbe relieued, when both cannot. I finde many other caſes, both obſerued by antiquity, and ſome by the civill lawes allowed, wherein the vſe of lots hath beene admitted; As in creation of magiſtrates, in contracting mariages, in vndertaking provinces and lieutenantſhips, in leading colonies, that is, new inhabitants to repleniſh forreine partes; in entring vpon inheritances; and if in a ſuite of law it cannot be agreed vpon betweene the parties contending, vvho the plaintife, vvho the defendant is, both ſeeking for iudgment; in the manumiſſion & freeing of ſome few in a multitude, when all craue the benefit; in ſingling out one of many heyres that cannot agree for the keeping of the deeds and conveiances. But to bridle our licentiouſnes herein, who muſt

Quantum mihi videtur, qui maneãt & qui fugiant, ſorte legendi ſunt.

Lib. 1. c. 28.

See Wolph vpon the 9. of Nehem. *commen. li. 3.*

Thence Καυροτεχία. *Vipian.*

must liue by lawes, not by examples, aud ought not to turne particular facts into generall practises, it shall not be amisse, (as God set markes about the mount,) propose a few conditions carefully to be obserued. First, we must never fall to lotterie, but when necessitie enforceth vs; all other lawfull meanes first assaied, and the wisedome of man vnable to proceede, vnles a more excellent wisedome from heauen helpe the defect of it. For he that is taken by lot, must be past the comprehension of humane iudgement, as Ambrose noteth vpon the first of Luke, touching the ministery of Zachary in *his course* to burne incense. Secondly, we must vse greate reverence and religiousnesse in the action: *Sancta sanctè*, holy things must be doone in an holy manner. Beda calleth for this in his commentaries vpon the first of the Actes, handling the election of Matthias. If any thinke that in a time of necessity (els not) the minde of God must be knowne by lots, according to the example of the Apostles, let them remember that the Apostles medled not therewith, but the brethren being first assembled, and their praiers powred forth vnto God. Thirdly, we must avoide impietie and idolatrie therein, ascribing the event of our wishes, neither to the starres, nor to anie other celestiall body; which cannot want the ingestion and intermedling of divelles; neither to fortune which is vanitie at the least, (though Aquinas make that the most) neither to divelles, nor to any other the like spirituall cause, which favoureth of mere idolatrie, but onely vnto him, of whome Salomon testifyeth, *The lot is cast into the lappe, but the whole disposition thereof is of the Lorde.* Fourthly, wee must not apply the oracles of God in his sacred scriptures, to our earthly, temporall, transitorie losses; wherin they intolerably offende, that for every trifle stollen from them, or casually gone, are strongly conceited, reciting the verse of the Psalme, *when thou sawest a theefe, thou ranneste with him*, and vsing an hollow key, or by vsing a siue and a paire of sheares, not without blasphemous invocation of the names of some saintes, to make themselues sayers againe. Doubtlesse the divell, whome they gratifie in this sorcery, who also produced scriptures, and the names of Saintes to as good purpose as they doe, hath sifted these men to the bran, and left not a graine of good Christianitie in them. Augustins iudgement (mee seemeth) is over favourable vnto them, who knowe, though hee rather wished they shoulde take their lottes from the leaues of the gospell, then runne to enquire of divelles, yet he misliked that custome, that the oracles of God should bee converted

6. Côditiõs in lottery.

1

Qui sorte eligitur, humano iudicio non comprehenditur. ἄλαλχ. *Cyprian.*

2

Non nisi collecto fratrũ cœtu, & precibus ad Deum fusis.

3

Prov. 16.

4

Ad negotia sæcularia & vitæ huius vanitatem, divina oracula convertere. *Aug. ad inquisit. Ian. Epist.* 11. 9. *cap.* 20. see more there. Scriptũ est. Paule wee

Tamen ista mihi displicent consequendo

to secular affaires, and the vanities of this life, We may iustly controle them from the same Psalme, *VVhat hast thou to doe to take my covenant within thy mouth, seeing thou hatest to be directed by it? thou giuest thy minde to evill, and with thy tongue thou forgest deceite: thou sittest and imaginest against thy brother, and slaundrest thy mothers sonne.* Thus indeede they doe: for hee is the theefe whome either they in their iealousie thinke vpon, or the devill and father of lies in his malignitie offereth vnto them. 5. The endes of our lottes must be respected: the honour of God, as the moderatour of all such ambiguities; the furnishing of his Church, if two or more be fit, with the fitter; the preseruing of iustice; the avoydance of greater mischiefes, otherwise in the reason of man vnevitable, as envies, suspicions, tumultes, factions, seditions, arising without such competent and equall iudges. Lastly, vvee must eschew all fraude and deceite, in permitting our causes to heavenly arbitrement; least wee procure at least the reproofe that Ananias bare, *Howe hath Sathan filled your hartes, that you shoulde lie vnto the holy Ghost? You haue not lied vnto men, but vnto God:* vndoubtedly hee hath a girdle of trueth aboute his reines, that will heavily repay it. Therefore the facte of Temon the Priest recorded by Pausanias, can neuer be pardoned amongst religious eares, who in a controversie for land betweene Cresphon, and the issue of Aristodemus, to be tryed by lottery, in favour of Cresphon, vvho had bribed him, beguiled the right heires. The lottes were of claye, to be cast into a pot of water, wherein as they sooner or latter resolued, so the matter should be ended. But Cresphons being heardned in the fire, the other but against the sun, it is not hard to say whether longer endured. VVithin these borders must our lottes be held: and then there is little question, but as in nature they are things indifferent, so being bettered by such conditions, they may rightfully be borne with. Concerning cardes and dice, as vsuall pastimes to some, as the fieldes to walke in, deviding to men the wager or stake pawned downe betwixt them, if any haue pronounced with so much severitie as to comprise them within the number and traine of vnlawfull lots, & utterly to abandon thē, for mine owne part I hinder them not, let them proceede to their iudgments. Yet amongst sober and discreete companions, who vse them to no bad end, and neither are so grosse on the one side to make fortune their goddesse, in assigning good or evill lucke vnto hir, nor so sawcy on the other, to call the maiesty of God frō heavē to determine their doubtes, (for they looke not so high in such frivolous & gamesome quar-

Actes. 5.

In Messeniacis.

Sors non est aliquid mali, sed res inhumana dubitatione divinam indicans voluntatem. Glos. in Psal. 30: ex August. Te facimus fortuna Deam, &c.

quarrelles, but as they careleſly vndertake them, ſo they further them as lightly, and as merily ende them, vvith no other purpoſe of heart, ſaue onely to paſſe the time, if not ſo wel as they might, which ſcarcely any recreation is ſo happy to challendge, yet not ſo il as the moſt do, to exerciſe wit, to cheriſh ſociety, to refreſh the mind for a ſpace frō ſerious occupations) I thinke it, vnder correction, no great offence. Which temperate excuſe of mine notwithſtanding far bee it 1
of, that it ſhould be rackt to the patronaging of Temo's coſenage; thoſe ſtudied fraudes, & fallacies, I meane, which the world vſeth in packing of cardes, ſhifting and helping of dice (they tearme it) to the hurting of others eſtate, and their owne conſcience. Neither doe I 2
allow them for a trade or vocation of life. To erect dicing and carding houſes, or commonly to haunt ſuch, as places to thriue by, is to ſet vp temples to fortune a new, rather to devilles, & to lay a foundation which deſerveth no milder a curſe then the reedifying of Ieriche. A yong man reprooved by Plato for playing at dice, aunſwered him, it is a ſmall thing to play at dice; but the Philoſopher replied, it is no ſmall fault to make it an habite. *Parvum eſt alea ludere. At nō parvum aſſueſcere.*

The laſt thing that I miſlike in them, is that, that Alexander the great, both blamed and amerced in his friends. That when they plaied at dice, they played not, but riotouſly waſted and conſumed their vvhole ability. In vvhich profuſion of ſubſtance, when the matter engaged ieopardeth the ſtocke and ſtate of a man, his paſſions muſt needes be ſtirred, and a troupe of wretched ſinnes commonly enſueth; ſvvearinge, forſwearinge, banninge, defying, hart-burning, fighting, ſpilling of bloude, vnſupportable ſorrowes of hart, curſed deſperation, weedes able to diſgrace the lawfulleſt recreation wherſoeuer they are found, as the Harpyes defiled the cleaneſt meates. 3

The third ſort of lottes ſerving to divination, the law of God in a thouſand expreſſe prohibitions & comminatiōs, & the lawes of men both civill & canon mainly impugne, as by their edicts, penances, anathemas hath been publiſhed to the world. They had many ſorts of predictions, preſenſions, foreſeeings, & none of thē al, but either with the manifeſt invocatiō of devils, or with their ſecret inſinuation at the leaſt. In cōiuring, & witchery, it is too open; but in their necromācy, & ſuch like prophecyings by ſignes & characters in the fire; are, water, ground, entrales of beaſts, flying, crying, feeding of birds, lineaments of the hand, proper names, numbers, verſes, lead, wāxe, aſhes, ſage-leaues, and the reſt, it is ſomewhat more ſecret, but no leſſe certaine. Divinatory lottes. See *Aret. in prob. loc. 67.*

The

Cato.

The artificers and maisters of vvhich faculty, are most to be excused, that vsed least earnest; at vvhome a wise man marveled, that they laughed not one vpon the other when they met, as being privie to themselues of enriching the eares of the world vvith fables, to enrich their owne houses with treasure. But how scrupulous and fearefull others were, how deepely enthralled to the collusions of Sathan, is most ridiculous to consider: as that Pub. Claudius should be condēned by full parliament, because, in the first Carthaginian warre, being in fight by sea, and asking how the birdes fared, to take his good speede therehence, vpon knowledge given him that they would not come out of their coope to feede, he aunswered so irreligiously as it was taken, *Beholde, they wil not eate, let them drinke, and go with a mischiefe*, and so cast them all into the sea. VVho would ever haue thought that C. Marius being condemned by the Senate of Rome, seeing an asse to forsake his provendour, and go to the water to drinke, should take occasion thereby, to forgoe the land, and betake himselfe to sea for safety of his life? Yet was the accident imputed both to the providence of his Gods that directed him, and to the skill that himselfe had in interpreting religion. Augustin writeth, that one came to Cato, and tolde him in great sooth, that a ratte had gnawen his hose: Cato answered him, it was no matveile; but much more, if his hose had gnawen the rat. Fabius Maximus refused his dictatorship, because he heard a ratte but squeake. If a man should forsake but his meate, or bedde for the squeaking of many rattes, or a scholler his bookes, because a ratte had eaten the leaues thereof in our times, who would not laugh at their folly? This was their misery and servility, *who went from the living to the deade*, from the mouth of the Lord, to the mouthes of enchaunters, birds, beasts, devils, *from the law and the testimony* to those lawles, curious, idolatrous, pernicious, magicall devises.

Aures divitant alienas, suas vt auro locupletent domos.

Quia esse nolūt, bibant & in malum abeant. Val. lib. 1. cap. 4.

Cap. 5.

2. *De doct. christ.* 19.

The manner of our charmers is not much behinde these in impurity & prophanenes. Wherein what reason can be giuen of applying holy writte to vnholy actions, of vttering vnsignificant words vvhich carry no sense; of drawing vnproportionate figures, of tying to foolish and vnnecessary conditions, but a very secret operation, vvherby the devill doth infuse himselfe into such workings? For curing the tooth-ach, or the like disease, a writing must be red or kept, but great regard to be had, vvhether it be vvritten in paper or parchment, in sheepe or in goate skinne, with the right or the left hand, vvhether by a Virgin or common person. Sometimes Christ himselfe

ſelfe is abuſed and his ſacred word, with apocryphal, imaginarye, falſe allegations; as that Ieſus ſpake to his wife, when he was never maried, and ſuch like blaſphemies. You vvill ſay, they vſe good prayers in their charmes. I aunſwere vvith Auguſtine, they are either magicall or lawfull: If magicall, God vvill none of ſuch praiers; if lawfull, yet not by ſuch oratours. I denye not but a good event hath ſometimes enſued, thy loſſe recovered, thy teeth cured: what then? doeſt thou not know the power of Sathan, that he *transformeth himſelfe into an Angell of lighte, worketh by ſtrong delaſions, lyinge wonders, that, if it were poſſible, the very elect ſhould be ſeduced?* Auguſtin wrote to Fauſtus the Manichee; you worke no marieles, vvhich if you did, yet in you we wold beware your very miracles. It is the deſerved iudgment of God vpon thoſe that haue recourſe to theſe vnlawfull helpes (vvherein though they vnderſtand not themſelues ſometimes, vvhat they write or ſpeake, the Devill vnderſtandeth well enough) to leaue them to the God of *this worlde, the prince of darkeneſſe*, who ruleth in the children *of diſobedience*, becauſe they flie from the revealed will of God, to preſtigiatorie and fraudulent impieties. Chap. 22. The Lord demaundeth in the 1. of Kinges, *who ſhall entice*, that is, *perſwade and deceiue Ahab, that he maie goe and fal at Ramoth in Gilead? one ſaide thus, an other thus: Then there came forth a ſpirit and ſaid, I will entice him: wherewith? I will goe & be a falſe ſpirite in the mouth of all his Prophets. Then the L. ſaid, thou ſhalt entice him, & ſhalt prevaile, go forth and do ſo.* Such is the counſell that the Lord holdeth in heauen, to bring to confuſion all thoſe whome the load-ſtar of his written word cannot leade, but they will take to themſelues croked and perverſe vvaies, vvhich go downe to the chambers of death. I now conclude all theſe with that memorable ſaying of Auguſtin, He that deſireth neither to liue happily hereafter, nor godly in this preſent world, let him purchaſe eternal death by ſuch rites. Thus much of the courſe reſolued vpon, *Come let vs caſt lottes.*

Si magicæ, non vult tales; ſi licitæ, non vult per tales. li. 8. de civ. Dei c. 19.

Miracula nõ facitis, quæ ſi faceretis, tamen in vobis caveremus. li. 13.

Talibus ſacris mortem quærat æternam.

The reaſon why they reſolued vpon lottery, was, that they *might know for whoſe ſake the evill was vpõ thẽ.* Who are they that enquire this? *vir ad amicũ ſuũ*, every one in the ſhip; no doubte Ionas amongſt the reſt, is quicke to diſſemble his faulte, as he that was moſt innocent. Looke frõ the crowne of the head to the ſole of the foote, from the maiſter of the ſhip to the ſhip-boy, they had all deſerued this tempeſt; ful of idolatrye, impurity of life, fitter, for their vvickednesſe, vvhome the iawes of hell then the waues of the ſea ſhould ſwallowe vp. Yet as if they were free from ſtaine, they will try by lottes for whoſe

That wee may know for whoſe cauſe. Texte.

whose cause the evill is vpon them. So is the nature of man wedded to it selfe, leauing her eies at home in a boxe, in discerning her own infirmities, but in the faultes of others, as quicke sighted as eagles. Then euery eie hath a double ball to see with, and they stand without the head (vvhich is the worst kind of eie) neerer to other men then to themselues. Ionas, I graunt, was the man, vvhom the anger of God, as an arrowe from a bowe, levelled at; yet did not the others know so much, and therefore had little reason to thinke, that there was not matter enough eche man in himselfe to deserue the punishment. This translation of faultes from our selues to others, was a lesson learned in paradise, when the first rudiments and catechisme of all rebellions was delivered to the children of men. For Adam being charged vvith the crime of disobedience, hee put it to the vvoman, the woman to the serpent, as if both the former had not beene touched. When Saul caused lottes to bee cast betweene him and Ionathan on the one side, and all Israell on the other, to finde out the man who, contrary to their vowe, had eaten any thinge before night, he saith not vnto God, declare the offender, which he shoulde haue done; but by an arrogant speech in favour of his owne integritie, *Cedo integrum*, shew me the innocent person. Ionathan, I confesse was guiltie in this oneoffence, if it vvere an offence; yet was the innocencie of Saul discredited in many others. Shemei a dead dogge, as Abishai tearmed him, forgetteth his owne people, I meane the sinne of his owne bosome, and raileth at David with a tongue as virulent as aspes, *Come forth Come forth thou man of bloud, thou man of Beliall; thou art taken in thy wickednesse, because thou art a murtherer*. How did the frends of Iob breake a bruised reede, and adde affliction to the afflicted, making their whole conference with him an invectiue against his wickednesse, and conveying in withall a secret apologie & purgation of their owne iustice? It appeareth by our Saviours aunswere, in the gospell of Luke, that there were some amongst the people, which supposed those Galileans, whose bloud Pilate had mingled with their sacrifices, greater sinners then the rest; and those eighteene, vpon vvhome the tower of Siloam fell, and slevv them, sinners aboue all men that dvvelt in Ierusalem. Our Saviour answereth them by occupation, *I tell you, Nay; but except you amende your lines, you shall likewise perish*. When the Barbarians of Malta sawe the viper hanging vpon Pauls hand, they inferred presently, (men more viperous and pestilent themselues) *this man surely is a murtherer, vvhome, though hee hath escaped the sea, yet*

Pupula duplex fulminat. Ovid.

1. Sam. 14.

2. Sam. 16.

Luke 13.

Actes 28.

vengance

vengeance doth not suffer to liue. It was the vsuall manner of the Scribes and Pharisees, to sevv pillovves of selfe-liking vnder their own armeholes, and to take no knovvledge of beames in their ovvne eies, but evermore to except against their brethren, as men not vvorthy the earth they trode vpon: *Why eateth your master with Publicanes and sinners? This man is a friende to sinners.* Againe, *if this man vvere a Prophet, hee vvoulde surelie haue knowne, vvho, and vvhat woman this is that toucheth him; for shee is a sinner:* (vvhen the vvoman with a boxe of spike-nard annointed his feete.) Such doctrine preached the Pharisee that vvent into the temple to iustifie himselfe, (a lying prophet against his owne soule,) *I thanke God I am not as other men, nor as this Publicane.* Luke.18. He spake like Caiaphas, truer then hee vvas avvare of: he vvas not as the Publicane, in confessing of his misdeedes; nor the Publicane as he, in arrogation of iustice. Thus Diogenes treadeth downe the pride of Plato, but with greater pride; and the Pharisee reprooueth the sinne of a Publicane, but vvith greater sinne. *Mala mens, malus animus;* An evill minde in it selfe is an evill minde towards all others. You see the disease of mankind, vvorthy to be searched and seared vvith seuere reprehension, how strange we are to our owne, how domesticall and invvard to other mens offences; how blinde in our selues, how censorious and lynceied against our brethren; how willing to smooth our owne pates with the balme of assentation & selfe-pleasing, how loth to acknovvledge that which vve brought from the vvombe, *I am a sinful man;* but to go further vvith Paule, *Ego primus, I am chiefe,* to be greatest in the kingdome of heauē, we vvill scarsly do it. Wel, it is a sentence of eternity, hanging as in a table over the iudgement seat of God, and his eies are neuer remoued frō it, *He that commendeth himselfe is not allowed, but he whom the Lord commendeth:* and this other is not vnlike vnto it. *He that condemneth an other man, is not his iudge, but God hath appointed a iudge both for small and great. Who art thou,* saith Iames, *that iuddest an other?* If he be, *alter* vnto thee, an other from thy selfe, and vvithout thy skinne, iudge him not. He *that iudgeth his brother, iudgeth the law.* (whose office it is to iudge) and offereth iniury to the law-giuer himselfe. For *there is one law-giuer which is able to saue, and to destroy. Who art thou that iudgest an other mans seruaunt?* he standeth or falleth vnto his owne master (not vnto thee,) yea contrary to thy thought & wil, he *shal be established, for God is able to make him stand.* But *why doest thou iudge thy brother?* he is not thy seruant, but thy brother; your condition is alike. *We shall all appeare before the iudgement seate of Christ. Iudge nothing*

2.Cor.10. Iacob.4. Rom.14.

1.Cor.4. *therefore before the time, vntill the Lorde come, vvho vvill lighten things that are hid in darknes, & make the counsels of the hart manifest, & thē shal every man haue praise of God.* First then, becauſe he is an other, 2. becauſe he ſerueth his own Lord, 3. becauſe he is thy brother, 4. becauſe the lawgiuer hath power of life & death in his handes, & his law muſt iudge, 5. becauſe the time of iudgement is not yet come; for all theſe reaſons and perſwaſions, Iudge not another man. Iudge him by law, if thou be a magiſtrate; iudge him by charity and diſcretion, if a private chriſtian; and be not only an eie to obſerue, and a tongue to condemne, but an hand to ſupport him: yet rather, if I may counſell thee, iudge *thy ſelfe, that thou bee not iudged* with the world. Say with Bernard vpon the Canticles, I vvill preſent my ſelfe before the countenance of Gods wrath already iudged, not to be iudged. For if we would iudge our ſelues, (the Apoſtle telleth vs) we might eſcape iudgment. Call thy ſoule to daily account of thine own miſdeeds, Thus did Sextius, when the day was ended and the night come, wherein he ſhould take his reſt, he would aske his minde, vvhat evill haſt thou healed this day? what vice haſt thou ſtood againſt? in what part art thou bettered? Say not, as Peter did of Iohn, *Hic autem quid?* what ſhall hee doe? as one carefull of other mens eſtates; but, *Domine, quis ego ſum?* Lord, who am I, that thou ſhouldeſt regarde me vvith ſuch favor? *Domine, miſerere mei peccatoris, O Lord, be mercifull vnto me a ſinner.* Thus knocke at the breſt of thine owne conſcience, breake vp thoſe iron and heavy gates, which barre vp thine owne ſinnes. Looke not into the coffers and corners of other mens infirmities. Otherwiſe thy diſſembled ſinnes which thou hordeſt vp vvithin thy bones, and art afraid to ſet before thine eies, ſhall be written in the brow of thy face, brought to light, & blowne abroad with the ſound of trumpets, that all the world may ſay, Lo, this is the man that iuſtified himſelfe in his time, and would not confeſſe his ſinne.

Ser. 24. *Volo vultui iræ iudicatus præſentari, non iudicandus.*

1.Cor.11. *Quod malū hodie ſanaſti? Senec. de ira lib. 3.* Ioh. 21. 1.Chr.17. Luke 18.

Chap.

Chap. 1. ver. 7. *And the lot fell vpon Ionas.*

OF the foure parts before ſpecified & collected out of this verſe, the laſt onlie remaineth to be examined, to wit, the ſucceſſe of the lottes; which the laſt member thereof doth plainelie open vnto vs. Let me once againe remember the Prouerbe vnto you: *The lots are caſt into the lap, but the whole diſpoſition thereof is of the Lord.* In a matter merely caſuall, for ought the wiſedome of man can iudge, (as Tullie ſometimes ſaid to a man who ſpake raſhlie and vnadviſedly, *Hoc non eſt conſiderare, ſed quaſi ſortiri quid loquare*, this is not to ſpeake with diſcretion, but as it were by lot, and hap-hazard,) the triall ſtanding hereupon, who threw more, who leſſe; who drew backe, who white; & ſo forth; the choice of the whole bunch lying before him, & his own hands, his carvers & miniſters in the action, each man faining that hope to himſelfe for his evaſion, which the ſon of Sirach mentioneth: *In populo magno non agnoſcar, quæ eſt anima mea in tã immenſâ creaturâ? I cannot be known in ſo great a multitude; & what is my own ſoule amõgſt an* 100? yet doth the finger of the lot directly & faithfully point him out, for whoſe cauſe the ſtorme was ſent. The ſtrong perſwaſion that theſe men had, that their lot would not erre in the verdit thereof, giue a ſingular teſtimony & approbation to the providence of the godhead, as being an vniverſall, imperiall art, which all the affaires in the world are ſubiect vnto, that in greateſt & ſmalleſt thinges, in matters of both choice & chance, as they ſeeme to vs, the wiſedome & knowledge of God is at hand to manage them, according to the Apoſtles ſpeech, Ephe. 1. *He worketh all things after the cõſell & purpoſe of his will*: ſo firſt, he hath a will; ſecõdly, a counſell to go before his will; thirdly, an affect & accompliſhment to ſucceede it; laſtly, as generall & patent a ſubiect, as the world hath. There are Philoſophers, & haue ben, which thought that the God hath no regard of humane affaires: whoſe opinion (ſaith Tullie) if it be true, what piety can there be, what ſanctity, what religion? Others, though they went not ſo far as to exempt al thinges, yet they withdraw the ſmaller from the heauenly providence. For it was thought moſt iniurious to bring down the maieſty of God ſo lowe, as * to the husbãding of bees & piſmires, as if in the nũber of Gods ther were ſoe *Myrmecides* to carue & procure the ſmaller works. Elſwhere he alſo reciteth their improvident ſpeeches to the ſame purpoſe: as, for

The ſucceſſe of the lottes.

2. *Acad. quæſt.*

Eccle. 16.

Voluntatis propoſitum operatur omnia. 1. *de nat. Deo.*

* *Vſq; ad apiũ formicarũq; perfectionẽ.* 2. *Acad. qu.*

Minutorum operum fabricator. He made a chariot, that was coueted vnder the winge of a gnatte, and a ſhippe vnder a bees wing.

Neq; agellos singulorum, nec vistcu-las perse-quuntur. 3. De nat. De. Ea cura qui-eros. solicitaſt

for the ſmaller things, that Gods neglect them; they go not ſo far as to take view of every parcell of ground, and litle vine that every one hath, neither if blaſting or haile hath endamaged any man, doth Iupiter obſerue it; nay they make a ſcorne, that thoſe who are quiet & at eaſe in heaven, ſhould trouble themſelues about petty occaſions. The Peripatetickes, an other ſect & colledge of philoſophers, houſed that providence aboue the moone, & thought it had no deſcent beneath the circle thereof, to intend inferiour buſineſſes. What doe the

Iob. 22. Epicures in Iob ſay leſſe, (Eliphas at leaſt in their names?) *How ſhoulde God know? can he iudge through the darke cloudes? the cloudes hide him that he cannot ſee, and he walketh in the circle of heauen.* Averroes ſirnamed the Commenter, a Spaniſh phyſitian, that he may ſeeme to be mad with reaſon, by reaſon fortifieth the former iudgments. For he thinketh

Vile ſeret Dei intelle-ctus. that the knowledge and vnderſtanding of God would become vile, if it vvere abaſed to theſe inferiour and infirmer obiectes. As if a glaſſe vvere deformed, becauſe it preſenteth deformities; or the beames of the ſunne defiled, becauſe they fall vpon muddie places; or the prouidence of God vilified, *who though hee hath his dwelling on high, yet he abaſeth himſelfe to beholde thinges in heauen and in earth.*

Pſal. 113. As *he ſpake the worde and all thinges were created*; ſo he ſuſtaineth and

Hebr. 1. *beareth vp all thinges by the power of his worde.* His creation was as the mother to bring them forth, his providence the nurſe to bring them vp; his creation a ſhort providence, his providence a perpetuall creation; the one ſetting vp the frame of the houſe, the other looking to the ſtanding and reparation thereof. I cannot determine this pointe in tearmes more graue & ſignificant, then Tully hath vſed a-

2. De na. De gainſt the Atheiſts & Epicures of that age. He is, *Curioſus & plenus negotij Deus*; a curious God, exquiſite in all things, full of buſines. He is not a rechles, careles, improvident God, or a God to halfes, & in part, aboue & not beneath the moone, or, as the Syrians deemed, vpon the mountaines, and not in the vallies, in the greater and not in the leſſer emploimēts; he is verie preciſe, & inquiſitiue, having a thouſand eies, and as many handes, yea all eie, all hand, both to obſerue, and to diſpatch withal; examining the moments & titles in the worled that can be imagined, to *an handfull of meale, and a cruſe of oile in a poore widdowes houſe; the calving of hinds, the feeding of yong Lions and ravens, the falling of ſparowes to the grounde, cloathing of lilies, and graſſe of the fielde, numbring of haires*, and (to returne to that from which I firſt

Numb. 26. Iud. 33. digreſſed) the ſucceſſe of lottes. I cannot conceaue how the land of Canaan coulde bee devided, as it was, betweene many and few,

(for

(for so was the order by God set; *that many should haue the more, & few the lesser inheritance*) vnlesse the hand of the Lord had berne in the lap to reach vnto everie tribe & family, what was convenient & proportionate: otherwise, the fewer might haue had the more, & the more the lesse inheritāce. And was it not much (thinke you) that when Samuell had annointed Saul king over Israell, he would afterwards goe from his right, leaue a certainty, & put it to the hazard of lottes, whether Saul should be king or no, but that he assured himselfe, the providence of the Lord would never forsake his intendement? Therefore of all the tribes of Israell, Beniamin; of all the families of Beniamin, Matri; of all the kindred of Matri, the house of Cis; and of all the house of Cis, Saul was chosen to the kingdome. In the booke of Esther, the day and the moneth were by lot appointed, when all the people of the Iewes, olde and yong, women and children, within the city of Shusan, & throughout all the provinces of the kingdome, should be destroyed. But did the Almightie sleepe at this wicked and bloudy designemēt? or was his eie held & blind-folded that he could not see it? No: that powerfull & dreadfull God, who holdeth the bal of the world in his hand, and keepeth a perfite calender of all times & seasons, had so inverted the course of thinges for his chosens sake, that the moneth & day before prefined, becāe most dismall to those that intended mischiefe. Without further allegations, this may suffice as touching the successe of the lots, and cōsequently, the providence of God in the moderation thereof. 1 Sam. 10. Chap. 3.

It is a questiō now meete to be discussed, the offeder being found, whether it stand with the iustice of God to scourge a multitude, because one in the cōpany hath transgressed? For though I condemned their arrogancy before, in t hat, not knowing who the offender was, they *wiped their mouthes* (each man in the ship) with the harlot in the Proverbs, & asked in their harts, Is it I? yet when the oracle of God hath now dissolued the doubt, and set as it were his marke vpon the trouble & plague of the whole ship, they had some reason to thinke, that it was not a righteous part to lay the faults of the guilty vpon the harmelesse & innocent. This was the cause that they complained of old, that the whole fleete of the Argiues was overthrowne, A multitude punished for one mans offence. Prov. 30.

Vnius ob noxam & furias Aiacis Oilei,

for one mans offence. Nay they were not content there to rest, but they charged the iustice of God with an accusation of more weight,

Plerunq; nocentes
Praterit, examinat q; undignos, indignos; nocentes, Lucret.

as though oftentimes hee freed the nocent, and laid the burthen of woes vpon such as deserued them not. It appeareth in Ezechiell, that the children of Israell had taken vp as vngratious a by-word amongst them, *the fathers haue eaten the sower grape, and the childrens teeth are set on edge*: and they conclude therehence; *the waies of God are not equall*. It was an exception that Bion tooke against the Gods, that the fathers smarte was devolved to their posterity; and thus hee scornfully matched it, as if a physitian, for the grandfathers or fathers disease, should minister phisicke to their sonnes or nephewes. They spake evill of Alexander the greate, for razing the city of the Branchides, because their aunceStoures had pulled downe the temple of Miletum. They mocked the Thracians for beating their wiues at that day, because their forerūners had killed Orpheus. And Agathocles escaped not blame for wasting the island Corcyra, because in auncienter times it gaue entertainmēt to Vlysses. Nay Abraham himselfe the father of the faithful, heire of the promises, friēd of God, disputeth with the Lord about Sodome to the like effect: *Wilt thou also destroy the righteous with the wicked?* Againe, *Be it far frō thee for doing this thing, to slay the righteous with the vnrighteous, & that the iust should be as the vniust, this be far frō thee: shal not the iudge of all the world do right?* In the booke of Numbers, when God willed Moses & Aaron to seperate themselues frō the congregation that he might at once e destroy them, they fell vpon their faces, & said, *O God, the God of the spirites of every creature, hath not one man onely sinned, & wilt thou be wroth with all the congregation?* In the first of Chronicles when for the offence of David in numbring his people, the plague fell vpon them, & slew sea venty thousād of thē, the king with the elders fell downe, & cried vnto the Lord, *Is it not I, that commanded to number the people? It is even I that haue sinned and committed this evill: but these sheepe what haue they done? O Lord my God, I beseech thee, let thine hand be vpon me, and vpon my fathers house, and not on thy people for their destruction.*

Ezech. 18. Ier. 31.

Plut. de serā num. vin.

Gen. 18.

Numb. 16.

2. Chr. 21.

I answere this hainous crimination & grievance against the righteousnes of God, in few words, frō the authorities of Ezechiel, & Ieremy, before alleadged: *Behold, all soules are mine* (saith the Lord) *both the soule of the father, & also of the son are mine: the soule that sinneth, it shall die. O yee house of Israel, is not my way equal? or are not your waies vnequall?* If it were a truth which the poet sang to his friend,

Delicta maiorum immeritus lues, Romane.

Horat.

thou shalt beare the faultes of thy forefathers vvithout thine owne deseruings, the question were more difficult. But who is able to say,

my

my heart is cleane, though I came from an vncleane ſeede? though I vvere borne of a Morian, I haue not his skinne; though an Ammorite vvere my father, and my mother an Hittite, I haue not their nature; I haue touched pitch, & am not defiled; I can vvaſh mine hands in innocency, & ſay vvith a cleare conſcience, I haue not ſinned? But if this be the caſe of all, that there is not a ſoule in the whole cluſter of mākind, that hath not offended, though not as principal touching the fact preſently enquired of, as Achan in taking the accurſed thing, Corah in rebelling, David in numbring the people, yet as acceſſary in conſenting & cōcealing; if neither principal nor acceſſary in that one ſin, yet culpable in a thouſand others, cōmitted in our life time, (perhaps not opē to the world, but in the eies of God as bright as the ſun in the firmament, for the ſcorpion hath a ſting, though he hath not thruſt it forth to vvound vs, & man hath malice, though he hath not outwardly ſhewed it;) it may be, ſome ſins to come, which God foreſeeth, & ſome already paſt, which he recoūteth: ſhal we ſtand in argument with God, as man would plead with man, & charge the iudge of the quicke & dead with iniurious exactions, *I haue paide the things that I neuer tooke*, I haue borne the price of ſin which I never committed? You heare the ground of mine anſwere. We haue al ſinned, father & ſon, ruſh & branch, & deſervedly are to expect that vvages, from the hands of God, which to our ſin appertaineth: & touching this preſent company, I nothing doubt but they might particularly be touched for their proper & privat iniquities, though they had miſſed of Ionas: Bias to a like fare of paſſengers, ſhakē with an horrible tēpeſt as theſe were, and crying to their Gods for ſuccor, anſwered not without ſome ieſt in that earneſt, hold your peace, leaſt the Gods hap to heare that you paſſe this way: noting their lewdneſſe to be ſuch, as might iuſtly drav dovvne a greater vengance.

Silete, ne vel hāc illi nauigare ſentiant. Bruſon.

Beſids, it cānot be denied, but thoſe things, which we ſever & part in our conceits, by reaſon that diſtāce of time & place hath ſundred thē, ſome being done of old, ſome of late, ſome in one quarter of the world; ſome in an other; thoſe doth the God of knowledge vnite, & veweth them at once, as if they were done togither. Say, that being young thou wert riotous, gluttonous, libidinous, given to drinking & ſurfetting, giving thy ſtrēgth to harlots; ſhal not thine olde age rue it? art thou not one & the ſāe perſon both in thy yonger & older years? in the waxing & in the vvaning of thy daies? ſhall the difference and change of times exempt thee frō the gout, dropſie, & the like diſtemperature? Thy grandfather, & 2. or 3. degrees beyond, thy father, and

thy ſelfe, *Et nati natorum, & qui naſcentur ab illis*, thy childrens children, & nephews to come, you are but one houſe, (Æacidę frō Æacus) ſpringing frō one roote, the head of the family, in his ſight & account, who eſteemeth a 1000. generations but as one day. Plutarch himſelfe was wiſe enough to anſwere the argument. There is not the like compariſon betwixt father & ſon, as betwixt a workeman & his worke, neither can they alike be ſeparated: for that which is borne or begotten, is not only from the father, but of him, as a part belōging vnto him. The Chaſtilions bloud in France ſpilt at the maſſacre, may rightfully be required of the Guiſian race, in the 4. or 5. generation to come. This is the cauſe that David curſeth the wicked on both ſides; both in their deſcent, *let their children be vagabonds and begge their breade*; and in their aſcent, *let the iniquity of his father be had in remembrance, & let not the ſinne of his mother be done away*. The like is daily practiſed in the community and fellowſhip of diverſe parts within the ſame body; as in a matter of felonie, the hand only hath taken & borne away, but the feet are clapt in iron, the belly pinched with penury, the bones lie hard, & the beſt ioint is endangered for it. Sundry partes, though diſtinguiſhed both in place & office, feele the puniſhmēt, which, they may fondly ſay, the hand only deſerved. Yea, the eie may be ſore, and a vaine prickt in the arme to cure it; the hoofe tender and vveake, and the top of the horne annointed for remedy thereof: evē ſo, in the body of a city, the body of an army, the body of a church, the body of a ſhip, though happily few offend, yet their iniquity is brought vpon the head of a whole multitude. The kings are mad, the Greekes are plagued;

Cùm ex ipſo, non ab ipſo genitum eſt, velut pars quædam. De fer. num. vind.

Heſiod. Πόλλακι τ' ξύμπαντι πόλις κακοῦ ἀνδρὸς ἀπαυρεῖ,

the vvhole citie oftentimes reapeth the fruite of one vvicked man amongſt them. What iniury is done therein? is it more then one citie? & is not that citizen a member of their body? Is not Socrates one & the ſame man at the head, & at the foote? is not England one and the ſame land, at Barwicke, and at the Mount? is not London one & the ſame city, at Ludgate, & at Aldgate? Theſe may be the reaſons, why the whole number of paſſengers is plagued both in the loſſe of their wares, & in the hazard of their liues, for the principal tranſgreſſion of Ionas. 1. they were wicked themſelues, becauſe they were idolatrous, & what other corruptions they had, the Lord knoweth: 2. they were all but one body, vnder the ſame diſcipline and government, tied togither by orders & lawes for ſea, as by iointes, by reaſon they had entertained, and conſorted themſelues with diſobedient Ionas. Other

cauſes

cauſes these may be ſecret vnto god, which I dare not ſearch out. Why ſhould I climbe into paradiſe, or pry into the arke, to behold his coũſels? whẽ he hath ſet darknes & clouds about his pauiliõ, why ſhould I labor to remoue thẽ? we know not the reaſons of many a thing belõging to our cõmõ life, how it cõmeth that our *cloths are warm about our backs, whẽ the earth is quiet through the ſouth-winde*, & ſhal we reach after hiddẽ knowlege? a plague begã in Aethiopia, filled Athẽs, killed Pericles, vexed Thucydides: or to match the example; a plague begineth in Frãce, taketh ſhipping at Newhavẽ, lãdeth in Englãd with Engliſhmẽ, harboureth it ſelfe in Londõ, & neuer departeth therehẽce again. Wil you know the reaſon hereof? It may be, *that the works of God may be made manifeſt*, as Chriſt ſpake of the blind man; Ioh. 9. or to ſhew his power that he hath ouer his clay; to exerciſe his iuſtice; to practiſe & proue our patience, whether we wil *curſe him to his face*, as (it may be) the divel hath informed againſt vs; or to apply the cõtinual phyſick of afflictiõ & chaſtiſemẽt vnto vs, that we rũ not into deſperat maladies. For there are 4 kinds of mẽ which by 4 kinds of means come to heavẽ. 1. ſome buy it at a price, which beſtow al their tẽporal goods for the better cõpaſſing therof: 2. ſõe catch it by violẽce, they forſake fathers, mothers, land, living, life, al that they haue, for that kingdoms ſake: 3. ſome ſteale it, they do their good deeds ſecretly, & they are opẽly rewarded: 4. others are enforced to take it, & by cõtinual afflictiõs made to fal into the liking therof. Or whatſoever els be the cauſe, which the ſanctuary of heavẽ hath reſerued to it ſelfe, & buried in *light that may not be approached vnto*, this I am ſure of, that the challẽge of the Apoſtle ſhal ſtand like a wal of braſſe againſt al the obiectiõs in the world, *Nũquid iniquit as apud Deũ? Is there any vnrighteouſnes with God?* And ſo far was it of, that theſe marriners receiued loſſe by their loſſe, that it was their occaſion to bring them to the knowledge and feare of the true God, as hereafter ſhall appeare vnto you in the tendering of their vowes, and other the like religious dueties.

Iob. 37.

Plutar.

Mercantur. Rapiunt. Furantur. Compelluntur. Bona. vens. in Luc

Rom. 9.

Then ſaide they vnto him, tell vs for whoſe cauſe this evill is vpon vs, &c. Having preſumed that the lots could not lie, being governed & guided by the wiſdõ of God, they gather thẽſelues togither like bees, & al make a cõmon incurſiõ vpon Ionas. For, by likelihood of their demãds, (becauſe they are many in nũber, & many to the ſame effect, as ſome ſuppoſed) it is not vnprobable, that their whole troupe aſſaulted him, & each one had a pul after his faſhiõ; & as they had ſundry heads & mouthes, ſo they had ſundry ſpeeches to expreſſe one & the ſame thing: & therfore one asked, *vnde venis? whẽce cõmeſt thou?* an other *que-*

The eight verſe. Then ſaide they vnto him, tell vs for &c.

ſtra

terrâ tuâ? what is thy coũtry? a third, *ex quo populo?* of what people art thou? whẽ his people, coũtry, & dwelling place differ not in substãce. And certainly I cannot blame them, if in such peril of their liues, when the *first borne of death*, the next & immediatest death to sight, was vpõ thẽ, they al make an head, & opẽ their mouthes without order or course, against the worker of their woes. When Achan was brought to the valley of Achor to be executed, he, his sons, daughters, asses, sheep, the silver, garment, wedge of gold, his tent, all that he had, there produced, it is said, that *all Israell threw stones at him, and burnt them with fire, & stoned thẽ with stones*, as being the very cause that Israell could not stãd against their enimies. In the conspiracy at Rome, against Iulius Cęsar, there vvere not fevver (by reporte) then 24. daggers stabbed into his body, because he vvas taken by the nobility of Rome to be the perturber of their common wealth, and an enemy to the common liberty. An oth of association was taken in many places of this lande (I know not if in the vvhole) vvithin these fevv yeares, for the pursuite and extirpation of those persons, togither vvith their confederates, and as I remember their families, vvho by trecherous machination shoulde violate the life and crovvne of our gracious Soveraigne. Was it not grounded vpon this presumption, that the authours of cõmon calamities, and subverters of states, can never be persecuted vvith too much violence? Traitours executed at Tyborne, of late, vvere sent, I say not to their graues, but to their endes, such as they vvere, too too mercifull for traitors, with such a showt of the people, to seale their affections and assents, as if they had *gained an harvest*, or were *deviding a spoile*; and I doubt not, but the Angels in heauen reioice, whẽ they see such deliverances.

Iosh. 7.

D. Lopes and his fellowes.

Fiue demaundes.

1 Others distinguish the questions, and make them implie severall things; as if they enquired of fiue sundry matters. 1. his fact; *Indica cuius causâ*, tell vs, not for vvhome, but *for what, this evill is vpon vs?*

2 2. his calling and course of life, his arte, profession; *quæ opera tua?*

3 3. his travell and iourney, and the company and society hee last came from; *vnde venis?*

4 4. his region; *quæ terra tua?*

5 5. his dwelling citty; *ex quo populo?* which last may be referred to the notifying of his service and religion, whereof it was easie to gesse by the city he came from.

Iust iudgement. In the generall course of all which particulars, vvee haue a singular document and instruction of iustice, from barbarous nations. Ionas had beene detected by the suffrage of God himselfe, speaking in the lotte, and doubtlesse by these men, helde and reputed the

princi-

principall malefactour in the ship. *The lotte fell vpon Ionas*; what needeth more conuiction? how should their eies now spare, or their handes longer forbeare him? mee thinketh, they should now cry out against him, as the men of Iobs tabernacle, *vvho will giue vs his flesh to eate?* or as the Priests and false prophets against Ieremy, *the iudgment of death belongeth to this man: Awaie with him, away with him from the earth, he is not worthy to liue.* They doe not thus; but in the extreamest perill of their liues, having no time to bethinke themselues, driven to take counsell vvithout counsell, as fensers in the sand, who defend themselues but as the blowe falleth out: yet they deliberate in the cause, they evolue all circumstances for the manifestation of his fact, and by a most exquisite inquisition they proceede in iudgment, *what is thy fact? thy trade? thy travell? thy countrey? thy people?* Tullie affirmeth, that a kinde of iustice there is amongst robbers and pirates in deviding their booties, and mainteining their fraternities: such a iustice, as Ananias the high priest was a iudge, *vvho sate to iudge Paul according to the lawe, and caused him to bee smitten contrarie to the lawe*: a painted iudge, and a painted iustice. But it serueth me thus farre to collect, that even in the tentes of Meseth, in the societies of the most wicked, there is a counterfeite iustice, an image and imitation of that vertue, without the which, *Iupiter himselfe* (saith Plutarch) *cannot reigne in heauen*; much lesse can amitie be maintained betwixt man and man. The empresse wiselie admonished her husbande, when sitting at play, and minding his game more then the prisoners, he pronounced sentence vpon them; The life of man is not as a game at tables, where a woodden man is taken vp by a blotte, and throwne aside, and the losse is not greate. And whether it be life or lande, there is no greate difference in the account of God: for *the bread of the poore man is his life*, and hee that oppresseth the poore, *eateth him like breade*. Whether therefore it be in the life or in the liuing of man, the office of iustice is not to wade to the anckles, but vp to the chinne, to sound the bottome and depth of the cause, carefully to conferre all presumptions and inducements, prudently to deliberate, to enucleate all difficulties, and though the case be daungerous, as this was, and greate preiudices against the examinate, yet by a curious indagation to haue the proofe of the fact clearely laide forth. We haue a president heereof in God himselfe: Who though he bee neerer to offenders, then the barke to the tree, by the presence of his godhead, which filleth heaven and earth, yet when the cry of Sodome and Gomorre was greate,

Iob. 31. Ier. 37.

Consilium in arend.

Actes. 23.

Non est homini minus vitæ ludus talorum. Æliani.

(to

Gen. 18. (to leaue an example of iuſtice to the ſons of men;) *I will now go downe*, (ſaith he) *& ſee, whether they haue done altogither according to that crie; & if not, that I may know.* This deſcenſion of God to ſee and to know, what is it els, but the delivery of his iuſtice by rule, by number, and by ballance, that firſt he will weigh and ponder the cauſe, afterwardes meaſure out his iudgmentes? Now to the particulars.

1. Cuius cau ſa. In the firſt of theſe dema undes which is of the fact, (the other but coniectures tending to the proofe of it,) they are not contēt with the ſentence of the lot, but they require further the confeſſion of his own mouth, *Indica vobis, Tell vs for what cauſe.* The like did Ioſuah to Achan. *My ſonne giue the glorie to God, & tell me what thou haſt done, hide it not.* It is a part of the glory of God, to iuſtifie him & his iudgments, to yeeld to the victory of trueth, when he hath put a ſpirit as it were into lottes and lawes, to gheſſe aright, not to diſſemble the force thereof. Now if any ſhall inferre here vpon, that, by examples of Ioſuah proceeding againſt Achan, the marriners againſt Ionas, the triall of life, landes, good name ſhould be brought from the lawes of the country, and put to the deciſion of lottes: beſides the rule of Ierome vpon this place.

Exempla conueniant cum lege communi. Cùm ſigna flagitantur, non ad ſalutem, ſed ad experientiam deſiderata, docent tēnatur. Aug.

Priuilegia ſingulorum non faciunt legem communem, that the priuiledges of ſingular men make not a common law; and the generall rule in all examples, that none is further to be followed thē the lawe abetteth and maketh it good, otherwiſe they are to be admired rather then imitated; & it is the tēpting of God to ſeeke ſignes when they are not for profit, but onely for experience; & we ought to be very circumſpect in executing iudgment, and to leaue no lawfull meanes vnattempted, leaſt we iuſtifie the wicked, and condemne the innocent; I ſay, beſides all theſe reaſons it appeareth frō both the examples before ſpecified, that neither Ioſuah, nor the marriners reſted in the deſignation of the lottes, but deſired further to be aſſerteined from their owne confeſſion, *Tell vs.* Wherevnto we may adde, that the lottery againſt Achan was both occaſioned by an vnexpected ouerthrow taken at Ai, & by the directiō of God himſelfe in the whole manner thereof preſcribed; and as for Ionas, he was a figure of Chriſt, whoſe veſture was to be parted by lots, and therefore the deprehenſion of his offence not to be brought in to ordinary practiſe.

2. Quæ opera tua? *What is thine occupation?* If Ionas had confeſſed & opened his fact, other likelihoods & helpes to finde it out, had beene needleſſe; but it ſeemeth that before he could ſhape his anſwere to the 1. queſtiō, they thruſt an other vpō him, & without intermiſſion a third, & yet more;

like

like a peale of ordinance thundring about his eares, that by the vnited ſtrength of ſo many probabilities, wound togither like a foure-folde corde, Ionas may be entangled.

This firſt of the foure probabilities is of great moment to skan the life of man. What is thine occupation? thy art? thy calling? for 1. ſome haue no art or trade at all; 2. ſome, wicked & vnlawfull arts; 3. others, ſuch artes as haue an eaſie prouocation to iniuſtice and vngodlineſſe. 1 2 3

Thoſe that haue no arte, are errand, vagabond, wandring perſons, as the planets in the Zodiacke, never keeping a fixed place, & rather vſing their feete thē their hands; for whether they flitt abroad or gad at home, their calling & arte is idlenes: for *Otium negotium*, Idlenes is a buſines. They are more troubled, I doubt not, howe to ſpēd the day, then theſe that haue a trade wherein to be exerciſed: they liue by the ſweate of other mens browes, & will not diſquiet the temples of their owne heades. Let me freely ſpeake without the offence of gouernours; there are a number in this cittie, *numerus tantū*, a number only, very artificiall in this idle art (thoſe that can plead their age, impotencie, & neceſſary neceſsities, I am their advocat. I ſpeake of pure and vlountary beggers,) who if they would worke, & haue it not, it is pitty that you haue your wealth, that your talent is not taken frō you, & giuē to others, who would better vſe it to gods behoofe: (they ſhould be *Ditis examen domus*, the bees that ſwarm in rich mens houſes, much more in opulent & wealthy cities; many inferiour townes are ſuperiour vnto you in proviſion thereof:) but if they haue worke, and wil not vndergoe it, why are they ſuffered? *ſponanea laſſitudo*, a willing & profered lazines in the body of a man, is an introduction & argument of greater diſeaſes; & theſe willing or wilfull rogues are not vnapt, if ever occaſiō be miniſtred to pilfer your goods, cut your throats, & fire your citty, for their better advantage of maintenance. When Iephtah was caſt out of the houſe by his brethren, becauſe he was the ſonne of a ſtrange woman, *hee fled and dwelt in the land of Tob*: and there gathered *vaine fellowes* vnto him, & they went out with him. The vnbeleeuing Iewes, in the Actes, tooke vnto thē a cōpany of wadring companions, ſuch as ſtand idle in the market place, wicked men, and gathered a multitude, & made an vprore in the whole cittie, & came to the houſe of Iaſon to fetch out Paul and Silas. You ſee, how ready they are to ſerue ſuch turnes, to raiſe a tumult, to make a conſpiracie or rebellīō, to aſſociate thēſelues to any that will but leade them. It were your wiſeſt part to deale with ſuch lewde and *vnordinate vvalkers*, ſtanders, ſitters in the vvaies of idleneſſe, as Philippe of Macedon

1. No arte

Horat.

Iud. 11. Actes. 17. Agapetus.

Alterum è Macedonia fugere alterum perſequi iuſſit.

Macedon dealt with 2. of his ſubiects, in whom there was litle hope of grace: he made one of them runne out of the country, and the other driue him. ſo his people was ridde of both.

2. Vnlawfull artes. *Mendici, mimæ. &c.*

Now there be other artes vtterly vnlawfull to be followed; the very naming whereof doth condemne them, as Coniurers, charmers, moone-prophets, tellers of fortune, (our Engliſh Ægyptians) robbers by lande, pirates by ſea, coſenours, harlottes, bawdes, vſurers, which preſently cenſure a man, as ſoone as they are but hearde of, to be wickedly diſpoſed.

3. Slippery artes.

There are many beſides which though they haue vſe lawfull enough in a common wealth, yet there is but a narrow path betwixt fire and water, as Eſdras ſpeaketh, and one may eaſily miſſe to do his dutie there. You looke perhappes, that I ſhoulde rehearſe them. Though ſome are become more odious by reaſon of groſſer abuſes in them, yet I will cover their face, and keepe them from the light (as they covered the face of Haman to keepe him from the eies of men) becauſe there is to much abuſe to be eſpied in all our artes. Monye hath marred them all: they are all ſet to ſale, as Iugurthe ſpake of Rome, and want but a chapman. Divines ſell the liberty of a good conſcience, for favour and preferment: Lawiers ſell not onely their labours, but the lawes and iuſtice it ſelfe: Phyſitians ſell ignorance, vnskilfulneſſe, wordes, vnſufficient drugges: All men of all kindes of trades for the moſt part, ſell honeſty, truth, conſcience, othes, ſoules for mony. Our artes are artes indeede, that is coſenages, impoſtures, fraudes, circumventions. Our Engliſh tongue doth well expreſſe the nature of the word: vvee call them craftes, and thoſe that profeſſe them craftes-men; vvee may as well tearme them foxes, as Chriſt teamed Herode; they are ſo bent to deceipt. Others not content with ſo vulgar a name, call them myſterices: indeede the *myſterie of iniquitie* is in them: miſty, obſcure, darke handling, which God ſhall bringe to light in due time. Call we theſe callinges? ſure they are ſuch, whereof the ſentence ſhal be verified, *Many are called* vnto them, *but few elected*, to partake the mercies of God. O harken to the counſell which the Apoſtle giueth, that ye may iuſtifie and warrant your vocations before God and men. *Let everie one abide in the ſame calling, wherein hee was called*; and to make it

1. Cor. 7

ſignificant, *let every one, whereby he was called, therein abide with God.* Let him not ſtay like a paſſenger for a night, but continue and hold himſelfe not onely in the name, but in the nature and vſe of his calling, that is, let them *walke worthy of it, as in the ſight of God*, who is a

witneſſe

vvitneſſe and iudge to all his proceedings. Let him not adde vnto the challinges and conſtitutions of GOD, the callings of the Devill, as ſimony, bribery, forgery, hypocriſie, periuries, (for theſe are the Devilles challinges;) and let not thoſe artes and profeſſions, which we re giuen for the ornamentes and helpes of our life, be turned into ſnares and ginnes to entrappe our brethren. In the audite of our Lord and maiſter, ſo farre ſhall vve be from giving the accountes of faithfull ſervauntes, *Lorde, thy peece hath gained other ten,* (vvhich we haue ſo falſified & defaced with the ſleights of Sathan;) that we can not diſcharge our ſelues as the vnfaithfull reprobate ſervant did, *Beholde, thou haſt thine owne*: Our lawfull and honeſt vocations, wherein we are firſt placed, we haue ſo diſguiſed with our owne corrupt additions.

Luke 19. *Mina tua, &c.*

Mat. 25.

THE XI. LECTVRE.

Chap. 1. verſ. 8. *Whence commeſt thou? which is thy country, and of vvhat people art thou?*

THeſe three queſtions now rehearſed, though in ſeeming not much different, yet I diſtinguiſhed a parte; making the firſt to enquire of his iourney and travaile, (for confirmation vvherof, ſome a little change the ſtile, *quo vadis*? vvhither goeſt thou? asking not the place from vvhich he ſet foorth, but to vvhich he was bound,) or of the ſociety wherewith he had combined himſelfe; the ſecond of his natiue countrey; the thirde of his dwelling place. For the countrey and citty may differre; in the one vve may be borne, and liue in the other; as for example, a man may be borne in Scotlande, dvvell in England, or borne at Briſtow, dwell at Yorke. Wherein that of Tully in his bookes of lawes taketh place, I verily thinke that both Cato and all free deniſens haue two countreyes, the one of nativity, the other of habitation: as Cato being borne at Tuſculum, was receaved into the people of the citty of Rome. Therefore beeing a Tuſculan by birth, by citty a Romane, he had one countrey by place, an other by law. For we tearme that our country, vvhere vve be borne, and vvhereinto vve are admitted. So there is ſome odds betweene the two latter queſtions. There was great reaſon

Vnam naturæ, alteram civitatis. Alteram loci patriam, alteram iuris.

Whence commeſt thou? Whither goeſt thou?

to

to demand both from vvhēce he came, and whither he would, becauſe the travelles of men are not alvvaies to good endes. For the Scribes and Phariſes trauaile farre, if not by their bodily paſes, yet by the affections of their hearts *they compaſſe ſea and lande*; to an euill purpoſe, *to make proſelytes, children of death vvorſe then themſelues*. As the Pope and the king of Spaine ſend into India,) they pretende to ſaue ſoules, indeed to deſtroy the breed of that people, as Pharaoh the males of the Hebrews, and to waſt their countries. They walke that walke *in the counſel of the vngodly, and in the waies of ſinners; but deſtruction and vnhappineſſe is in all their waies* They walke that walke *in the waies of an harlot, but her houſe tendeth to death, and her pathes to the dead; they that goe vnto her, returne not againe, neither take hold of the waies of life.* Theeues haue their ranges and walkes:

Prou. 2.

Surgunt de nocte latrones, they riſe in the night time, they go or ride farre from home, that they may be farre from ſuſpicion, but their *feete are ſwifte to ſhed blonde*, and they beſtow their paines to vvorke a miſchiefe. Alexander tourned ſo farre in the conqueſt of the world, that a ſouldiour tolde him, vve haue done as much as mortality vvas capable of: thou preparest to go into an other vvorld, and thou ſeekeſt for an India, vnknowne to the Indians themſelues, that thou mayeſt illuſtrate more regions by thy conqueſt, then the ſunne euer ſaw. To vvhat other ende I know not, but to feede his ambition, to enlarge his deſire as hell, and to adde more titles to his tombe. They haue their travailes and peregrinations, that vvalke on their bare feet, with a ſtaffe in their hand, and a ſcrip about their necke, to Saint Iames of Compoſtella, our Lady of Loretto, the duſt of the holy land. What to do? the dead to viſit the dead; to honour ſtockes, and to come home ſtocks; to change the aire, and to retaine their former behauiour; to doe penaunce for ſinne, and to returne laden with a greater ſinne of moſt irreligious ſuperſtitions, meeter to be repented, if they knew their ſinne. Of ſuch I may ſay, as Socrates ſometime aunſwered one, who maruailed that he reaped ſo little profit by his trauell: Thou art vvell enough ſerued, ſaith he, becauſe thou diddeſt trauel by thy ſelfe; for it is not mountaines and ſeas, but the conference of wiſe men that giueth wiſedome: neither can monumentes and graues, but the ſpirit of the Lord, vvhich goeth not vvith thoſe gadders, put holineſſe into them. They haue their walkes and excurſions which go from their native countrey to Rome, (the firſt time to ſee naught, to ſecond to be naught, the third to die naught; was the old proverbe.)

Cænni in Curt. 9.

Tiſiphon ſepulchro.

verbe.) The first & last now a daies are not much different: they go to learne naught, they drinke vp poison there like a restoratiue, vvhich they keepe in their stomacks along Italy, France, other nations, not minding to disgorge it, till they come to their mothers house, where they seek to vnlade it in her bosome, & to end her happy daies. Ionas, for ought these knew, might haue come from his countrey, a robber, murtherer, traitor, or any the like transgressor, & therfore haue ran hō thence, as Onesimus from his master Philemō, to escape iustice; whervpon they aske him, *whence commest thou?* that they may learne both the occasion and scope of his iourney. And if you obserue it wel, there is not one question here moued, (though questions only cōiecturall) but setteth his conscience vpon the racke, and vvoundeth him at the hart by every circumstance, whereby his crime might be aggravated. Such is the wisdome that God inspireth into the harts of men, for the triall of his truth, & in the honor of iustice, to fit their demands to the conscience of the transgressours in such sort, that they shal even feele themselues to be touched, and so closely rounded in the eare, as they cannot deny their offence. *There are diverse administrations yet but one spirit:* Warriours haue a spirit of courage to fight, counsellors to direct & prevent, magistrates to governe, iudges to discerne, examine, convince, and to do right vnto al people. For the questions here propoūded, were in effect as if they had told him, thou dishonourest thy calling, thou breakest thy commission, thou shamest thy country, thou condemnest thy people, in that thou hast committed this evill.

They aske him first, *What is thine art?* that bethinking himselfe to be a prophet, & not a marriner, as these were, not a master in the ship, but a *master in Israell, set over kingdomes and Empires, to build & pul downe, plant & roote vp,* he might remember himselfe, and call his soule to account, Wretched man that I am, how ingloriously haue I neglected my vocation? They aske him next, *whence cōmest thou?* that it might be as goads and prickles at his breasts, to recount in his minde, I was called on land, I am escaped to sea; I was sent to Assyria, I am going to Cilicia: I was directed to Niniveh, I am bending my face towards Tharsis, that is, I am flying frō the presence of my Lord, & following mine own crooked waies. Thirdly they aske him of his *coūtry*; that he might say to himselfe, What? are the deeds of Babylō better then the deeds of Sion? was I borne & brought vp, instructed & an instructor in the land of Iurie, in the garden of the vvorld, the roialleſt, peculiareſt nation that the Lord hath, and haue I not grace to keepe his cōmaundement? Lastly they enquire of his *people*; a people that had

had al things but flexible & fleshly harts, the law, promises, covenant, service of God, temple of Salomon, chaire of Moses, thrones of David, Patriarks, Prophets, Messias: yet one of this people, in the midst of such prerogatiues, as a cedar-tree amidst her branches, hath lued so long amongst them, that a barbarous tongue is set to accuse him.

What is thy coūtry, & of what people art thou?

Terra bona, gens mala. Ar. Mont.

These two questiõs following, (that I may ioine thē both togither,) seeme to enquire, the one more generally, the other more in particular; the one of the place, the other of the people & inhabitãts. There may be a good coūtrey & an evill people, or cõtrariwise, an evill coūtrey & a good people. Touching the place I will not dispute, whether they thought that the anger of their Gods, as they reputed thē, did principally persecute and infest some certaine countries; that albeit he committed no harme for his own part, yet he should suffer for the countries sake, & beare the smart of that inueterate hatred, wherwith the place it selfe was maligned. This I knowe, that both in the dwelling place where a man reposeth himselfe, in regarde of the influence of heauen; and in the inhabitants, for the disposition of their mindes, there is as great diversitie as betwixte North and South for change of weathers. Erasmus in the preface to S. Augustines epistles, giueth this iudgement of that learned father; that if it had beene his lot to haue beene borne, or but to haue lived in Italy, or France, what wit would haue yeelded more aboundant fruites vnto vs. But Africke was rude, greedy of pleasure, an enemy to study, desirous of curious deuises. Plato reioiced that he was borne at Athens, rather than in another place. Themistocles was vpbraided by one of Seriphus, that the cõmendation & fame he gate, was for his counrries sake, because he was borne an Athenian: though Themistocles aunswered, that neither had himselfe beene worse, if he had beene borne in Seriphus, nor the other better, if hee at Athens. Who marueileth to see swellings in the throate, in colde places where the snow continually lieth? It is the nature and site of the place that bringeth them. They made small reckoning heretofore to lie in Crete, to for sweare in Carthage, to gormandize & surfet in Capua or Semiplacentia, to lust vnnaturally in Sodome, and to be prowd at this day in Spaine, to poison in Italy, to over-drinke in Germany; it is, they say, the custome & fashiõ of those coūtries: & thē is easily verified that which Seneca wrot; we thrust one another into vices, & how then can they be reclaimed to good, whom no man staieth, and the whole people driueth forwarde? In such places it is a faulte to be innocent & honest amongst offenders, Seneca giueth the reasõ, *Necesse est aut imiteris, aut oderis*; one of

Rudis erat Africa, voluptatum auida, studiorum inimica, &c.

Quia tumidum guttur, &c.

Epist 82. Esse inter nocentes innoxium crimen est. Cyp. epist. 2.

of the 2. must needes be done, either thou must imitate or hate; both which are to be avoided, least either thou become like the evill, because they are many; or an enemy to many, because they are vnlike thee. *Canst thou walke vpon coles, or take fire in thy bosome & not burne? canst thou be a brother to dragons, and a companion to ostriges, without savouring of their wildnes? liue with the froward, & not learne frowardnesse? dwell amongst sheeues, & not run with thē? converse with idolatours, & not eat of such things as ple se thē? The daughters of mē* marred *the sons of God*: & *the daughters of Heth* brought much woe to Rebecca, no doubt, for the lewdnesse of their behavior. Whē the disciple in the gospell asked leave of his master to goe bury his father, it was denied him: some giue the reason, least his vnbeleeuing kinred, which were likely enough to be at the funeral, as eagles flocke to the carkas, should cōtaminate him againe; therfore he was answered, *let the dead bury the dead, do thou follow me*, because I am life, tarry & liue with me, & let the dead alone, least happilie thou die with thē. Though there were many wicked kings in Israell, yet there was none like Ahab, *who did sell himselfe to worke wickednes in the sight of the Lord*. Why? the reason is there giuē. *Iezebel his wife provoked him*. For *it was a light thing for him to walke in the sins of Ieroboam, except he tooke Iezebel the daughter of Ethbaal king of Zidon to wife, by whom he was brought to idolatry*. No marvel if Iehoram king of Iudah did afterwards evil in the sight of the Lord; for *the daughter of Ahab was his wife*: & Ahaziah after him no better; for he *was the sonne in law of the house of Ahab*. All these were in an error: they looked to *gather grapes of thornes, and figges of thistles*, whereas on the other side, *Amicitiæ pares aut faciunt aut quærunt, Friendship either maketh or seeketh like in conditions*. And so is the nature of things, that whē a good mā is ioined with a bad, the evill is not bettered by the good, but the good corrupted by the evill.

Epist. 7.

1. King. 21.

1. King. 16.

2. King 8.

Ibid.

Rerum natura sic est, vt quoties bonus malo coniungitur, non ex bono malus melioretur, sed ex malo bonus contaminetur. Chrys.

Thus farre of the demaundes: the answere is annexed in the ninth verse, *I am an Hebrew, and I feare the Lord God of heaven, which hath made the sea & the drie land*. What is this to the matter? was it a fault to be an Hebrew, & to feare the Lord God of heaven? Not so, but it appeareth in the next verse by a clause thereof, that hee confessed the whole crime, *because he had tolde them*. He might yet haue concealed his fault, & covered his iniquity with some defence, as Adā his nakednes with fig-leaues, & amongst bushes, by pleading the vnlawfulnes of his accusers, the vncertainty of lots, as governed rather by chance then by divine providence: he doth it not; but maketh an immediate confessiō of his sin, so inexcusably against himselfe, that if malice it selfe had spoken against him, it could not haue added much to the accusation.

Texte.

Verse. 9.

For it was the leaſt part of his ingenuity, ſimply to relate the rebellion, (which is but named in the verſe following, as it were at the ſecond hand, and brought in by a parenthesis;) but his art to be obſerved indeed, are thoſe ornaments and garniſhes of ſpeech, which he bringeth againſt himſelfe, to diſcipher his diſobedience.

1. 2. 3. 4. 5. *I am an Hebrew*: if a Cilician, or of any country in the earth beſides, my fault were the leſſe: 2. And I do not only know & acknowledge (which is wanting in others) but *I feare*, reverence, ſtand in awe of, 3. not an idoll, nor a deuill, nor the worke of mans hands, but *the Lorde of hoſtes*: 4. who though he ſitteth in *heavē*, as in his pallace of greateſt ſtate, where he is beſt glorified by his creatures, and his beſt creatures ſhall be glorified by him; yet is he not houſed within the circle of *heaven*. For the *ſea and the land* alſo are his by creation; the *ſea* wherein I am toſſed, and *the drie land* from whence I flitted.

I am an Hebrewe. I feare. Of heaven.

1 My countrey is not heathniſh, rude, & barbarous, *I am an Hebrew*. 2. My relig on not looſe and diſſolute, *I feare*, and beare a reverent eſtimation: 3. I am not caried away to dombe idols, I feare the *Lorde God*: 4. who is not a God *in heaven* alone, as your Iupiter; nor in the *ſea* alone, as your Neptune; nor alone in the *earth*, as your Pluto; but alone is the *God of heaven*: and doth not hold by tenure, but 5. himſelfe hath *made the ſea & the dry land*; not only the land of Iſrael, wherin he principally dwelleth, & which I relinquiſhed, but the land of Thariſis alſo, & the continent, *& dry* groūd belonging to the whole world: & not the land alone, but all the waters of the maine ſea, which I rooke for my refuge and ſanctuary.

Who hath made. The drie land. The ſea.

Hebræus ſum. *I am an Hebrew.* From the beginning of the worlde to the time of Chriſt, are numbred fowre propagations or generations: the firſt from Adam to Noe; the ſecond from Noe to Abraham; the third from Abraham to David; the fourth from David to Chriſt. In the ſecond generation was the name of the Hebrewes received: in the third, of the Iſraelites, from Iacob, ſirnamed Iſrael, whoſe grandfather Abraham was: in the fourth of the Iewes, after that Iuda and Beniamin (which for the vnity of mindes were as it were one tribe, following Rehoboam the ſon of Salomon of the tribe of Iuda) made the kingdome of Iuda; the other ten betaking them to Ieroboam of the tribe of Ephraim, ſet vp the kingdome of the Ephraimites, or of Iſrael. One and the ſame people thrice changed their names.

Carol. Sigon. de rep. Hebr.

Aug. l. 1. qu. Super Gen. Touching the firſt of theſe names, there are ſūdry opiniōs brought, whēce it aroſe. 1. Some thinke they were called Hebrews of Abrahā, with the alteration of a fewe letters; *Hebræi quaſi Abrahæi*; 2. ſome

derive

deriue them frō Heber, who was the fourth frō Noah. 3. the grāmarians fetch thē frō an Hebrew word which signfieth *ouer or beyonde*, because the posterity of Sē went over the river Tigris, & abode in Caldęa. This firname you shall first finde giuen to Abrahā, Ge. 14. where it is said, that he which brought news that Lot was caried out of Sodōe with the rest of the booty, tolde it *to Abrahā the Hebrew*, because forsaking Vr of the Chaldees, & passing ouer Evphrates, he came into the land of Canaan, therfore was he named of that coūtrey people Ibreus, that is, one that past over. So there is no doubt made but of Abrahā they are called Hebrews, because he harkned to the word of the Lord, and went beyond Euphrates. Some haue gathered herehence, that in calling himselfe an Hebrew, he maketh cōfession of his fault: that as the children of Sem, & Abraham past over rivers, so (by a borrowed speech) he had past over the commandement of the Lord. For what is sinne but transgression? *transitio linearum*, the going beyōd those lines & limits that are prefined vs? Other obserue that he implieth the condition of mans life herein, as *having no abiding citie*, but a trauaile vpon the face of the earth to passe from place to place, as it is written of Israell in the Psalme, *they went frō nation to nation, & from one kingdome to an other people*: and David cofessleth no lesse; *I am a stranger and soiourner vpon the earth, as all my fathers were*. Hierome vvoulde haue vs note, that he tearmeth not himselfe a Iew, which name came from the rēding of the kingdome: but an Hebrew, that is, a passenger. I take the letter of the text without deeper cōstructions, that his purpose simply was to answere their last question, which was yet fresh in his ears, touching the people from whence he came: and by naming his nation, to make an argument against himselfe of higher amplification; that lying in the corner of the worlde, which was the diamond of the ring, and as it were the appel of the eie, heart of the body; being sprung of that roote whereof it was saide, *Onely this people is wise, and of vnderstanding, and a greate nation; (for what nation is so greate to vvhome the Gods come so neere, as the Lord is neere vnto vs in all that wee call vnto him for? or what nation so greate that hath ordinances and lawes so righteous as wee haue?*) it might be his greater offence, to bee sovven good and come vp evill, to bee richly planted in the goodlyest vine, and baselie degenerated into a sower grape. As it were a greater shame not to be knit indissolublie to the worshippe of God in Englande, then any other countrey almost, it lying in Europe, as Gedeons fleece in the flore, exempred from the plagues of her neighbours, and specialye signed vvhith the favour of GOD:

Hieron. in Genes. & Aug. 2 retract. & 16. de ciu. De. 3. Aret. in ep. ad Hebr.

Tull.

Psal. 103.

Non dixit, Iudæus, nomen ex disciplione regni factum; sed Hebæus i. regatus, irascitur.

Deut. 4.

Hungary and Boheme buſied with the Turkes, Italy poiſoned with the local ſeat of Antichriſt, Spaine helde in awe with bloudy inquiſition, nether Germany diſquieted with a forraine foe, Frãce moleſted with an inteſtine enemy, Ireland troubled with the incivility of the place, Scotland with her fatal infelicity, England amongſt all the reſt having peaceable dares and nightes, & not knowing any other bane but too much quietnes, which ſhee hath takẽ from God with the leſe hand, and vſed as the fountaine of all her licentiouſnes.

I feare. After his country he placeth his religion. *I feare the Lord God of heaven*, which is here put for the generall worſhip and ſervice that belongeth to God. For that which God ſaith, Eſay 29. *their feare is taught by the precepts of men*; Chriſt interpreteth, Marh. 15. by the name of worſhip, *In vaine doe they worſhip me, teaching for doctrines the precepts of men*. Feare and worſhippe in theſe ſcriptures are both one. *Come children*, (ſaith the Pſalmiſt) *hearken vnto me, I will teach you the feare of the Lord*. And it is a notable phraſe that the Hebrewes vſe to this purpoſe; as in the ſpeech of Iacob to Laban, Gen. 31. *Except the God of my father, the God of Abraham, and the feare of Iſaac had beene with mee, ſurely thou hadſt ſent mee avvaie emptie*: where it is further to be marked, that when Laban ſware by the God of Abraham and the God of Nahor, Iacob ſware by *the feare of his father Iſaac*, that is, by that God which his father feared, that is, worſhiped and ſerued. It implieth thus much; that the ſtrength of Iſrall is a dreadfull God, clothed with vnſpeakeable maieſty as with a garment, & the glory of his face ſhining brighter then all the lights of heaven in their beauty, yea the beholding of his countenance to a mortall man preſent death; the Angels tremble, the heavens melt, the mountaines ſmoake, the ſea flieth backe, the rivers are dried vp, the fiſh rot, the earth faintteh at the ſight thereof: & therfore we ought not approach his groũd with our *ſhoores* on our feet, with ſenſuall & baſe cogitations; nor ſit at his feaſt, when the bread of his fearfull word is broken, without our *wedding garment*; nor enter his houſe of praier with *the ſacrifice of fooles*; nor cõe to his holy miſteries with vnwaſht hãds or hearts, not diſcerning the body & bloud of the Lord; nor offer the *calues of our lippes* with lips vnſanctified; nor tender any duty vnto him without falling low vpon our faces, and bowing the knees of our heartes, in token of our reverence.

Abſtractum pro concreto & ſubiecto.

How Ionas feared God. It is a queſtion moved, how Ionas could truely ſay, *I feare the Lord*; being ſo ſtubborne and refractary againſt his expreſſe cõmandement. For anſwere wherof, we muſt flie to that citty of refuge which David had recourſe vnto, I meane, the riches of Gods mercy: *If thou ſhalt*

marke

marke, Lord what is done amisse, Lorde, who shall stande? but there is pardon with thee that thou maiest be feared. If the abundant goodnesse of God did not gloriously interpret our service, and sit by his iustice, as the stevvard in the gospell sate at his accountes, vvhen the debt is an hū-dreth, to set downe but fifty, to cancell a thousand billes of our tres-passes, to remoove our sinnes, in multitude as the sande vpon the sea shore, from the presence of our maker, as farre as the east is from the west, to drown thē by heapes & bundels in the bottome of the sea, to die purple & skarlet into white, that is, to turne sin into no sin, & even to iustifie the wicked, &, in a word, to draw the bookes, & blot out our offēces as if they were not: if al the life of Ionas vnto this day had bin as free frō sin as the first fruits of Adā; yet this were enough, this onely one transgression, to haue stained his former innocēcy, to haue razed out the memory of al his forepassed feare towards God, & made him guilty of the whole law. It fareth with a faithful man oftentimes, as it did with Eutychus. Act. 20. of whō Paul said, *Trouble not your selues, for his life is in him, though hee seemed dead: there is a substance in an elme or in an oake, when they haue cast their leaues,* Esay 6. when we vvould thinke by the barenes of the boughes, & drines of the barke, they are quite withered. There is wine found in an vnlikely cluster, & one saith, *destroy it not, for there is a blessing in it,* Esay 65. such are the trances & sowonings of faith at some times, drawing the breath of life so inwardlie to it selfe, that no mā can perceiue it; & vnlesse the goodnes of God did embrace it, as Paul embraced Eutychus, it could never recover strēgth againe. David lay in such a trance of adultery, Salomon in the trance of idolatry, Peter in the trāce of apostasie, & Ionas in the trāce of recusancie for the season, when they past over their transgressions as in a sleepe, & never felt thē. Doubtles God hath a purpose herein, profitable both to those, who are taken with such spiritual apoplexies, & to others also. As August. wrote of Cyprian, erring in the doctrine of rebaptisation; There was something which he saw not, that he might lee somewhat more excellent. But in respect of vs there are 3. reasons giuē by Irenee, why the infirmities of the saints are chronicled in the booke of God. 1. To let vs vnderstand that both they & we haue one God, who was ever offended with sin, how greate & glorious soever the person were that wrought it. 2. To teach vs to abstain from sin: for if the aunciēt Patriarks who went before vs both in time & in the graces of God, & for whō the son of God had not yet suffered, bare such reproach among their posterity, by reason their corruptions are registred, what shal they sustaine, who liue in the later & brighter ages of

Psal. 130.

Propterea non vidit quid liquid vt eo liquid supereminentius videret. 1. *de baptismo Donat.* 18. *Iren lib.* 4. *cap.* 45.

the world, & haue cõtinued beyond the comming of the Lord Ieſus? 3. To giue vs warning & inſtruction, that for thẽ there was a cure behinde, the ſacrifice of the Lãbe which was not thẽ ſlaine; but for ſuch as now ſhall ſin, Chriſt dieth no more, but his next cõming ſhalbee in the glory of his father. Aug. vpon the 51. Pſal. handling the fal of David, maketh this enarration vpõ it; *Cõmiſſũ atq; conſcriptũ eſt*, It is done & writtẽ: for thine imitatiõ? no: that were an argumẽt of too much violence, to draw on ſin with the cart-ropes of examples, & to take advantage at the ruins of Gods ſaints: David cõmitted murther & adultery, I may do the like; it were a marke of a far more vnrighteous ſoul, thẽ that which thou ſeekeſt to imitate: *Inde anima iniquior, quæ cùm propterea fecerit, quia David fecit, ideò peius quã David fecit*, Thence becommeth the ſoule more vnrighteous, which taking occaſion to do evill, becauſe David did ſo, doth therfore worſe then David did: but to enform thee thus much, that if thou takeſt the wings of the morning, & flieſt frõ one end of the earth to the other, thou canſt not find a ſoule ſo pure, which hath not ſinned; & if thou wilt make thẽ thy preſidẽt, thou muſt follow the ſteps not of their falling downe, but of their riſing againe by repentance.

Iehovah. VVhom did Ionas feare? *Iehovah*; the honourableſt title that he could beſtowve vpon him. to make a difference betwixt him and idolles: *Nomen τετραγράμματον*, a name but of foure letters, in the Hebrew tongue, but ſome of the Iewes were ſo ſuperſtitious therin, that they called it *ἀνεκφώνητον*, a name which might not be pronoũced, neither durſt they aſſume it into their mouthes. And howſoever the word be articulate enough, and every ſyllable and letter therein eaſie to be ſounded, yet the nature which it containeth, is beyond all cõprehenſion. What is God? (ſaith Bernard in his bookes of cõſideration to Eugenius) concerning his electiõ, he is ſaving health; but cõcerning himſelfe, he beſt knoweth. The Rabbines obſerue, that al the letters in the name, are *litera quieſcentes*, letters of reſt; & they gather therout a myſtery, that the reſt, repoſe, & trãquillity of al the creaturs in the world, is in God alone. The prophet ſignifieth as much; *In the Lord put I my truſt, how ſay yee thẽ vnto my ſoule, that ſhee ſhould flie as a bird &c?* having built her neſt & habitation in the boſome of reſt it ſelfe. I wil not much cõtend for this invẽtiõ of theirs, but ſure there is ſome ſecret in his name, which many haue eagerly ſpent their labor vpon, as is plaine in Exod. 6. where God himſelfe ſaith, that he appeared vnto Abrahaam, Iſaac, and Iacob, by the name of *a ſtrong God, omnipotent: but by his name Iehovah, hee vvas not knowne vnto them*. It importeth,

Quod ad electionem ſpectat, ſalus; quod ad ſe, ipſe novit lib. 5. Pſal. 11.

6

teth, first the eternity of Gods essence in himselfe, that he is *yesterday, to daie, and the same for evermore; vvhich vvas, which is, and which is to come*: and next, the existence and perfection of all thinges in him, as from whom all other creatures in the world, haue their *life, motion, and being. I may say, that God is the being of all other creatures, not that they are the same that hee is, but because, of him, and by him, and in him are all thinges.* Vndoubtedly it was the purpose of Ionas to weigh his words, & to powder the whole speech delivered, vvith as much honour towards the Lord, as his heart could devise. *I feare,* 1. *Iehovah,* a God in essence and being; yours in supposition: 2. *the God of heaven*; yours not the Gods of the poorest hālets in the earth: 3. *vvhich hath made the sea & the dry land,* as a litle monument of his surpassing art and strength; yours not the garments of their owne backs. The prophet keepeth the order of nature, placing 1. the heavē, then the sea, afterwards the dry land, as the principal parts whereof the whole consisteth: for heavē is in nature & positiō aboue the sea, the sea aboue the dry land, heaven as the roofe of that beautifull house wherin mā was placed, the sea & the dry land as the two floores or foundations vnto it. But did not God make the heauens aswel as the sea, & the dry land? doubtles yes. It is plainly expressed Gen. 2. *In the beginning God made heaven & earth.* The beginning of the world is frō the beginning of al things: wherto the name of the authour is first set as the seale, *God*; and vnder the names of the two extremities & borders, *heaven & earth*, all the rest is compriſed, *quicquid mediū, cum ipsis finibus exortum est*, whatsoever lieth middle betwixt the ends, with the ends themselues. Neither did the Lord only cause and ordaine these creatures to be formed, but as the potter shapeth his vesselles, so he fashioned and wrought them with his owne hands: *Totum cœlum, totamq; tellurem, ipsam (inquam) essentiam, materiā simul cū forma: nō enim figurarū inventor est Deus, sed ipsius naturæ creator*; the whole heaven & the whole earth, I say, the matter vvith the forme: for God is not the deviser of shapes, and features alone, but the maker of nature it selfe. And that God that hath made *the heaven*, cā fold it vp like a booke again, & role it togither like a skin of parchment: he that hath *made the sea*, & at this time set the waues therof in a rage, & caused it to boile like a pot of ointment, can say to the flouds, be yee dried vp: he that *made the dry lande*, can cover it with waters as with a brest-plate, or rocke it to & fro vpō her foūdations, as a drunkē man reeleth from place to place. He can cloth the sun & the moone in sackcloth, and commaund the starres to fall downe to the earth, and the mountaines of the land to remoue into the sea, and it shalbe fulfilled,

Sanè esse omnium dixerim Deum: non quòd illa sunt quod est ille, sed quia ex ipso &c. Ber. in cant. ser. 4.

Principium à principio rerum omnium. Basil. Nomen authoris & sigillum imponitur.

Psal.102. fulfilled. They all shall perish, but the Lord their maker shall endure: *they all shall waxe olde as doth a garmente, as a vesture shall he change them, and they shalbe changed; but he is the same God for ever and ever, and his yeares shall not faile.*

Conclusio. The scope of the whole confession is briefly this, the more to dilate his fall, by howv much the lesse he vvas able to plead ignorance; as having the helpe of religiō, the knowledge of the true subsistent God, & able to giue a reckoning of every parcel of his creation. Al excuse is taken away, where the cōmandement is not vnknovvne. Peter lent the buckler of ignorance to the Iewes, therevvith in part to defende themselues against the weapons of Gods wrath, even in the bloudiest fact that ever the sunne savv attempted: I know *that through ignorance you did it*, (that is killed the Lord of life) *as did also your governours.* But least they should leane vpon the staffe of ignorance too much, he biddeth them *repent and reverte, that* their *sinnes might bee done away.* This vvas the cloake that Paul cast over his blasphemies, his tyrannies, his vnmercifull persequutions of the Church; *I vvas receyved to mercy, because I did it ignorantly through vnbeleefe*: So as ignorannce in that place, you see, hath neede of mercie to forgiue it. And if ignorance haue a tongue to pleade her ovvne innocencie, why did the bloud of Christ cry to the father vpon the crosse, *father, forgiue them, they know not what they doe.* Is ignorance of the will of God sure to be beaten vvith rods? & shall not contempt of his vvil, a carelesse vnprofitable knowledge of his hestes & ordinances, be scourged with scorpions? Shall Tyre & Sydon burne like stubble in hell fire, and the smoke of their torment ascend for evermore, wherin there was never vertue done that might haue reclaimed them? & shal Corazin & Bethsaida go quit, and not drinke down the dregs of destructiō it selfe, whose streets haue been sovven vvith the miracles of Christ, and fatted vvith his doctrine? Barbary shal wring her hands, that she hath known so litle: & Christendome rend her hart, that shee hath known so much to no better purpose. It is no marvaile to see the wildernes lie wast & desert: but if a ground vvel husbāded & manured yeeld not profit, it deserveth cursing. Lactantius saith, that al the learning of philosophers, vvas vvithout an heed, because they knevv not God: therefore vvhen they see, they are blind; & when they heare, they are deafe; & whē they speak, they are speechles; the senses are in the head, the eies, eares, & tōgue. We vvant not an head for senses because vvhen vve see, we perceiue; & when we heare, we vnderstand; & vvhen we speake, we can giue a reason; vve vvant a heart onely for obedience. And as our Saviour

Luke 23.

Excusatio omnis tollitur vbi mādatum non ignoratur. Actes 3.

3. Tim. 1.

De vero cultu. *Omnis doctrina philosophorum sine capite &c.*

spake

ſpake of the Scribes and Phariſees; *dicunt & non faciunt*, they ſaie and doe not: ſo it is true in vs wee ſee, and heare, and ſay, and knowe, but doe not; as idle and idol Chriſtians, as thoſe idle Gods in the Pſalme, to our greater both ſhame and condemnation. So the Apoſtle enforceth it againſt the Galathians; *Nowe ſeeing you knowe God, or rather are knowne of God, howe turne you againe vnto impotente and beggerlie rudiments?* Galat. 4. To the like effect hee ſchooleth the Epheſians, *yee haue not ſo learned Chriſt*. The nature and diſcipline of this ſchoole is not like the inſtitution of Gentelity, vvith whom it is vſuall *to walke in the vanity of their mindes, and in darke cogitations, to bee ſtrangers from the life of God through the ignorance that is in them, and being paſt feeling, to giue ouer themſelues vnto vvantonneſſe to worke all vncleanenеſſe, euen with greedineſſe*. Ephes. 4. *But if ye haue heard Chriſt, and if yee haue beene thaught by him, as the truth is in Ieſus*, (not corrupting the text with curſed gloſſes, nor perverting the ſcriptures to your owne overthrow) then with your new learning you muſt leaue your olde converſion, as the eagle caſteth her bill; and know that the *kingdome of God cometh not by obſervation*, but by practiſe; nor that practiſe is a vaileable vvith eaſe, but *vvith violence*, and that the hotteſt and moſt laborious, ſpirite is, fitteſt to catch it away. *It had beene better for vs, never to haue knowne the vvay of righteouſneſſe, then after we haue knowne it, to turne from the holie commaundement giuen vnto vs*. 2. Peter. 2. For where as the ende is the perfection of every thing, the ende of the relapſed Chriſtians *is worſe then their beginning*. There is *ſcientia contriſtans*, a ſorrowfull and wofull knowledge, as Bernarde gathered out of the firſt of Eccleſiaſtes, *Hee that encreaſeth knowledge, encreaſeth ſorrow*. It is trueſt in this ſenſe, when wee are able and willing to ſay with the Phariſee, *are vvee alſo blinde* and yet with our eies open vve runne into deſtruction. The time ſhall come, *vvhen many ſhall ſay* (that you may know it is the caſe of a multitude to be ſvvalovved into this gulfe,) *Lorde, vvee haue heard thee in our ſtreetes &c.* that yet their knowledge of Chriſt ſhall not game his knowledge of them, but as ſtrangers and reprobates they ſhalbee ſent from him. Our knowledge ſhall then bee weighed to the ſmalleſt graine; but if our holineſſe of life, put in ther othe plate of the ballance, bee founde to light, and vnanſwerable vnto it, our ſorrowes ſhall make it vp. Therefore vnleſſe wee bee ſtill ſicke of Adames diſeaſe, that we had rather eate of the tree of knowledg, then of the tree of life, let vs be carefull of knowledge, not onely to ſobriety, but with profite alſo, that the fruite of a good life bringing eternity of daies to come, may

Bern. ſer. 36 in cant.

vvaite

waite vpon it. Bleſſed are thoſe ſoules, wherein the tree of ſyncere knowledge is rooted, & the worme of ſecurity or contempt hath not eaten vp the fruit; the Lord ſhall water them with dew of heaven in this life, & tranſlate them hereafter, as glorious renowned plantes into his heavenly garden.

THE XII. LECTVRE.

Chap. 1. ver. 10. *Then were the men exceedinglie afraide, and ſaid vnto him, why haſt thou done this? (For the men knew, that he had fled from the preſence of the Lord, becauſe he had told them.)*

BEcauſe the confeſsiō in the ninth verſe, is not ſo abſolute, as to aunſwere all the queſtions which were Propounded, therefore the ſupply and perfection thereof muſt bee brought from this tenth: wherein we vnderſtand, that the whole order & ſumme of his diſobediēce was related, albeit not diſcribed at large; that being a brophet, and ſent vvith a meſſage to Niniveh, hee fled from the preſence of the Lord, that is, caſt his commaundementes behinde his backe.

The connexion then betwixt theſe two verſes, is this; *I am an Hebrew*, of the happieſt people and countrey vnder heauen; I am not ignorant of true religion, *For I feare the Lord &c.* All which is by way of preface, for amplifications ſake, the more to extend the fault mentione in the words following; *yet am I fled from the preſence of the Lorde*, I haue taken a froward & vnadviſed courſe to fruſtrate his buſineſſe. With this addition you may ſhape an anſwere directly to every queſtion, 1. *What is thine office?* ſhunning the face of God, rūning from his preſence, contēpt of his voice; 2. *What is thine occupation?* not manuary and illiberall, not fraudulent & deceitfull, but a calling immediate from God; I ſtand in his ſight as the Angels of heaven doe, to heare my charge, and when he giueth mee an errande, my office is to performe it; 3. *Whence commeſt thou?* from the preſence of the Lord, from whoſe lips I receiued my late commiſsion; 4. *What is thy country? I am an Hebrew*; 5. *Of what people?* the moſt ſcient & skilfull in the ſervice of God. Thus haue you his whole confeſſion. Now he beginneth to be wiſe, and with a prudent ſimplicity more worth then a thouſand tergiverſations, to returne vnto him, by confeſsing his fault, from whoe

Ingenioſa ſimplicitas mille tergiverſationibus cautior.

hee

hee was fled by disobedience; to recover his lost iustice, by accusing himselfe; to cast forth the impostumated matter of a dissembling conscience, vvhich being concealed, had beene present death; to honour the righteous Lord, whome hee had grossely dishonoured; and by opening his lippes into an humble confession, to shut the mouth of hell, which began to open vpon him. *My sonne,* (saith Iosuah to Achan) *I beseech thee giue glorie to the Lord God of Israell, and make confession vnto him, and shewe me nowe what thou hast done, hide it not from mee.* It is a dart of the glory of God, to shame our selues, I meane, to confesse our sinnes, (which in modesty and shamefastnes we striue to keepe close,) not onely vnto God, *against whome onely we* haue sinned, and to whom onlie *it appertaineth to saie, I haue pardoned, I will not destroy*; but vnto men also: either to the magistrate, vvho hath authority to examine; either to the minister, who hath power to binde and loose; either to our brethren generallie, that the common rule of charity, one in supporting the others infirmities, may be kept in practise. And it is, on the other side, an iniurie to God, not to iustifie his iudgementes; nor to acknowledge the conquest of his truth, when it hath preuailed, but in a sullen and melancholy passion to strangle it within our bones, and never to yeelde the victorie therevnto, till, as the sunne from out the cloudes, so trueth hath made her a waie by maine force from out our dissimulations. The first degree of felicitie is, not to offend; the second, to knowe and acknowledge offences. And as men dreame in their sleepe, but tell them dreames waking: so howsoever wee may sin by carelesnes, yet it is an argument of health and recovery, to confesse our sinnes. For vvhat shall we gaine by dissembling them? Wounds, the closer they are kept, the greater torture they bring; & sinnes, not confessed, will bring condemnation vpon vs without confession.

Iosh. 7.

Iob. 34.

Cyprian. Sanitatis nomen habet, via gloriosa est, & vita confiteri, sanitatis indicium.

Senec. Vulnera clausa plus cruciant.

What followeth? When Ionas had confessed his fault,

1. They knewe it, for his owne mouth hath condemned him. They had a presumptuous knowledge before, by the eviction of the lottes, but nowe they are out of doubte by his owne declaration. So the texte speaketh; *The men knew that hee had fled from the presence of the Lord, because hee had telde them.*

Greger. Si non confessus laues, inconfessus damnaberis. Augustin. Texte. For the men knewe.

2. Their knowledge wrought a feare in them; *Then were the men exceedingly afraide.*

3. Their feare brake forth, either into an increpation, or a wonder at the least, *They saide, why hast thou done this?*

Their

Their knowledge was consequent (of force) to his confession; they could not but be privie therevnto, because he powred not his speech into the aire, but into their eares, that they might apprehend it. But this knowledge of theirs was not a curious & idle knowledge, such as those men haue, who know onely to know; but a pragmaticall knowledge, full of labour and businesse: it went from their eares to their heartes, and made as greate a tempest in their consciences, as the winde in the seas; mingled and confounded all their cogitations, it kindled a feare within them, that sundered their soules and spirites. And though their feare before was vehement enough in the fifth verse, when neither their tongues were at rest for crying, nor their wares had peace from being cast out, yet this was a feare beyond that, as may appeare by the epithet, *Timuerunt timore magno, They were exceedingly afraide.*

Quidam scire volunt vt sciant. Bern.

Reasons of their feare.

1

Intelligunt sanctum & sanctæ genis virum. Non audent tradere, celare non possunt

Nowe why they feared, I cannot so well explicate: It may be in regarde they bare to the person of Ionas, knowing what hee was, not knowing how to release him. They vnderstood him to be an holy man, and of an holie nation, therefore vvere they brought into streightes; they haue not hearte to deliver him, they haue not meanes to conceale him: hee is greate that flyeth, he is greater that seeketh after him. That is Hieromes coniecture vpon their feare. It may be in regarde of their sinnes. For if a prophet of God, and a righteous soule (to theirs) were so persecuted; they could not for their owne partes but feare a much sorer punishment. *For if iudgement begiune at the house of God, what shalbe the ende of them which obey not the gospell of God? And if the righteous shall skarse be saued, where shall the vngodlie and sinners appeare?* The Apostle maketh the comparison, but it is as sensible and easie to the eie of nature to see so much, as the high way is ready to the passenger. God speaketh to the heathen nations with a zealous and disdainfull cõtention betwixte them and his people, *Lo, I beginne to plague the citie, wherein my name was called vpon: and shall you goe free?* It may be the maiestie of Gods name did astonish them, and bruse them as a maule of iron, having beene vsed but to puppets and skar-crowes before, in comparison. They were not acquainted with Gods of that nature and power till this time; they never had dreamed that there was a Lorde, vvhose name was Iehovah, whose throne was the heaven of heavens, and the sea his floore to walke in, and the earth his foote-stoole to treade vpon, who hath a chaire in the conscience, and sitteth in the heart of man, possessing his secret reines, dividing betwixt his skinne and his flesh, and

Maximus est qui fugit, sed maior qui quærit.

2

1. Pet. 4.

3

Ier. 25.

Grandes pupæ.

shaking

ſhaking his inmoſt powers, as the thunder ſhaketh the wildernes of Cades. It is a teſtimony to that which I ſay, that when the Arke was brought into the campe of Iſraell, and the people gaue a ſhout, the Philiſtines vvere afraide at it, and ſaid, *GOD is come into the hoſt; therfore they cried, wo, wo vnto vs, for it hath not beene ſo heretofore, wo be vnto vs: who ſhall deliver vs out of the handes of theſe mighty Gods? Theſe are the Gods which ſmote the Ægyptians with all the plagues in the wildernesſe.* 1.Sam. 4.

Wherein it is a wõderful thing to conſider, that the ſight of the tẽpeſt drinking vp their ſubſtance before their eies, and opening as it were a throate to ſwallow their liues vp, did not ſo much aſtoniſh them, as to heare but the Maieſty of God delivered by relation. Alas, what did they heare to that which he is indeede? It vvas the leaſt part of his vvaies, to heare of his creation of heaven, and the ſea, and the dry land; he is infinite, and incomprehenſible beſides; all that thou ſeeſt, and all that thou ſeeſt not, that, in ſome ſort, God is. And it is not a thing to be omitted, that the ſpeech of the prophet made a deeper penetration and entrance into them, than if a number beſides, not hauing *the tongue of the learned*, had ſpent their wordes. For conſider the caſe. The windes were murmuring about their eares, the waters roaring, the ſoule of their ſhip ſobbing, their commodities floating, the hope of their liues hanging vpon a ſmall twine: yet though their feare were greate, it was not ſo greate as when a prophet preached & declared vnto them the almightineſſe of the ſacred godhead. They haue not onely wordes, but ſwordes, even two edged ſwordes in their mouthes, whome God hath armed to his ſervice; they are able to cvt an heaite as hard as adamant, they reſt not in the iointes of the bodie, nor in the marrow of the bones, but pearce the very ſoule and the ſpirite, and part the very thoughts and intentions of the heart, that are moſt ſecret. The *weapons of their warfare wherewith they fight, are not carnall, but mighty through God, to caſt down holdes and munitions, and deſtroying imaginations, diſceptations, reaſonings, and every ſublimity that is exalted againſt the knowledge of God and captivating every thought to the obedience of Chriſt.* So there is neither munition for ſtrength, nor diſputation for ſubtility, nor height for ſuperiority, nor thought in the minde for ſecrecy, that can holde their eſtate againſt the armour of Gods Prophets. Haue they not chaines in their tongues for the kinges of the earth? and fetters of yron for their nobles? did not Pharaoh often entreate Moſes and Aaron, to pray to the Lord for him? did not the charme of Elias ſo ſinke into the eares of Ahab, *that he rent his clothes, and put ſacke-cloth*

Quid eſt Deus? eorum hoc quod vides, & eorũ hoc quod non vides. Senec. 4

2.Cor.10.

vpon his flesh, fasted, and lay in sacke-cloath, and went softlie? Did not Iohn Baptist so hew the eares of the Iewes, with the axe of Gods iudgments, that they asked him, as the physitian of their diseased soules, by severall companies, and in their severall callings; the people, though as brutish for the most part as the beasts of the fielde, *What shall wee doe then?* the publicanes, though the hatred of the world, and publique notorious sinners, *And what shall wee doe?* the souldiours, though they had the law in their swordes pointes, *And what shal we doe?* Hath not Peter preached at Ierusalem, to an audience of every nation vnder heaven, of what number, you may gesse in part, when those that were gained to the Church of Christ, were not fewer then three thousand soules,) and was not the point of his sword so deepely impressed into them, that they were *pricked in their harts*, and asked (as Iohn Baptists auditours before) *Viri fratres, quid faciemus? men and brethren, what shall wee doe?* It is not a word alone, the vehemency and sound whereof commeth from the loines and sides, that is able to do this; but a puissant and powerfull word, strengthened with the arme of God, a word with authoritie, as they witnessed of Christ, a worde with evidence and demonstration of the Spirit, smiting vpon the conscience, more then the hammers of the smith vpon his stithie, a word that draue a feare into Herods heart, (for he feared Iohn Baptist both aliue & dead,) that beat the breath of Ananias and Saphira from out their bodies, stroke Elymas the sorcerer into a blindnes, and sent an extraordinary terrour into the harts of these marriners. So then, the reason of their feare, as I suppose, was a narratiō of the maiesty of God, so much the more encreased, because it was handled by the tongue of a prophet, who hath a speciall grace to quicken and enliue his speech, whose soule was as *a well of vnder stāding*; and every sentence that sprang from thence, as a quicke streame to beare them downe.

Luke 3. *Publicani, publici peccatores.*

Acts. 2.

And that this was the reason of their feare, I rather perswade my selfe, because it is saide for the further confirmation of this iudgement, *that the men feared, and the men knewe that hee fled from the presence of the Lorde*, who in the whole course of the scripture vnto this place, were not tearmed by the name of *men*, but *Marriners*. For when is a better time for man to be laid forth in his colours of his infirmity and frailty, thē when God hath beene declared in the brightnesse of his glorie? whether it be *viri* or *homines*, the sexe or the generation, men, as they are distinguished from women, or men, as they are distinguished from other creatures, we neede not curiouslie

The men feared.

lie enquire. The original word lieth to both. The former of these two names, whereby the male kinde is notified, Lactantius thus deduceth: *Vir itaq; nominatus est, quod maior in eo vis est, quàm in fœmina: & hinc virtus nomen accepit*, The man is called *Vir* in the latine, because there is greater strength in him, than in the woman: and here-hence vertue or virilitie tooke the name. Whereas the woman on the other side, by Varroes interpretation, is called *Molier quasi mollier*, of nicenesse and tenderneſſe, one letter being changed, another taken away. But what is the stoutest courage of man, *masculæ virtus*, the manliest prowesse vpon the earth, when it hath girded vp her loynes with strēgth, and deckt it selfe with greatest glory, where the fortitude of God is set against it? How is it possible, that pitchers should not breake and fall a sunder, being fashioned of clay, if ever they come to encounter the brasse of his vnspeakable maiesty? *The lion hath roared*; (saith the Prophet) *shall not the beastes of the forrest be afraide?* The Lorde hath thundred in the heighth, the fame of his wonderfull workes hath sounded abroade, shall not man hide himselfe? if the latter name be ment by the worde, the whole kinde and generation including male and female both; then is the glory of man much more staied, and his aspiring affections brought downe to the dust of the earth. For as the same Lactantius deriveth it, *Homo nuncupatus est, quòd sit factus ex humo; he is therefore called man with the Latines, because the ground vnder his feete, was his foundation*: According to the sentēce of the Psalme, *He knoweth whereof we be made, hee remembreth that we are but dust*. The scriptures acquainted with the pride and hautines of mankinde, hange even talents of leade at the heeles thereof, to holde it downe, least it should climbe into the sides of the North, and set a throne by the most high God. In the eighth Psalme (which is a circular Psalme, ending as it did beginne. *O Lord, our Lord, how excellent is thy name in all the worlde*? that whithersoever we turne our eies, vpwardes, or downewardes, we may see our selues beset with his glory rounde about) how doth the prophet abase, and discountenance the nature and whole race of man; As may appeare by his disdeignefull, and derogatory interrogation, *what is man that thou art mindefull of him, and the sonne of man that thou regardest him*? In the ninth Psalme, *Rise Lord, let not man haue the vpper hand, let the nations be iudged in thy sight, put them in feare O Lord, that the heathen may knowe themselues to be but men*. Further in the tenth Psalme, *Thou iudgest the fatherlesse, and the poore, that the man of the earth doe no more violence.*

Vir.

à mollitie.

Amos. 3.

L The

The Pſalmes as they go in order, ſo, me thinks, they grow in ſtrẽgth, & each hath a weightier force, to throw downe our preſumption: 1. we are *men, and the ſons of men*, to ſhew our deſcent & propagation; 2. *men in our owne knowledge*, to ſhew, that conſcience & experience of infirmity doth convict vs; 3. *men of the earth*, to ſhew our original matter, whereof we are framed. In the 22. Pſal he addeth more diſgrace: for either in his owne name, regarding the miſery and contempt wherin he was held; or the perſon of Chriſt, whoſe figure he was, as if it were a robbery of him, to take vpon him the nature of man, he falleth to a lower ſtile; *At ego ſum vermis, & non vir, But I am a worme, and no man*. For as corruption is the fether of all fleſh, ſo are the wormes his brethren and ſiſters; according to the olde verſe,

Poſt hominẽ vermis &c.

First man, next wormes, then ſtinch and lothſomnes:
Thus man, to no man alters by changes.

Petr. de ſoto

Abraham the father of the faithfull, Gen. 18. fitteth himſelfe into the courſeſt branne that can bee, and reſolveth his nature into the elementes, whereof it firſt roſe; *Beholde I haue begunne to ſpeake to my Lord, being duſt and aſhes*. And if any of the children of Abraham, vvho ſucceede him in the faith, or any of the children of Adam, who ſucceede him in the fleſh, thinketh otherwiſe; let him know, that there is a three-folde corde, twiſted by the finger of God, that ſhall tie him to his firſt originall, though he contend till his heart breake. *O*

Ier. 22. *earth, earth, earth, heare the worde of the Lord*; that is, earth by creation, earth by continuance, earth by reſolution. Thou cameſt earth, thou remayneſt earth, and to earth thou muſt returne. Thus they are rightly matched (I meane not for equalitie, but for oppoſition,) the eternity of God, and the mutabilitie of man; the terrour of God, and the fearfulneſſe of man; the name of God, and the name of man; having at no other time ſo iuſt an occaſion to remember himſelfe to be but man, as when the honour of the moſt high is laide before him. The warning ſerveth for vs all, to conſider what vvee are both by name and nature; vnable to reſiſt God; For *who will ſet the briers and the thornes in contention againſt him*? Who ever hardened himſelfe againſt the Lord, and hath proſpered? Bernard in his bookes of conſideration to Eugenius, adviſeth him to conſider no leſſe; A

Tolle perizomata &c. & nudum mudè conſideres &c. lib. 3.

vvay with the mantles and coverings, pull of thy apron of figleaues, wipe out the parget of thy flitting honours, & take a naked view of thy naked ſelfe, hovve naked thou cameſt from thy mothers wombe. Which was in effect that vvhich Simonides ſang to Pauſanias, and a page every morning to Philip of Macedon Μίμνεσκε ἀν-

ἄνθρωπε

Memento homo, remember that thou art a man; For in remembring this, thou remembrest all wretchednes.

And they saide vnto him, why hast thou done this? Ierome thinketh it no increpation, but a simple interrogation, of men desirous to know, why a servant woulde attempt to runne from his Lorde, a man from God. What is the mystery of this dealing? what sense hadst thou to forsake thine owne country, and seeke forraine nations? Others take it to be rather an admiration, than an interrogation, that such a man as Ionas, knowing that God is omnipotent, *all eie* to beholde him, *all foote* to follow him, *all hand* to smite him in all places, should offer notwithstanding to flie from his presence. Others are out of doubt, that it is a reproofe and reprehension; Why hast thou transgressed, and not obeyed the voice of the Lorde whom thou acknowledgest? A recompence worthy of his disobedience, that as he ploughed contumacie, and sowed rebellion, so he might reape shame. As if God had set the marke of Cain vpon him, the marke of a fugitiue and vagabond, and written his fault in his browes, that the basest persons of the earth might controle him, *why hast thou done this?* Thus iustice proclaimeth from aboue, Art thou not subiect to God? thou shalt be subiect to men. Dost thou contemne the Lord? servants shal contemne thee; their eies shall obserue thy waies, and their tongues shall walke through thy actions: children in the street shall crie after thee, There, there; passengers shal wag their heads and say, Fie vpon thee, fie vpon thee, *Et declamatio fies*, and thou shalt be made the by-word of as many as meete thee.

Texte.

1 *Non increpans sed interrogãs &c.*

2 *Admirantis oratio magis quàm interrogantis.*

Reprehension of men, for their offences committed, is of 2. sortes. The former hath no other end, but to reprehende, to fasten a tooth vpon every occasion that is offered; borne of the cursed seed of Chã, delighting in nothing so much as to vncouer the nakednesse of fathers, brethren, all sorts; or rather borne of the Devill himselfe, whose name is *Diabolus*, an accuser, *because hee accuseth the brethren daie and night*. He that reproueth in this sort, and he that approveth and fostereth such reproofes, the one hath the Devill in his tongue, the other in his eares. Augustine and Bernard fit them with their proper names, that such are not correctors, but traitors, willing to lay opẽ the offences of other men; not reprovers, but gnawers, because they had rather bite, than amend ought amisse. There is no mercie, nor compassion in this kinde of reprehenders. If the flaxe smoake, they vvill quench it; if the reede be bruised, they wil break it quite; if a soule be falling, they will thrust at it, & if it be fallen, they will treade vpon it.

2. kindes of reprehension.

1.

Non corrector, sed traditor. Aug. de ver. dom. in Math. 8.

Non correptores sed corrosores. Ber. epist. 78.

The mercy and kindneſſe of their lippes, is, as if aſpes ſhould vomite, *That which periſheth let it periſh. Iſtic theſaurus ſtultitiæ eſt in lingua ſtulti*, this is al the treaſure and goodneſſe, that they beare in their tongues; contumelies, ſlaunders, defamations, opprobrious detractions, vncourteous vpbraidings, ſupercilious, inſolent, vncharitable accuſations rather to vent their malice, which would burſt their harts within them, then to reforme the defectes of their brethren. Such an one vvas Philocles, vvho had to name, *choller and brive*, and Diogenes, called the dogge, and the trumpet of reproches; Carpilius Pictor, who put forth a libell tearmed the *ſcourge of Virgils workes*; Herennius who collected togither his faultes, Faultinus his theftes. The epigramme doth well beſeeme them, which Cornelius Agrippa wrote of himſelfe, (I thinke not ſeriouſly purpoſing to vndertake it) *Momus, amongeſt the Gods, carpeth all thinges; amongeſt the worthies, Hercules plagueth all monſters; amongeſt the divels of hell, Pluto is angrie with all the ghoſts; amongſt Philoſophers, Democritus laugheth at all; Heraclitus contrariwiſe weepeth for all; Pirrhias is ignoraunt of all; Ariſtotle thinketh he knoweth all; and Diogenes contemneth all: Agrippa in his booke, ſpareth not any, he contemneth, knoweth, knoweth not, bewaileth, laugheth at, is offended with, purſueth, carpeth al things, himſelf a Philoſopher, a devil, a worthy, a God, & al things.* The beſt is, we may anſwer al ſuch vncharitable reprehēders, as S. Aug. anſwered Petilian, vvho had accuſed him to be a Manichee, ſpeaking from the conſcience and information of other men: I ſaie (ſaith Auguſtine) *I am no Manichee*, ſpeaking of mine own knowledge, *eligite cui credatis*, chooſe whether of the two ye wil beleeue. He addeth afterwards, *I am a mā appertaining to the floore of Chriſt*, if evill, then am I chaffe; if good, good corne; Petilians tongue is not the fanne of this floore; the more he accuſeth my fault (doe it with what minde he wil) the more I commend my phyſition that hath healed it. There is an other kinde of reprehenſion, that handleth the ſores of other men, as if they were their own, with chriſtian and apoſtolicke compaſſion, (ſuch as we read of, *who is weake and I burne not?*) bringing pitty in their eies and harts, whē they chance to behold their infirmities. It is a duty that we owe in cōmunity, one to haue feeling & care of an others offences. Rabanus noteth vpon the 18. of Mat. that it is as great an offence, not to reproue our brother falling into treſpaſſe, as not to forgiue him, whē he asketh forgiueneſſe: for he that ſaid vnto thee, if thy brother treſpaſſe againſt thee, forgiue him; ſaid before, if he treſpaſſe againſt thee, reproue him. We know, ſaith Bernard, that the ſame puniſhment abideth both the cōmitters of ſin, & cōſenters vnto

Plautus.

Bilis & ſalſugo.

Canis & tuba convitiorum.

Flagellum AEneidos.

Inter Divos nullos non carpit Momus &c.

Li. 3. de bap. cont. Donat. cap. 10.

Non eſt humanæ veritatis lingua Petiliani. ca. 12.

2

Scimus quia ſimilis pœna facinoris manet eos conſentientes Ser. in ſa. Mat. Io. Bapt.

its

k: therefore let no mā smooth sins, let no mā dissēble offences, let no man say of his brother, what am I his keeper? The wordes of the wise, are called *goads & nailes*. Greg in his homilies vpō the gospels giueth this reason, For that they neglect not the faultes of transgressours, but pricke thē. All which agreeth with that wise & wary distinctiō, which Barnard maketh in the handling of offences: there must be the *oile of admonition*, & the *wine of cōpunction*; the *oile of meekenes*, & the *wine of zeale & earnestnes*: And with the Apostles rule, *Brethrē, if a mā be preoccupate with a fault*, (that is, first taken & snared, when your selues are not,) *you that are spirituall, instruct him in the spirit of gentlenes, considering thy selfe, least thou also be tēpted*: 1. the very insinuation he doth vse, were enough to perswade them, because we are all *brethren*: 2. there is no difference betweene thē & vs, but in time; they may *prevent* vs offending, but we shall follow thē: 3 becausse flesh & bloud is haury & insolent, therfore the Apostle distinctly maketh choise of the persons exhorted; *you that are spirituall*, that haue beene softed with the vnctiō of the spirite of God: 4. the medicine is set downe, which we must apply; *Instruct him*, shew him the nature & measure of his fault, & how to amend it: 5. the ingredients of the receite are prescribed; instruct him with *the spirite of meekenes*: 6. we are boūd therevnto by equality of condition; *cōsidering thy selfe*: 7. it is worth the noting, that where he spake before to a multitude ὑμᾶς now, by a kind of solecisme, he maketh it the case of each man apart; considering *thy selfe*, least *thou* also be tempted. Such a cōstruction made a holy father of the fal of his brother. For he wept bitterly, vsing these words, *Ille hodie, & ego cras, He hath fallen this day, and I not vnlikely to fall to morrow*. Thus much of the kindes of reprehension, occasioned by the person of the marriners, their speech to Ionas.

Quia culpas delinquentiū nescimus calcare sed pungere.
Oleum monitorum. Vinum compūctionis.
Oleum mansuetudinis, vinum Zelus.
Ser. 44. in Cantic.
Galat. 6.
1.
2.
3.
4.
5.
6.
7.
Bern. de resurrect. dom. ser. 2.

Now touching the person of Ionas himselfe, what a discredit was it vnto him, that barbarous men should reproue an Hebrew; idolaters, one that feared God; those that worshipped the host of heavē, & creatures both in the sea & the lād, a mā that ascribed the creation of all these to the true substantial God; infidels, a child of Abrahā: bondmē & strangers, one that was borne in the free womans house? But this is apart of the iudgments of God, the meane time, to cloath vs with our shame as with a garmēt, whē we cōmit such follies, as the barbarous themselues are ashamed of. For what greater confusion before men, than that an infidell should say to an Israelite, a Turke or a Moore to a Christian, a babe to an aged man, an idiot to a prophet, the ignorante to him that shoulde instruct him. *Why hast thou done this?* That which our Saviour spake of the Centurion in the Gospell,

Our Sauiour in Israell. is much to the praise of the captaine, and no losse to the shame of Israell, *I haue not found so great faith, no not in Israell.* And what ment he in the tenth of Luke, by the parable of the man wounded, betwixte Hiericho and Ierusalem, but, vnder the person of a Samaritane, to condemne a priest and a Levite, men of more knowledge then the other had? yet though they serued and liued at the altar, they had not an offering of mercy to bestow vpon the poore man, when there was nothinge but mercy founde in the Samaritane. Why are the dogges mentioned at the gates of the rich man, but that, for licking the sores of Lazarus, and giving an almes in their kinde, they Luke. 16. are made to condemne the vnmerciful bowelles of their maister, vvho extended no compassion? Our Saviour wondereth in the seventeenth of the same Evangelist, that, when ten lepers vvere clensed, one onely returned to giue him thankes, *and he was a stranger*. So he had but the tithe, and that from person of whom he least expected it. Balaam was reprooved by his asse, as the rich man before by his dogges, and as he proceeded in frowardnes, so the asse Numb. 22. proceeded in reprehension: 1. shee went aside, 2. dashed his foote, 3. lare downe with him, 4. opened her mouth, and asked him, *why he had smitten her?* Israell in the first of Esay, a reasonable and royal people, is more ignorant of their Lord, than *the Oxe of his owner, the Asse of his maisters crible*. The complaint is afterwardes renued againe, though the tearmes somewhat varied: *Even the storke in the aire knoweth her appointed time, and the turtle, and the crane, and the swallow obserue the season of their comming; but my people knowe not the iudgement of the Lorde*. The confession of Saint Augustine, vnlesse wee bee shamlesse and senseless, cannot be denied of our vnproficient daies: The vnlearned arise and catch heaven, and we with our learning, beholde we wallowe in flesh and bloude. We are made to iudge the Angels, but Angels and men, infidels, barbarians publicanes, harlots, nay beastes, and stones shall be our iudges; because when we aske in our daily praiers, that the will of God may *bee done in earth, as it is in heaven*, we are so farre off from matching that proportion, that there is not the poorest creature in the aire, in the earth, in the deepe, but in their kindes and generations goe beyond vs. Of beastes and vnreasonable creaturs, Bernard giueth a sage admonition. Let the reasonable soule know, that though it hath the beastes her companions in enioying the fruites of the earth, they shall not accompany her in suffering the torments of hell: therfore her ende shall be worse then her first beginning, because, wherein shee matched

Surgũ indocti & rapiunt celũ & nos. Confess.

Ier. 8.

Ser. 35. in cantic. Quãdo quę prius bestijs æquabatur, nunc & post ponitur.

ched them before, shee novv commeth behinde them. To this purpose, vvith some little inversion of the vvords, he bringeth the sentence which Christ pronounced of Iudas, *It had beene good for that man, if hee had never beene borne*: Not if he had not beene borne at all, but if hee had not beene borne a man, but either a beast, or some meaner creature, vvhich, because they haue not iudgment, come not to iudgement, and therefore not to punishment. But amongst reasonable soules there must be a difference kept. As the ground is more, or lesse manured, so it must yeelde in fruite accordingly, *some an hundred, some thirtie, some sixtie folde.* Fiue talents must gaine other fiue, two must returne two, and one shall satisfie vvith a lesse proportion. A childe may thinke, and doe, and speake as befitteth a childe; a man must thinke, and doe, and speake as becommeth a man; an Hebrew must liue as an Hebrew, not as an AEgyptian; a prophet as a propher, not as an husbandman; a beleever as a beleever, not as an infidell; a professor of the gospell of Christ, as a professour, not as an atheist, Epicure, Libertine, Anabaptist, Papist, or any the like, either hell-hounde, or hereticke; least we fal, and be bruised to pieces at that fearefull sentence, *The first shall be last*, that whom we went before in knowledge & other graces, those we are brought behinde in the hope of our recompense. It shall little availe vs at the retribution of iust men, to pleade with our Iudge, as it is exemplified vnto vs in the seventh of Matthew, *Lorde Lorde, haue vve not prophecied by thy name?* vnlesse vve haue prophecied to our selues, and lived like Prophets: or that *by thy name wee haue cast our devils* out of others; if we haue kept and retained Devils within our owne breastes: or that we *haue eaten and drunken in thy presence, & thou hast taught in our streetes*; when neither the example of his life, nor the doctrine of his lippes hath any way amended vs.

Non vtique asinus non fuisset omnibus, sed si asinus non fuisset homo, sed aut pecus &c.

THE XIII. LECTVRE.

Chap. 1. ver. 11. *Then ſaide they vnto him, vvhat ſhall wee doe vnto thee, that the ſea bee calme vnto vs? (For the ſea vvrought, and was troublous.)*

Clevin ſapientiæ, frequens interrogatio.

YOu haue before heard, firſt the conviction of Ionas by lotte, which was in effect by the oracle and aunſvvere of God himſelfe: therevvith they are not content, but they wil ſecondly know his fault, *what haſt thou done?* and his trade, *vvhat is thine occupation?* &c. Wherein I obſerued their iuſtice and vprightnes in iudiciall proceeding againſt him. They haue thirdly, *confitentem reum*, the confeſſion of his ovvne lippes againſt himſelfe, ſo as there needed no more to do; as Dauid ſpake to the young man that brought nevves of the death of Saul. *Os tuum contra te loquutum eſt*, *thine owne mouth hath ſpoken againſt thee*; and the rulers, of the ſonne of God, *What neede we any more witneſſes? for vvee haue heard it of his owne mouth.* They are not yet ſatisfied, but fourthly, inſteede of reſolution, they are exceedingly afraide, they puniſh and afflict themſelues more than they puniſh Ionas, and in ſteede of execution they beginne to expoſtulate vvith him, *vvhy haſt thou done this?* and though they haue not time to breath almoſt, yet they finde a time to heare a long narration and tale of all his diſobedience. Is there yet an ende? No: but fiftlie, in a matter already iudged, they goe to deliberate, nay, againſt the order and courſe of all iuſtice, hee that is iudged muſt iudge, and the tranſgreſſour determine, vvhat ſhall bee done vnto him. Put it to a murtherer, a theefe, or any the like malefactour, vvhen the fact is notorious, convicted, and confeſſed, to make choiſe for himſelfe, *what ſhal we do vnto thee?* what were he likely to anſwere, but to this effect, let me liue?

I haue a further coniecture of their meaning at this time. For Ionas preſented vnto them a double perſon: a ſinner, a fugitiue ſeruaunt, a rebell againſt the Lorde; but withall, a prophet one that is ſeene and skilled in the counſailes of the Almighty. They know themſelues ignoraunt and barbarous men: for hovvſoever they might be otherwiſe learned in the vviſedome of Egypt and o-

thers

ther Gentile knowledge, yet they vvanted that knowledge wherof the prophet speaketh, *they shall all be taught of God*: and they plainely perceaved by that vnaccustomed narration that Ionas delivered, of a most soveraigne and dreadful Lorde, that there vvas some *more excellent way*, vvhich they vvere not acquainted vvith. Vpon the persvvasion hereof, they referre themselues to the vvisedome and integrity of Ionas. Much like as the captaines of the host dealte vvith Ieremie: *The Lorde bee a vvitnesse of trueth and faithfulnesse betwixte vs, if vvee doe not accordingly to all things, for which the Lorde thy God shall sende thee vnto vs: whether it bee good or evill, wee will obey thy voice.* Ier. 42.

What shall wee doe vnto thee? Exposuisti causam morbi, indica sanitatis; thou hast shevved the cause of thy maladie, shew the meanes to cure it: vvhat shall vve doe vnto thee? shal we kil thee? thou feareſt God; shall vve saue thee? thou flyest from GOD; shall we set thee to land againe? shall vvee make supplications? shall vve offer sacrifice? we appoint thee our leader and guide in the whole disposition of this businesse. And surely it is admirable moderation of minde in a people so immoderate, vvhom neither their country could soften, because they were barbarous; & the seas could not choose but harden, because they were marriners; and the imminent daunger had reason to indurate and congeale more than both these: yet notwithstanding in an actiō so perplexe, &, howsoever it fall out, likely to proue perilous, they like to doe nothing vvith tumult, vvith popular confusion, vvith raging and heady affections, swelling in choller, and boiling in rancour against the authour of their miseries, but they vvill know from the mouth of the prophet, vvhat the minde and pleasure of the Lord is. In auncient times God gaue his aunswere for decision of doubtes, and difficulties, *after diverse manners*. He aunsvvered Moses face to face, others by Angelles, some by lottes, some by VRIM and THVMMIM, others by visions and dreames, & the event of their matters hath beene happy & prosperous, where the mouth of the Lord was harkened vnto. What vvas the reason that they erred so much in receiving the Gibeonites to mercy, pretending a *farre countrey, olde bottles, olde bread, olde garments, old shoes? but because they accepted their tale concerning their vittailes, and counselled not with the mouth of the Lord.* In the prophecie of Esaie, God pronounceth a peremptorie vvoe against his rebellious, stubborne children, *that take counsell, but not at him, and seeke the protection and defence, but not of his Spirite; and make haste to goe into Egypt to strengthen* Ios. 9. Es. 30.

themselues?

Hieron. Interficiemus? Cultro Deles. Servabimus? Deum fugit Id.

themselues with the strength of Pharaoh, but haue not asked at his mouth. It is noted of the religion of the Turkes, that it is a false, but a vvell ordered religion. A professour of their law proclaimeth, before they attempt any thing, that nothing be done against religion. Al the law-givers of the nations, famous in their lives and generations, bare their people in hand, that they received their instructions from some Godhead. Numa in Rome alleadged conference vvith AEgeria, Solon in Athens with Minerva, Lycurgus in Lacedæmon with Apollo, Minos in Crete with Iupiter, Charondas in Carthage with Saturne, Osiris in AEgypt vvith Mercury, Zamolxis in Scythia with Vesta: their vvisedome and pollicie therein vvas this, that they knew their people vvoulde sooner yeeld to the voice of God than man. Moses in trueth and verity received tables of ordinaunces vpon the Mount, vvritten vvith the finger of God, and he presumed thervpon that al the people about them vvoulde thinke, *surely this is a great nation &c.* VVe are taught here-hence, that in our weightiest affaires, either of vvarre or peace, religion or pollicie, vvhether we take to mercy, as Iosua did; or enter league with forreiners, as the Iewes with the AEgyptians; either of life or death, as is specified in that questiō touching Ionas; we decree nothing without the mouth of the Lord, or at the least without the mouthes that spake from that mouth, such as Moses had, *I will bee with thy mouth*; and the disciples of Christ, *It is not you that speake, but the spirite of my father within you*: these must enforme vs by the lanterne and light of his holy vvord, what way is best to be followed. It is a testimony, without any exception to bee made vnto it, and a confident assurance to our selues, vvhen we are able to saie *Ad legem & testimonium venimus, vvee vvent to the lawe and testimonie* of almightye GOD, and these vvee chose to conduct vs.

Falsa sed ordinata Turcarum religio &c.

There is yet a further matter to bee considered, vvhich both the order of things precedent, and the circumstaunces of the text now in hand, mooue me to obserue. For there are distinct persons heere named. First the person of Ionas, *what shall wee doe vnto thee?* secondly of the marriners, *that the sea may bee calme vnto vs*; thirdly of the sea, *for the sea vvent, and was troublous.* 1. Ionas is guilty, 2. the marriners are in ieopardy, 3. the sea is angry. And both the anger of the sea, and their owne instant daungers, are mightie and impulsiue argumentes to incense them against Ionas. A proverbe they haue in friendship, that the thigh is nearer to a man than his knee: no man dearer to any man than himselfe; or, at the most, *vnle ictera*, friendshippe is no more

more then an equalitie; and if a friend be *alter idem; a second selfe*, it is as much as in reason he can looke for. Wee are not bound either by the lawe of nature, written in the hearte, or by the lawe of God, written in tables, to loue an other more than our selues. Bernarde maketh a note vpon the order of our Saviours wordes to the woman of Ierusalē, *weepe not for mee, but for your selues and your children*: 1. for your selues; 2. for your children. And though in friendship they set a law of community, *πάντα φίλων κοινὰ*, al things must be parted amōgst frieds, yet to depart from the life, is no common thing. *A man will scarcely die for the righteous, but for a good man*, and one that is profitable, *τάχα τὶς καὶ τολμᾷ ἀποθανεῖν*: See how warilie the Apostle treadeth in this sentēce, *peradventure some man dareth die; sort may be*, when it is not; and he *dareth*, though he will not doe it; and but *some one* perhappes amongst a thousande. Life to a naturall man, who thinketh he liveth but whilst hee liueth, is sweete vpon any conditions, as may appeare in the example of the Gibeonites before produced, who did that they did, for feare of their liues. And though they were cursed for their wilie dealing, and none of them ever afterwardes freed from being a bondman, but made hewers of woode, and drawers of water for the congregation of the Lord for ever, yet they were content to escape with their liues and to endure any thing, so the people might not slay them; *Behold, wee are now in thine handes, do as it seemeth good in thine eies to doe vnto vs*. Rom. 5.

So true it is which Lactantius writeth of this transitory life, that although it bee full of vexations, yet is it desired and wished for, of all men: Olde and Younge, Kinges and meane persons, wise and foolish desire it alike. He addeth the sentence of Anaxagoras, *Tanta est contemplatio cœli ac lucis ipsius, vt quascunq; miserias libeat sustinere*, The very beholding of heaven and the light it selfe is so much worth, that wee are contente to endure any wretchednesse for it. Now these mariners having an eie to their private estates, to pacifie the anger of God, and quiet the sea for their owne deliverie, standing vpon the losse and miscariage, not now of their substaunce, which was alreadie gone, and might in time be supplied, but of their liues, which neuer could be raunsomed, I marvell that they make delaies, and take not the speediest way for the ridding of Ionas, and safegarding of their endaungered liues. There is no more required of man but this, to doe good to men, if it may be, to many; if not, to few; if not, to those that are nearest him; if not, to himselfe: and therefore, the saving of Ionas being plainly despaired, mee thinketh the care of their owne welfare shoulde

De falsa sap. pien. 12.

Hoc nempe ab homine exigitur, vt prosit hominibus, si fieri potest, multis; si minùs, paucis; si minùs, proximis; si minùs, sibi. Senec. de vitâ beatâ.

presently

presently and eagerly haue beene intended.

2 The other argument to spur them forwardes, was the impatience of the sea; the *sea wrought*, nay *the sea went, & was tempestuous*, An excellent phrase of speech. The sea went, it had a charge for Ionas, as Ionas had for Niniveh; for as God said to the one, *Arise, go to Nineveh*, so to the other, Arise, goe after Ionas. Doth the sea sit still (as Elias sate vnder the Iuniper tree, and cried, *it is enough*) or settle her waters vpon her slime and gravell, and not fulfill the commandement of him that made it? No: but as a Gyant refresht with wine, so it renueth and redoubleth her wonted force, feeleth not the labour imposed, but doth the worke of the Lord with all possible diligence. The Lord saith, *go, and it goeth*, and it goeth with a witnes, as Iehu marched, of whom the watchman gaue warning, he marcheth like a mad man: so doth the sea go furiously, with an vnquiet, hasty, turbulent spirit, full of impatience and zeale, till God haue avenged himselfe against his disobedient servaunt. Thus all the creatures in the worlde haue armes and legges as it were, and all the members of living thinges, and a spirit of life in some sort to quicken them, and activity to vse them, and courage with wisedome to direct them aright, and convert them in the overthrow of those, that with contemptuous security depart from Gods waies. Do we then thinke that the will of God can ever be frustrated? *The Lorde of hostes hath sworne; surely as I haue purposed, so shall it come to passe; and as I haue consulted, so shall it stand. Who can make streight that which he hath made crooked? There is no wisedome, no vnderstanding, no counsell against the Lord. He hath determined; who shall disannull it? his hand is stretched out, and who shall turne it away?* See an experiment hereof. Whilest the marriners were knitting and devising a chaine of delaies, adding protraction to protraction, wherewith to spend the time, desirous either to saue or to repriue the guilty person, and with a number of shiftes labouring to evade that counsell which God had enacted, howe vaine and vnprofitable are all their consultations? If all the Senates and sessions in the world had ioyned their wisedome together, to acquit the offendour, it had beene as booteless, as to haue rūne their heades against a wall of brasse to cast it down. Vnlesse they cā see & corrupt the heavēs with all that therein is, the earth with all that therein is, the sea with all that therein is, to keepe silence, to winke at the faultes of men, & to favour their devises, it cannot be. For whilest these men are in counsell & conference, the sea is in action; they are backewarde to punish, the sea goeth forward with his service; they loose time, & the sea will admit no dilatiō

The sea went.

Ps. 14. Eccle 7. Prov. 21.

and

and to teach them more wit and obedience, the ſea is in armes againſt the marriners themſelues, and perſecuteth them, as conſenters and abetters to the ſin, becauſe the Lord had elected them miniſters of his iudgments, and they neglect their office. The vvill of God mvſt either be done by vs, or vpon vs; as it befell Ieruſalem, *How often would I &c. thou wouldeſt not*: Becauſe it was not done by Ieruſalem, It vvas done vpon Ieruſalem. They vvould haue ſaid afterwardes in Ieruſalem, vvhen the bleſſings vvere all gonne, and vvhole rivers of teares could not haue regained them, *Bleſſed is hee that commeth in the name of the Lord.* And therefore I conclude with Bernard; *Wo to all croſſing & thwarting willes, gaining nothing but puniſhment for their gainesaying. What is ſo miſerable, as ever to intende that which never ſhall bee, and ever to be againſt that which ſhall never but bee? they ſhall never attaine what they would, and ever more ſuſtaine what they would not.*

Aut à nobis aut de nobis.

Væ oppoſitis voluntatibus &c. Quid tam pœnale quàm ſemper velle quod nunquam erit, & ſemper nolle quod nunquam non erit? in æternum nõ obtinebit quod vult, & quod non vult in æternum ſuſtinebit.

And take this for a further vvarning out of this phraſe, *the ſea went, and was troublous*, vvherby is declared the travell & paines it tooke to take vengance; that vvhen the anger of the Lord is once throughly fired, all the vvaters in the South cannot quench it. It lieth happely in a ſmother and ſmoke a long time before it breaketh out, but vvhen it is once aſcended, & hath gotten height, *incãdeſcit eundo*, it encreaſeth by going, & gathereth more ſtrength. *It burneth to the bottome of hell, before it giveth over, conſuming the earth with her encreaſe, & ſetting on fire the foundations of the mountaines.* It followeth in the ſame ſcripture, *I lift vp mine hand to heaven, & ſay, I liue for ever*: (a ſolemne & venerable proteſtation:) *If I whet my glittering ſword, & my hand take holde on vengeance, I will execute my iudgement vpon mine enemies, & reward them that hate me. Mine arrowes ſhalbe drunke with their bloud, & my ſworde ſhall eate their fleſh.* There is a time, I perceiue, when his ſword is dull, & ruſteth in the skabberd of his long ſufferance, & his hands are ſo fraught with mercy, that iudgment is laid aſide, & hath not roome to be ſpãned in them. But if he once whet his glittering ſword, & his hand take hold of iudgment, then will he do it. The iuſtice of God goeth ſlovvlie and orderly, but for the moſt part it recompenceth the ſlackneſſe of iudgment, with the heavines therof. It is long before he cõmeth, but when he commeth, he commeth indeed, he commeth in the clouds, he commeth in a chariot of whirle-wind, ſwifter then the flight of an Eagle, he commeth to begin and to make an ende, he commeth not to giue a ſecond vvound, for he will faſten the firſt ſo ſure, that there ſhall be no neede of a latter puniſhment. There never lived vnrighteous man vpon the face of the vvhole earth, that had a ſinne

Deut. 32.

Σχολῆ ἀλλ' ἐτύξεν. Tarditatem ſupplicij gravitate compenſat.

in

in his breast, but hee had vengeance attending at his backe, waiting perhappes by leasure, and following vvith wollen feet, but smiting vvith an arme of yron, vvhen the sinne vvas ripe. It vvas not enough for GOD to bring Ionas into reproch vvith straungers, and to make him subiect to the checke of vncircumcised lippes, vvondering and howting at him, *as at a birde of diverse colours*, but his iustice yet crieth, giue, giue, and wil not be satisfied vvith the morsel before thrown, but Ionas himselfe must also be cast out. The Lord vvould never haue saide in the booke of Leviticus, that the *lande shoulde spew out her inhabitants*, but that the wicked, are as it were the oppression of nature, the surcharge and surfet of the stomacke; vvithout the avoidaunce of vvhom, shee shall never bee eased. I come now to the purpose of my speech.

The daunger was imminent, and called vpon the marriners, Yeeld Ionas, or yeeld your selues; the sea importunate, and woulde not be aunswered. Two irrefragable argumentes: the one fighting against the nature and beeing of man, vvith whom it is no easie thing to forgoe his interest of life, before he needes must; the other expressing the iustice aboue to be vnexorable, vnlesse it be satisfied. They haue these argumentes before their eies, they ponder and peruse them in their heartes; yet beholde their compassion, their tender regarde to the life of man: they are not so hasty as the sea, but put it to his conscience, *What shall we doe with thee?* it standeth not vvith nature and humanity, to make thee away. Their commendation briefly is; that the life of a stranger to them all, a straunger of that land which vvas most hatefull vnto them, the life of an open and convicted malefactour, the onely matter of their vvoe, is so precious vnto them. Surely man vvas made vnto man, as Moses vvas to Aaron, in some sense, *a God* (for succour and comforte) according to the auncient exiled proverbe, *Homo homini Deus*, Man vnto man is, or shouid be a God. It is now varied, *Homo homini lupus*, Man vnto man is a wolfe. The first that vvas created after Adam (which was the woman vvas given him for his helper, because the life and welfare of man cannot consist vvithout association; but the next that ever was borne by naturall and kindly generation, both of father and mother became a destroyer. Saint Augustin reporteth of that sentence in the comoedie, *I am a man, I thinke no parte of humanitie impertinent vnto mee*, that the whole theatre being full of idiotes, and vulgar persons, gaue applause vnto it, it did so naturally touch the affections of them all. When Vedius Pollio a Romane, at a supper provided for Augustus

Epist. 52. Homo sum, humani nihil à me alienum puto. Ita omnium affectum naturaliter attigit.

the

the Emperour, would haue throwne his seruant into his fish-ponde where he kept his lampryes, because he had broken a cuppe of christall, the Emperour withheldе, and controlled him with these wordes; A man of what condition soever he be, if for no other cause, yet because hee is a man, is more to bee valued than all the cuppes and fish-pooles in the worlde. How is mankinde become so degenerate and wilde, in that which nature shaped it vnto? howeis our golde become so dimme, our bloud so stained? for now we may rightly complayne, with that noble & vertuous Frenchman, whome double honour waiteth vpon, What is more rare amongst men, than to finde a man? that is, as he interpreteth it, amongst men, how many beastes are there, for want of vsing reason; and for not vsing it well, how many Devilles? Lyons fight not against lyons: serpents bite not serpents: but soothly the most mischiefe that man sustaineth commeth from man. Thou art deceaued, saith Seneca, if thou giuest credit to the lookes of those that meete thee: they haue the faces of men, the mindes of wilde beastes, Surely we haue iustified the madnesse of the most savage and vntractable beastes, and steeled our affections with more cruelty and barbarity, than ever lyons and serpents could learne in the wildernesse. And therefore I blame not David, who hauing choice of plagues presented vnto him, made a present exception to his owne nature and kinde, *let mee not fall into the handes of men*. Barbarous and vncivill Christendome (we may say) in comparison of these barbarous men, (many whole regions and tractes thereof, but singular persons in her best composed partes, without number) whose harts are so bound & confirmed with sinewes of yron, that they are no more moued with the life of a man, than if a dogge had fallen before them. Why should they thinke that the life of an other as fearefully made, as ever their owne was as dearely redeemed, as tenderly cherished by the providence of God, as serviceably framed for Church or common wealth, as carefully nursed in the mothers wombe, and by father and mother as painfully brought vp and maintained many yeares togither, now to be spilt and ruinated in a minute of time; why should they thinke that it beareth not as high a price both with God and man, as their owne liues? Yet such is the nature of some, so fallen from their kind, as if rockes had fathered them, & they had sucked the dragons in the desert, rather then the daughters of men; their delight is in nothing so much, as in the slaughter of their brethren, and the stile of that auncient murtherer, whose children they shew themselues to bee,

Homo cuiusc. cunq; conditionis. Plut.

Phil. Morn. de ver. chr. relig. cap. 16.

Plinie.

1. Chr. 21.

is ever

is ever in their mouthes, *Vre, seca, occide*, burne, cut, kill, poiſon, crucifie, take no pitty; ſtrangers, knowne perſons, olde, young, men, women, brethren, ſiſters, whoſoever doth but croſſe them with a miſtaken worde, or wrye countenaunce, *non in compendium, ſed occidendi cauſâ occidunt*, they will murther vpon every occaſion, and though they gaine not by their death, yet they will kill, becauſe they take pleaſure in killing: whereas the care and charge, I ſaye not of Chriſtian, but of civill and well natured people ſhoulde be, *parce civium ſanguini*, ſpare the bloud of citizens, or rather ſpare the bloud of men, becauſe they are all kinſmen & brethren in the fleſh, I am amazed to thinke how wanton and luxurious wee are in deſtroying the life one of an other, not content alone to wiſhe the death of an enimy, as they cried in the Pſalme, *When ſhall he die, and his name periſh*? but we will be actours with our owne handes, and approovers with our owne eies and heartes, deſerving therby a more bloud-red commendation, then he in the hiſtorie, *bis parricida, conſilio priùs, iterum ſpectaculo*, twice a murtherer, firſt in counſellinge, afterwardes in beholding the fact: for wee are thrice murtherers, 1. for invention and deviſe, afterwardes for act, laſtly for taking pleaſure either to view or to record the ſame. Murther with the fauorableſt tearmes (vnleſſe it be plentifully waſht away with a floude of teares, from a bleeding and broken heart, and died into an other colour, by the bloud of Chriſt) is likely to haue ruth inough. There is not a drop of bloud ſpilt vpon the earth, from the daies of righteous Abell to this preſent houre, but ſwelling as bigge as the Ocean ſea in the eies of God: and neither heate of the ſunne, nor drought of the ground ſhall ever drinke it vp, till it be revenged. But murther with pride, delight, triumph, with affectation of glory thereby, as if it were manhoode and credit to haue beene in the fielde and ſlaine a man, to make it an occupation as ſome doe, when they haue once committed it, to bee ſo farre from remorſe, that they are the readier to commit it againe, *till blond toucheth blond*; Woe worth it: it is the vnnaturaleſt nature vnder the heavens, I would tearme it by a name, if there were any to expreſſe it. Caligula the Romaine Emperour, whome for his filthy and ſanguinary conditions, I may tearme as they tearmed his predeceſſour, *dirt ſoken with blonde*, vviſhed, that the people of Rome had all one neck, that at one blovv he might cut them of. Who would ever imagine, that a man of one hearte, ſhou'de ſo much multiply his cruelties by conceipt againſt a multitude? Seneca writeth, that Meſſala Proconſull of Aſia beeheaded

Senec. 2. de clem.

Valer. max. lib. 9. cap. 11

Lucan. ſanguine macerarum.

headed three hundred in one day, and when he had made an end of his tyranny, as if hee had done some noble exploite, walked with his armes behinde him, & cried, *O royall act.* Lucius Sylla, at one proscrption having slaine 4700. men, caused it bee entered of recorde, *ne memoria tam praclara rei diuueretur, least the memorie of so honorable a thing should be worne away.* Valerius setting downe the rest of his truculent murthers, confesseth against himselfe, I am scarcely perswaded that I vvrite probably: he killed a gentleman of Rome without stirring of his foote, for not induring the sight of one murthered before his face: *Novus punitor misericordiæ*, never was it seene before, that pitty it selfe should be punished; and that it should be holde as capitall an offence, to beholde a murther vvith griefe, as if himselfe had done it. Notvvithstanding, saith he, the envie of Marius did mitigate the cruelties of Sylla: whose name shall be striked with the blackest cole of infamie in all ages of the vvorlde, vvhen they shall but heare that an innocent citizē dranke a draught of burning coales, to escape his tyrannous tortures. Sabellicus thinketh, that the factious cities of Italie, in his and his forefathers daies, vvere stored vvith more pregnant examples of crueltie than all these. When the princes of the factions falling into the handes of their enemies, some were burnte aliue, there children killed in their cradelles, the mothers vvith childe their bellies ript vp, themselues and their fruite both destroyed, some throwne downe headlong, some had their garbish pulled out, their heartes to their further disgrace hung vp and beaten with stripes. You may easilie ghesse (sayeth hee) what butcherie there was, vvhen hanging and beheading vvere accounted clemency. Endlesse are the histories vvhich reporte the cruelties that haue beene committed by man vpon man. But of all that ever I read or hearde, the most vncredible to mine eares, are those that vvere practised by the Spanish nation vpon the VVest Indians: of whome it is thought, they haue slaine at times, more millions of men, than all the countries of the East are able to furnish againe. You may iudge of the Lyon by his clawes. In one of their Islandes called Hispaniola, of tvventy hundreth thousandes, vvhen the people stoode vntoucht, the authour did not thinke at the penning of his historie, that there were an hundred and fiftie soules leste. Hee had reason to excliame as he did, *O quot Neroues, quot Domitiani, quot Commodi, quot Bassiani, quot immites Dionisij eas terras peragrauêre?* O howe many Neroes, how many Domitians, with other the like egregious, infamous tyrauntes, haue harrowed those countries?

Lib. 9. cap. 2.

Lib. 9. cap. 3

Benzo in his India storie.

Lib.2.de cõstant.ca.2. The marginal note is, *Indorum stragei, imò extidium.*

Iustus Lipsius iustifieth the the complainte: that no age in the world coulde match some examples by him alleadged, but, onely our own, howbeit in an other world. A few Spanish (saith he) about fourescore yeares since, saylingintothese west and new founde landes, (good God) what murthers and slaughters committed they? I reason not of the cause or righte of their vvarre, but onely of the eventes. I see that huge space of grounde, vvhich to haue seene, (I say not to haue vanquished) had beene a greate matter, overrunne by twenty or thirtie souldiours, and those naked flockes every where laide alonge, as corne by a sickle. VVhat is become of thee, O Cuba, the greatest of Islandes? of thee, Hayti? of you, the Iukatans? which sometimes stored and environed with fiue or sixe hundreth thousandes of men, haue scarcely retayned fifteene in some places, to raise vp issue againe? stand forth thou region of Peru, a little shew thy selfe; and thou of Mexico. O vvonderfull and lamentable face of things. That vnmeasureable tracte, and in the trueth, an other worlde, is wasted and vvorne avvay as if it had perished by fire from heauen.

Benze.

One of their kinges in the province of Iukatan spake to Montegius the Lieuetenaunt gouernour, after this manner. I remember, when I vvas younge, we hade a plague or mortalitie amongst vs, so sore and vnaccustoned, that infinite numbers of wormes issued out of our bodies. Moreover vvee hade tvvo battailes vvith the inhabitauntes of Mexico, vvherein were slaine an hundreth and fifty thousande men. But these thinges are trifles, in comparison of those intolerable examples of crueltie and oppression, which thou and thy company haue vsed amongst vs. They haue named themselues for credite and authority, the sonnes of God: but when the people sawe thtir vile behauiour, they gaue this iudgment vpon them: *Qualis, malum, Deus iste est, qui tam impuros ex se filios & sceleratos genuit? si pater filiorum similis, minimè profectò bonum esse oportet.* VVhat kinde of GOD, with a mischiefe, is this, that hath begotten such impure and vvicked sonnes? if the fathers bee like the children, there can be no goodnesse in him. Extremities of tyrannie practised in such measure, that nothinge coulde bee added thereunto by the witte of man, vvrunge out greate liberty and audacitye of speech from them. For when Didacus the deputye tolde the Cacique of Veragua, that, if hee broughte not in golde enough, hee vvoulde cast his flesh to the dogges, the infidell made him this aunswere; I marvaile howe the earth canne foster and sustaine such savage beastes. Indeed their impotente outrages were

such

ſuch, as the wretched ſoules vvoulde ſooner die, than endure them. Therefore they choſe rather to ſterue, and drowne, and hang themſelues, if they vvanted halters, by the haires of the heade, and one to ſwinge the other vpon a tree, till their breath vvere expelled; they cutte and mangled their owne fleſh, for vvant of kniues, with ſharpe flint-ſtones; the vvoman with childe, deſtroyed their babes in their vvombes, becauſe they vvoulde not beare ſlaues to the Spaniards; many times they vvoulde fire their houſes, and kill their children, vſing this perſvvaſion vnto themſelues, that it were better to die once, than miſerably to ſpende their daies vnder tyrauntes. The carrying of their ſillie vaſſalles by companies, linked and fettered togither, like heardes of beaſtes, from the continent land wherein they dvvelte, to the mines in the Iſlandes, togither with branding a letter of ſlavery in their armes and faces, are not cruelties but mercies in them; for thus long they liued, though they dearely bought their liues. They had not their fill of bloude, vnleſſe they ſlew them in ſporte, to exerciſe their armes, and to trie vvagers, and threw their carkaſſes to their dogges; vnleſſe they put them to drawe their carriages from place to place; and if they fayled by the vvay, (which how coulde they hinder, except their ſtrength had beene as the ſtrength of ſtones?) pulled out their eies, cutte of their noſes, ſtrake of their heades; vnleſſe they lodged them like bruite beaſtes vnder the plankes of their ſhippes, where all the filth and ordure vvas beſtowed, till their fleſh rotted from their backes. The poore Negrite their ſlaue, after his toyle the whole day vndergone, inſteede of his meale at nighte, if hee came ſhorte in any parcell of his taske enioyned, they ſtripte of all his cloathing, bound him hande and foote, tyed him croſſe to a poſt, bet him with wyre and vvhippe-corde, till his body diſtilled vvith gore bloude, they powred either molten pitch or ſcalding oyle into his ſores to ſupple them, waſhed him with pepper and ſalt, and ſo left him vpon a board till he might recouer himſelfe againe: this, they ſaid, was their lavve, of Baion. If tygers ſhould make lawes, could they exceed theſe men in ſavageneſs? I nowe wonder the leſſe of the people of Caribana, & others therabout, who being accuſtomed to eate the fleſh of man, vvould notwithſtanding reframe the fleſh of a Spaniard, when they had caught one, fearing leaſt ſuch peſtilent nutriment would breede ſome contagion within the. If I do them iniury by repetition of their furiouſnes againſt the life of man, let them blame the hiſtory, not me. I was very well content to note thus much vnto you, vnder the war-

raunt and protection of mine authour, both the matter of my text leading me to a commendation of humanity, even towardes a ſtranger, (the praiſe whereof theſe are as far from, as a thee beare robbed of her vvhelpes) and becauſe they are the men, vvhom ſome of our ovvne nation haue deſired to bee Lordes and rulers over them. But if ever they make trial of their temperate government, they vvill finde the leaſt finger of their handes heavier vnto them, than an others loynes, whom they vvould caſt off: and how much happier it had beene for them ſtill to haue felt the ſweetnes of the oliue, or figge tree, vnder vvhich they haue ſitten, and ſhaddowed themſelues, than that the prickles of a bryer ſhoulde haue torne them. For, leaſt they ſhould erre in their ground of ſuch a change, the cauſe of religion pretended, is the leaſt thing regarded by them; and that, theſe barbarous people right wel perceived, having bought their knovvledge vvith a long and laſting experience, of many their houſes, cities, countries, ſacked, ranſacked, turned vpſide downe, and the duſt of all their grounde moſt narrowly ſifted and ſearched; that a vvedge of golde vvas *Deus Chriſtianorum*, *the God of the Chriſtians*; and this they vvoulde holde aloſte, and make proclamation amongſt themſelues, *En Deus Chriſtianorum*, Behold the God of the Chriſtiãs; *propter hoc è Caſtellain terras noſtras venêre*, for this they came from Caſtile into our land, (not to cõvert infidels;) for this they ſpoile vs, and are at war within themſelues; this is the cauſe of their dicing, curſing, blaſpheming, raviſhing one the others wiues, & committing all kinde of abominations. Inſomuch that a king of Nicaragua asked Benzo himſelfe, the penner of this ſtorie, *Chriſtiane, quid enim ſunt Chriſtiani?* Chriſtian, vvhat are Chriſtians? and thus hee anſwered himſelfe by defining them; They deſire ſpice, hony, ſilke, a Spaniſh Cape, an Indian vvoman to lye vvith, gold and ſilver they ſeeke for: Chriſtians vvill not vvorke, they are ſcoffers, dicers, blaſphemers, ſlaunderers, fighters, and finally, to conclude, *Omnes malè ſunt*, they are all naught. Thus was the honour of God, the name of Chriſtianity by their levvde behaviour derided, defamed, reproched, by thoſe that were without, infidelles and Paynims. I ſay no more for determining this vnſavory diſcourſe touching that vncivill, vngentle nation, but, Happy are we, if other mens harme can make vs beware, if, when wee haue ſeene the firing of their houſes, by theſe incendiaries and robbers, we looke carefully to our owne, and make our fortunate examples of their vnfortunate and vnrecoverable ſubverſions.

Whe

When some smart, (saith Cyprian) all are admonished, and God in his providence hath taken an easie course, by the terrour of a few, to deliver a multitude from the like mischiefe. *Magna providentiæ cõpendia. de sing. cleric.*

What shall wee doe vnto thee? The time is neare at hande when inquisition must be made of bloud. You that are magistrates, and sit in the seat of God, let not your eies or heartes pitty that man that hath spilt bloude, *Quanto non nasci melius fuit, quàm numerari inter publico malo natos?* howve much better vvere it not to be borne, than to bee borne to doe hurte? vvee cannot prevent the birth of such, but it is not amisse to hinder and shorten their life, that they vvorke not more mischiefes. If you beare once, you must beare perhappes a second time. GOD hath pronounced against Mount Seir long since, *I will prepare thee to bloud*, and bloud shall pursue thee; vnlesse thou doe hate bloude, bloude shall pursue thee: and although mount Seir bee long since desolated, yet the iudgement of that righteous iudge shall stand like Mount Sion, and never bee altered. They that commit, and they that conceale murther, they that loue to shedde bloude, and they that hate it not, principals, accessaries, abettours, favourers, patrons of bloudshedde, they are all in fearfull case. You will say, I am cruell my selfe, and forgette to applie my texte, whilst I speake against cruelty. Nothing lesse. *I* would not that iustice shoulde thrust mercie out of place; but mercy and pitie differ as much as religion and superstition: the one honoureth, the other dishonoureth God; the one is an ornament to man, the other reprocheth him. Be compassionate to the life of man, and spare it, as discretion shall require, but rather be compassionate to the life of the common wealth: for bee yee assured, that the punishment of bloud-shedde is not to shed but to saue more bloude. *Melius est vt pereat vnus quàm vnitas*, It is better that one should die by lawe, then numbers without lawe. The dogge that liveth in the shambles, hath commonly a bloudy mouth, and he that hath been flesht vpon the bloud of man, will not easily leaue it. The assises. Ezech. 35. *Qui nõ vetat peccatũ &c. Tot occidimus quot ad mortem ire quotidie tepidi & tacentes videmus. Greg. super Ezech Clementia & misericordia Sen. Misericordia & miseratio. Lips.*

I leaue the answer of Ionas to the next place. Let vs beseech our mercifull God, *the preserver of man*, as Iob calleth him, that he should vouchsafe to preserue vntõ vs, this vertue of humanity, without which we are not men; putting softnes & tendernes in them that are cruell, iustice in those that must bridle the rage of cruelty, kindnesse and compassion into vs all, that, whatsoever we are to deale in with any sorte of men, wee may carefully cast before hande, as these

marriners did, what we ſhould doe vnto them; ſetting their rule of friendſhip and brotherhood before our eies, not to doe wrong or violence, in oppreſſing the ſtate or life, either of brethren or ſtrangers, but to meaſure vnto them all ſuch duties of nature and charity, as we wiſh ſhould be meaſured againe to our owne ſoules.

THE XIIII. LECTVRE.

Chap. 1, verſe 12. *And he ſaide vnto them, Take mee, and caſt mee into the ſea, ſo ſhall the ſea bee calme vnto you: for I knowe that for my ſake &c.*

THE order I kept in the verſe going before, was this. Three perſons were propoſed vnto you: 1. the perſon of Ionas, ſtanding vpon his delivery: 2. the perſo of the marriners, bring in ieopardy: 3. the perſon of the ſea, continuing troubleſome & vnquiet vnto them. The two latter whereof, the furiouſnes of the waters and their owne perill, were mighty arguments to incenſe them againſt Ionas. In this verſe he anſwereth their whole demaunde: 1. touching my ſelfe, you aske, what you ſhall doe vnto me? *Take mee, caſt mee into the ſea.* By this meanes, 2. *the ſea ſhall be quieted*, 3. *towards you*, againſt whome it is now enraged. This for the order and coherence. Now for the matter it ſelfe, it is devided into three branches: 1. the reſolution, decree and ſentence of Ionas vpon himſelfe, *Take mee, caſt mee into the ſea*; 2. the end, and it may be, the motiue to harten them, *So ſhall the ſea be quiet vnto you*; 3. the reaſon, warrant, or iuſtification of their fact, *For I knowe that for my ſake &c.* The verſe riſeth by degrees. You aske, what you ſhall doe with me? *Caſt mee into the ſea*. What is that for our ſafety? Ye, *the ſea ſhall be quiet vnto you*. But how may wee purchaſe our peace with ſo vniuſtifieable an action? Right well: *For I knowe that for my ſake the tempeſt is vpon you*.

1. The decree.

Rabbi Ezra, and ſome of our latter expoſitors following his opinion, thinke, that he maketh this offer vnto them, vpon an obſtinate, obſirmed minde againſt the commaundement of God, that rather than he would be helde in life to goe to Niniveh, to gaine a forreine vncrucified nation, he would die the death. And they gheſſe more. over,

over, that he would neuer haue giuen that liberty vnto them against his life, but that he heard them say, vnlesse he went to Niniveh, they would cast him forth. There is not a syllable in the text, to iustifie this iudgement. For Ionas had made a reverent confession of God; a singular testimony of a minde recalling it selfe. And as for the marriners, what kindnes they shewed him, both before, and after, the letter of the scripture plainly demonstrateth. I rather take it to be a doome of most prophetical and resolute magnanimity, wrestling with the terrors of death, as Israel with God, and prevailing against them. As if he had saide, you shal not lose an haire of your heades for mine offence, I will not adde murther to rebellion, and the wracke of so many soules to my former disobedience, *Take mee.* Not as if you feared to touch me; *tollite me*, take me on high, take me with force and validity of armes, take me with violence, lift and hoise me vp: when you haue so done, vse no gentlenes towardes me, let me not downe with ropes, neither suffer mee to take my choise, how, or where I may pitch; *Cast me*, at adventures, as you threw forth your wares. And though the sea hath no mercy at all, threatning both heaven and hel with the billowes thereof at this time, and bearing a countenance of nothing but destruction, and it had beene a blessing vnto me, to haue died on the land in some better sort, or to haue gained the favour of a more mercifull death, yet *cast mee into the sea*, and let the barbarous creature glut it selfe. Ionas might haue stood longer vpon tearmes. I haue committed a fault, I am descried by the lots, I confesse my misdeed, the sea is in wrath, your liues in hazard, what then? will it worke your peace to destroy me? Say, I were gone, and perished; is your deliverance nearer than before it was? But without cunctation and stay, possessing his soule in patience, and as quiet in the midst of the sea, as if he beheld it on firme ground, making no difference betweene life and death, animated with a valiant and invincible spirit, triumphing over dread and daunger, charitable towardes his companions, faithfull and bold as a Lion within himselfe, and yeelding to nothing in the world, saue God alone; he giveth not only leaue and permission vnto them, doe what you wil, I can not resist a multitude, you may trie a conclusion by the losse of a man: but with a confident intention, as willing to leaue his life, as ever he was to keepe it, and as ready to goe from the presence of men, as before hee vvent from the presence of GOD. First hee putteth them in right and possession of his person, *Take mee*; Secondly he prescribeth them the maner and forme of handling him, *Cast mee into the sea*; Thirdly driveth

Take me.

Cast me.

Into the sea.

them by agreements thereunto, not of coniecture and probability, It may bee thus, and thus, but of certaine event, *the sea shall be calme vnto you*; and of vndoubted perswasion, *I knowe that for my sake &c.*

Whether a man may offer violence to himselfe?

It is a question not vnmeete to be considered in this place, (which many haue handled from the first age of the world, not onely with their tongues, but with their handes, and in steede of sharpenes of wit, haue vsed the sharpnesse of knines, and other bloudy instrumentes to decide it) whether a man may vse violence in any case against himselfe? I finde it noted vpon these wordes; GOD would not let Ionas cast foorth himselfe, but would haue it done by the ministery of the marriners. But the oddes is not great in effect, if you obserue what is mentioned. For Ionas setteth on the marriners, and not onely counselleth, but in a sorte compelleth them to caste him foorth. Saul was not dead by the wounds which he gaue himselfe, till an Amalekite came and dispatched him: yet was Saul an homicide against his owne person, and the other that made an ende of him, *filius mortis*, *the childe of death*. Surely GOD hath giuen a commaundement in expresse termes against this horrible practise, *Non occides*, *Thou shalt not kill*; *præsertim*, *quia non addidit*, *Proximum tuum*, especially, because he added not, Thy neighbour, thou maiest the rather vnderstande thy selfe: as in the other commaundement, when he forbadde false witnesse, he saide, *Thou shalt not beare false witnesse against thy neighbour*. Although if the lawe had spoken more fully, Thou shalt not kill thy neighbour, thou haddest not beene freed thereby, *quoniam regulam diligendi proximum à semetipso dilector accipit*, because hee that loueth, taketh the rule of louing his neighbour, first from himselfe. And the conclusion holdeth good: *Non occides*; *non alterum*, *ergo nec te*: *Nec enim qui se occidit*, *alium quàm hominem occidit*, Thou shalt not kill; no other man, therefore not thy selfe: for he that killeth himselfe, killeth no other but a man. *I will require your bloud* (saith the Lorde,) *at the handes of beastes, at the handes of man himselfe, at the handes of euerie brother will I require it*. Will hee require bloud at the handes of beastes, in whom there is no vnderstanding, and at the handes of every brother (which coniunction of brotherhood is the effectuall cause why we should spare one the others life,) and will he be slacke to require it at thine owne handes, who art nearer to thy selfe than thy brother is? Thom. Aquinas giueth three reasons to condemne the vnlawfulnes of these bloudy designments:

Noluit Deus vt sese proiiceret, sed id nautarum ministerio fieri voluit. Hier. 2. Sam. 1.

August. 1. de ciu. Dei, 20.

Ibid.

Gen. 9.

1. They

1. They are evill in nature, becauſe repugnant to that charity, vvherewith a man ſhould loue himſelfe. And death, we all know, is an enemy in nature, and life is a bleſſing of God, in the fifth commaundement. 2. Each man is a part of the communion and fellowſhip of mankinde, and therfore he doth iniury to the common vvealth, that taketh away a ſubiect and member thereof. 3. Life is the gift of GOD, and to his onely power ſubdued, vvho hath ſaide, *I kill and I giue life*. Therefore Ierome vvriting to Marcell of Bieſſilaes death, in the perſon of God abandoneth ſuch ſoules, *Non vtique tales animas, quæ, me nolente, exierunt è corpore, I receiue not ſuch ſoules, vvhich, againſt my vvill, haue gone out of their bodies.* And he calleth the Philoſophers that ſo dyed, *Martyres ſtultæ philoſophiæ, Martyrs of fooliſh philoſophy.*

There vvere tvvo vile kindes of deathes, vvherewith of olde (it ſeemeth) they vvere wont to finiſh their vnhappy daies, *Laqueo & præcipitium: either they hunge themſelues, or brake their neckes from ſome ſteepe place.* Petilian, an enemy to the catholicke church, had thus reproachfully ſpokē againſt the ſound beleevers, *The traitour Iudas died by an halter, and the halter he bequeathed to ſuch as himſelfe vvas (meaning the orthodoxe Chriſtians) No, ſaith Auguſtine, this belongeth not to vs, for wee doe not honour thoſe by the name of Martyres, who halter their ovvne neckes.* *How much more doe we ſay againſt you, that the Devill the maiſter of that traitour, vvoulde haue perſwaded Chriſt to haue fallen doovvne from the pinnacle of the temple, and tooke repulſe? then vvhat are they to bee tearmed, vvhome hee hath both counſailed ſo to doe, and prevailed with? truelie vvhat elſe, but the enemies of Chriſt, the friendes of the Devil, the diſciples of the ſeducer, fellovvve diſciple vvith the traitour? for both from one maiſter haue learned voluntarie deathes, the one by ſtrangling himſelfe, the other by falling aovvne headlong.* The ſame father bringeth theſe murtherers into ſtreightes, and holdeth them in ſo cloſely on both ſides, that there is no eſcaping from them: *When thou killeſt thy ſelfe, either thou killeſt an innocente, vvhereby thou becommeſt guiltie of innocente bloude; or an offendour, vvhich is as vnlawfull to doe, becauſe thou art neither thine owne Iudge, and thou cutteſt of ſpace of repentaunce. Iudas vvhen hee ſlevve himſelfe, hee ſlevve a vvicked man; notvvithſtanding hee is culpable, both for the bloude of Chriſt, and for his owne bloude, becauſe though for his wickednеſſe yet was he ſlaine by an other wickednеſſe.*

Some haue offered themſelues vnto theſe voluntary deathes, to leaue a teſtimony of courage and vndaunted reſolution behinde them:

Auguſt. cōt. liter. Petiliani, l. 2. c. 49

Quid enim? niſi inimici Chriſti amici Diaboli, diſcipuli ſeductoris, cō diſcipuli traditoris? ſpontaneas enim mortes ab vno magiſtro vnius didicerunt, ille laqueū, iſti præcipitium. Li. 1 de civ. Dei. cap. 17.

Licèt propter ſcelus ſuum, alio ſcelere ſuo occiſus eſt.

Animi magnitudine forsasse mirãdi, non sapientiæ sanitate laudandi sunt. lib. 1. cap. 22.

them: of whome Saint Augustine speaketh; *Perhappes they are to be admired for stoutnesse of minde, but not to bee commended for soundnesse of vvisedome.* Albeit, if reason may be iudge, vve cannot rightly cal it magnanimity, for *it is a far greater minde, which can rather endure than eschew a miserable life.* I am sure the Patriarchs, the Prophets, the Apostles never did thus: & though they were pinched in their remes, and their soules heavy vnto the death, as Christes was, insomuch that they cried out, *take my life from mee, my soule chooseth to be strangled, oh that my spirit were stilled within my bones, and wretch that I am, who shall deliver mee?* yet they never paide their debte of nature, till their creditour called vpon them: which time they would never haue staied, if, in a moment of an houre, the service of their owne handes might iustly haue released them. Cleombrotus Ambraciote, having red Plato his bookes of the immortality of the soule, threw himselfe headlong from a vvall, and brake his necke, that he might the sooner attaine to immortality. He had another reason than the former; *It was a rather a great then a good act.* Plato would haue done so himselfe, or at least haue advised it, but that in that learning, wherwith hee savve the immortality of the soule, he also savve such meanes to attaine it, vtterly vnlawfull. Some, to avoide a mischiefe to come, haue fallen into the greatest mischeife. As virgins and honest matrones in a time of warre, to avoide the rapes and conslupratiõs of enemies. In two wordes; doe they consent to that filthines, or doe they not consent? if they consent not, let them liue, because they are innocent. *Non inquinatur corpus, nisi de consensu mentis, The body is not defiled, but when the minde agreeth.* If they consent, yet let them liue too, thet they may repent it. *Whether is better, adultery to come, yet not certaine; or a certaine murther, presently wrought?* Is it not better to commit an offence, which may be healed by repentance, than such a sin, wherein no place is lefte for contrition? O rather let them liue, who sinne, that they may recover themselues *before they goe hence, and bee no more seene.* It is a reason sufficient to razz the history of the Machabees out of the canon of the scriptures, that the author therof commendeth the fact of Razis; who being beset by Nicanor rounde aboute, and hauing no meanes to escape, *fell on his owne sword, and missing his stroke, ranne to a wall to breake his necke; and yet his life being whole within him, ranne through the people, and gate to the top of a rocke, and when his blood was spend, (gushing out from him like a fountaine) hee tooke out his bowels with both his handes, and threw them vpon the people, calling vpon the Lord of life and spirit, that hee would restore them*

2

Magnè positũ factum quàm bene.

3

Aquin. 2a. 2æ. quæ. 64. ar. 5.

Nonné satius, est incertum de futuro adulterium, quàm certum de præsenti homicidium? l. 1. de civ. De cap. 25.

2. Mac. 14.

again

againe vnto him, and so he died. This the story commendeth for *a man full and valiant act*. Aquinas thinketh otherwise. There are some, saith he, that haue killed themselues to auoide troubles and vexations; (of which number was Razis) *thinking they doe manfully*; which notwithstanding is *not true fortitude, but rather a certaine effœminateneſſe of minde not able to endure their croſſes.* I will pronounce nothing rashlye. The mercy of God may come, *inter pontem & fontem*, as the proverbe is, *betweene the bridge and the brooke*, *inter gladium & iugulum*, *betweene the ſworde and a mans throate*; and the laſte wordes of Razis teſtifie his petion to the father of life and ſpirit, that his bowelles might be reſtored him. But, excepting that concluſion, what difference, I pray you, betweene him and Cato? of whome Seneca writeth at large, that the laſt night hee liued, hee red Plato his bookes, (as Cleombrotus did,) and taking his ſworde in his hand, ſaid; *fortune, thou haſt done nothing in withſtanding all my endeuours, I haue not hitherto fought for mine owne liberty, but for the liberty of my countrey, neither haue I dealt ſo vnmoueably, to liue free my ſelfe, but that I might liue amongſt free men; now, becauſe the affaires of mankinde are irrecouerable, let Cato be borne to reſt*; ſo he ſtabbed his body, and when his wound was bounde vp by the phyſitians, hauing leſſe bloud, leſſe ſtrength than before, yet the ſame courage, and nowe not angry againſte Cæſar alone, but againſt his owne perſon, hee tumbleth his handes in his wound, and ſendeth not forth by leaſure ſo properly, as by violence erecteth his generous ſpirite, skorning and diſdeigning that any higher power ſhould commaunde him. But theſe, you heare, betake themſelues to a deſperate refuge, the pointe of of the ſworde; Razis to auoide Nicanor, Cato Cæſar: both alleadge the good of their countrey, not their private eſtate; both are impatient of the miſery to come, the reproach and diſgrace that captivity might bring vpon them; both miſſe their fatall ſtrokes; both are implacably bent to proceede in their voluntary homicides; both toſſe and embrue their handes in their owne bowelles; and as the one repoſeth himſelfe vpon Gods goodneſſe, ſo the other was not without hope of reſt, when hee cried, *Cato deducatur in tutum*, *let Cato goe to a quiet place*; both are commended for their valiant death. But it is certaine that Cato died through impatience of minde, *Occidit enim ſe, ne diceretur, Cæſar me ſeruauit, For hee killed himſelfe, that it might not be ſaid, Cæſar hath ſaued me* and Seneca affirmeth as much, that it might not bee happy to any other man, either to kill or to preſerue Cato. Valerius Maximus reporteth the wordes of Cæſar when hee

Mel: pœnalia. *Eſtimantes ſe fortiter agere.* *Quædam mollitiæ animi.*

lib. 3. ep. 24.

Non vi liber ſed inter Liberos.

Minus ſanguinis, idem animi.

founde

found him dead; Cato, *I envie thy glorie, for thou enviedst mine.* It was a candle before the deade, *and as meate set vpon a grane*, but a trueth, which an other told him, *thou shouldest haue red and vnderstoode Plato otherwise.* If thou haddest well considered what Plato wrote, thou mightest haue founde reason sufficient to haue staied so vnnaturall a fact, 1. that *God is angry with such, as a Lorde with his bondmen that slay themselues*; 2. that *the relinquisher of his owne life is more to bee punished, then a reneger of his service in warre.* And therefore there is no doubt, but the fact of Razis also must haue very favourable interpretation, if it bee any way excused. Albeit Seneca in the place before alleadged, commended the dying of Cato in some sorte, yet it is not amisse to consider, with what golden sentences hee endeth that Epistle; *It is a ridiculous thing, through wearisomnesse of life, to runne to death, when by the kinde of life thou hast so handled the matter, that thou art driven to runne vnto it. Againe, so greate is the folly, or rather the madnesse of men, that some, for the feare of death, are enforced to death.* Hee addeth singular preceptes; *A wise and a valiant man must not flie, but goe from life; and aboue all thinges that affection must bee shunned*, vvhich hath taken holde vpon many, *a longing and lust fullnesse of dying.* Hee vvoulde haue vs prepared both vvaies, *neither to loue, nor to hate this life too much, and some times to finish it, when reason calleth vs forth, but not with a fearce, and impotent forwardnesse.* His counsell certainly agreeth vvith diuinitie. For our Saviour exhorted his disciples, *If they persecute you in one citie, flie into another.* Notvvithstanding hee had vvarned them; *vvhosoever will finde his life*, and not forsake it vvhen the time and cause require him to lay it dovvne, *that man should lose it.*

Scripta Platonis, Nõ ita erãt animo percipienda mo. Maiori supplicio afficiendus desertor vitæ, quàm desertor militiæ. Lu lov. Viv. in lib 1. de civ. Dei, cap. 22.

Timore mortis coguntur ad mortem. Non fugere debet è vitâ sed exire. Libido moriendi.

Non cum procursu capiendus est impetus.

VVhich lawe and precept of Christ, by the iudgment of Gregory Nazianzene, compelleth no man to offer himselfe vvilfullye to death, or to yeelde his throate to him that seeketh it, least through a desire vvee haue to please GOD in povvring foorth our bloude, vvee either compell our neighbour ro breake that commaundement *Thou shalt not kill*; or seeke to purchase and procure our ovvne deathes: but vvhen the time calleth vs to the combate, then vvee must cheerefully stand foorth. So saieth Ierome vpon these woordes of Ionas: *Non est nostrum mortem arripere, sed illatam ab alijs libenter excipere, It is not for vs to catch after death, but, when it is offered by others, then willingly to receiue it.*

In Monod.

Seneca

Seneca in his eighth booke of controverſies, ſetteth downe a lawe againſt fellones of themſelues, and debateth it both waies. The lavve is, *vvhoſoever murthereth himſelfe, let him bee caſt forth without buriall.* The declaration on the one ſide, in defence of the felon, is made to ſay ſomthing for faſhion ſake; *Be angry with the murtherer, but pittie him that is murthered: I aske not that it may be honour for him thus to die, but that no daunger. They are as cruell, that hinder thoſe that are willing to die, as others that kill them, when they are willing to liue.* But on the other parte, vvhat vehemency and eagerneſſe doth he vſe? *It is a ſhamefull parte that any handes ſhoulde bee founde to burie him, vvhome his ovvne handes haue ſlaine. Hee vvoulde haue attempted any thinge, that coulde finde in his hearte to kill himſelfe. No doubte hee had greate crimes in his conſcience, that draue him ſo ſpeedily to his ende: and this amongſt the reſt is one, that wee cannot proceede againſt him (as againſt other malefactours) by courſe of iudgement. But order is taken againſt ſuch offenders, that, becauſe they feare not death, they ſhould feare ſomething after death.* So ſaid the Poet, who ſaw no further into theſe things, than the glaſſe of nature gaue him light,

Homicida in ſe, inſepultus abiicia-tur.

The like was in Athens, forbidding buriall *in agro Attico.*

Iraſcere interfectori, miſerere interfecti. Non vt glorioſum, ſed vt inimum ſit mori.

They that haue wrought themſelues a cauſeles death,
And hating light aboue, throwne out their breath;
Hovv vvould they ioy to be aliue againe,
Though put to penury and bitter'ſt paine?

Qui ſibi letum. Inſontes peperere manus &c.

And mee thinketh the reaſon of that lavv, to debarre them from honeſt buriall, can never be diſproued. *Qui ſibi ipſi non parcit, quomodo parcet alijs? Hee that ſpareth not his owne perſon, hovve will hee ſpare other men?* There is but one example in the whole booke of God, wherin there is any colour of patronage for this prodigious and treacherous ſinne againſt their owne bodies: The example of Samſon burying himſelfe, and the Philiſtines with the fall of an houſe, vvhich is not otherwiſe excuſed by Auguſtine, but that *a ſecret ſpirite willed him ſo to doe.* For it appeareth in the booke of Iudges, where the hiſtory is vvritten, *that his ſtrength was renued, and hee called vpon the Lorde at the inſtant of his death.* And in the eleventh to the Hebrewes, he is wel reported of, in that *cloud* of righteous men, by the ſpirit of God.

Spiritus latenter hoc inſpirat.

I haue helde you long in diſputing this queſtion, which manye a one hath diſputed to himſelfe vvithout replie, vvhen the malignaunt ſpirite hath once but vvhiſpered it into his eares, eaſilie dravvne to make a concluſion againſt bodye and ſoule, vvithout longer deliberation. Such haue beene the direfull

tragœ-

tragœdies vvhich oft haue beene preſented vpon the face of the earth, carrying alwaies a note of a moſt diſtruſtfull minde, either ſuſpecting it ſelfe, that it is vnable to beare the burthens of calamity imminent, or hating and abhorring it ſelfe for ſome iniquity committed. Now what ſhall we thinke the affection of Ionas was in this caſe, giving, and not leſſe then thruſting vpon them, full povver of his perſon? *Take mee, and caſt mee into the ſea.* Iudas, we know, vpon the ſtinge of his guilty conſcience, hunge himſelfe vpon an alder-tree, *and burſt in the middeſt.* Achitophell did the like, becauſe his counſelles were defeated. Saul fell vpon his ſworde, that he might not come into the handes of the Philiſtines. Domitius Nero, fearing the approch of Galba, and hearing that a ſentence of the Senate vvas paſſed againſt him, to ſtand in the pillory, and to be beaten vvith roddes to death, for his outragious both tyrannies and impurities of life, finding no man to ſtrike him, and exclaming againſt them all; vvhat? *haue I neither friende nor foe? I haue lived diſhonorably, let mee die ſhamefully;* ſtrake himſelfe through vvith his owne ſword, his trembling hand directed therevnto by a beaſtly Eunuch. Others through other impatience, angry with heauen & earth, GOD and man, haue deſperately departed, with Aiax in the tragœdy, *It doeth mee good to haue vanquiſhed heaven, the GODS, the lightening, the ſea, all oppoſitions.* Thus in effecte did Cato triumph, *Nihil egiſti, fortuna,* fortune, thou haſt not ſped. Thus might Ionas caſt with himſelfe: Is there a God in heauen? windes in the aire? and waues in the ſea that croſſe my intent? I wil haue my will, though I die for it;

Inuat vinciſſe cotium &c.

Sic, ſic iuvat ire ſub vmbras,

So, euen ſo it eaſeth my ſtomacke to take my leaue of this life. But neuer ſhall it enter into my hart, thus to conceiue of a righteous and repentaunt prophet, who rather humbleth his ſoule vnder the hands of GOD, framing theſe, or the like periwaſions to himſelfe: I ſee the purpoſe of the moſt High cannot be chaunged, I kicke againſt the prickes, heauen hath proclaimed me a traitour, the windes and the ſeas haue hearde it, and whiles there is breath in the one, and water in the other, I ſhall not goe vnpuniſhed: the word of the Lorde is good that he hath ſpoken, the vviſedome of the Lorde is vviſer than the fooliſhneſſe of men, and the ſtrength of the Lord ſtronger than the vveakeneſſe of man; the Lorde doe that that is good in his ſight. Caſt me therefore into the ſea, throw mee into the mouth of iuſtice, let the hunger and thirſt of it bee ſatisfied, for I haue deſerued

ſerued no leſſe. Surelye there is not a vvoorde in this whole ſpeech, but full of vertues, charitable, and myſticall obedience.

Wee are nowe come to the ende of his reſolution. VVherein wee haue two thinges to beare away: firſt his charitie to his companions, vvherewith he tendered the ſafegarde of their liues; ſecondly the figure hee bare: For he vvas a type of that vndefiled lambe, by whome the nations of the worlde ſhoulde bee redeemed. His charity appeareth in plaine tearmes, *that the ſea may bee calme vnto you.* It is no pleaſure vnto him, to haue the liues of others brought in queſtion for his ſake, hee is not of the nature of ſome men, neither profitable in their life time, and, at their deathes, of moſt vngratious, deſolatory, hateſull affections, who make it their eaſe and comforte in ſome ſorte, to haue their miſeries accompanied; and, ſo they bee not alone in deſtruction, they are leſſe grieved. The Poets expreſſe the vncompaſſionate ſtyle of theſe Catilinarie diſpoſitions; *When I am deade* (ſaith one of them) *let the earth bee mixed with fire.* Medæa cryeth in the tragœdy; *It were the onely felicitie to ſee all thinges ruinated, when I goe my ſelfe.* Domitius Nero, of whome I ſpake before, cauſed Rome to bee fired in twelue places togither, that he might ſee a patterne howe Troye burnte, himſelfe in meane while ſinging verſes out of Homer.

2. The end. So ſhall the ſea bee calme.

His charity

Ἐμοῦ θανόντος γαῖα μιχθήτω πυρί.

Vt ſpecimen Troiæ ardẽtis videret.

VVhat were their prizes and combates in the theatre of Rome, but the ſlaughteringes of men, to mooue pleaſure and delight? Whẽ the people deſired Theodoſius the Emperour to graunt them thoſe ſportes, hee anſwered them; *A milde prince muſt temper himſelfe both from cruell gouernemente, and from cruell ſpectacles.* The ſame matter falling into debate at Athens, Demonax gaue iudgemente, *that if they vvill publickely receaue ſo greate atrocitie, and cruelty amongeſt them, they ſhould firſt ouerthrowe the altar of mercy.* His meaning was, that mercy hath no place, vvhere there is admiſſion of ſuch heatheniſh cruelties. Cyprian in his ſecond booke of Epiſtles, making mentiõ of this cuſtome, ſhevveth their mannen thereof, that their bodyes were fedde before hande, and dieted with ſtrong meates to fill them with iuice and bloude, that being fatted to punnishment, they mighte dye with *more caſte*, (it may bee, glorie) but with leſſe contentation. Hee much inveigheth againſt it, that *man ſhoulde bee killed to delighte man*, and that *an arte, ſcience, or skil thereof, ſhoulde be practiſed, & not onely vvickednesſe vnronghte, but taughte by precept.* They had a cuſtome beſides to enter combate with wilde beaſtes; men of a ſound age, luſty,

Pium principem oportet non tantum regnare ſed etiam ſpectare clementer.

Epiſt 2.
Caridis.
Claridis.
Charidis.
Peritiæ eſt vſus eſt, artis eſt.
Scelus non tantùm geritur, ſed diſcitur.

lustie, able, vvell-fauoured persons, vvell apparelled, wente to a voluntary death, and fought with the beastes, not for any offence committed, but in a mad moode. And as the actours themselues gloried in their miseries, so their parentes were well pleased to beholde their sonnes: the brother vvas within the railes or barres, the sister neare at hand, the mother present at her sorrowes; and though beholding such vngodly sportes, they never thought, that at the least *for looking on, they vvere paricides*. You see the humours and affections that some men haue, how lightly they are cõceipted of the life of their brethren, vvhereas brother-hoode indeede requireth at their handes, that they should rather wish vvith Marcus Antonius, *to raise vp many from the dead, than to destroy more*; or with Moses in the sacred volume, *rather himselfe to bee razed from the booke of life, than that his people should perish*.

Nõ crimine, sed furore. Id. ibid.

Oculis paricidæ.

Vtinam possem multos ab inferis excitare.

2. The figure.

This former reason is expressed in my texte; the latter is implyed and conceiued, that hee made this offer vnto them, as being the figure and type of the most louing sonne of God. The explication whereof, though it stande chiefly in the article of his resurrection vvhereof himselfe speaketh in the gospell, *they seeke a signe, but there shall no signe bee given them, but the signe of the prophet Ionas*; yet there are many comparisons besides vvherein they are resembled. Ionas was a prophet; and Christ that person, of vvhome Moses spake, *Prophetam exeitabit Deus, God shall raise vp a prophet vnto you*. Ionas was sent vpon a message vnto Niniveh; and Christ vvas *Angelus magni consilij, The angell of the greate counsell of God, Legatus fœderis, The embassadour of the covenaunt*. Much enquirie was made of Ionas; whence art thou? *vvhat is thy calling*, countrey, people? why hast thou done thus? Much questioning vvith, and about Christ; *Art thou the king of the Iewes? Arte thou the sonne of the living God? Who is this that the winds and the seas obey him? Is not this the Carpenters sonne? Whence hath hee this vvisedome?* Ionas vvas taunted and checked by the master of the shippe, *What meanest thou sleeper?* Christ by the maisters of Israell, the rulers of the people and synagogues, as a *Samaritane, as one that had a Devill, and by the finger of Beelzebub cast out Devilles, a glutton, a vvine-bibber, a blasphemer of the lavv of Moses*. Both came vnder the triall of lottes; the one for his life, the other for his vesture. Both had a favourable deliberation passed vpon them; Ionas that hee might be saued. Christ that he might be delivered, and Barrabas executed. Both had a care of their brethren, more than of themselues: Ionas crieth, *the sea shall bee quiet vnto you*; Christ answereth

1.

2.

3.

4.

5.

6.

7.

seth him, *If yee seeke mee, let these departe*: and *of those that thou gauest vnto me, haue I not lost one*. The one saith, *Tollite me, Take mee and cast mee into the sea*, The other saith, *vvhen the sonne of man is lifte vppe, hee shall drawe all thinges to himselfe*. Finally both are sacrificed, the one in the water, the other in the aire; both are buryed, the one in the bowelles of the whale, the other of the earth; both slay a tempest, the one of the anger of GOD present, and particular, the other of that vvrath, which from the begining to the ende of the worlde, all flesh had incurred. The difference betvvixte them is this: that Ionas dyed for his owne offence, Christ for the sinnes of others. Ionas mighte haue said vnto them; Though I see the goodnesse of your natures, yet who amongst you is able to acquite mee from my sinne? Christ made a challenge to malice it selfe, he might haue iustified it at the tribunall of highest iustice, *vvho is able to reprooue mee of any sinne*? Ionas made no doubt, but for that his lateste misdeede of flying from the presence of the Lord, hee vvas cast out. *Christ had done many good workes amongst them*, and none but good; and therefore asked vpon confidence of his innocencie, *For vvhich of these vvorkes doe yee stone mee*? Our innocent Abell persecuted by cruell Cain; (I am deceiued, for as *his blonde speaketh better thinges then the blond of Abell*, so it is blonde of better and puter substance:) our innocente Iacob hunted by vnmerciful Laban, although hee might truely say, Genesis the one and thirtieth. *What haue I trespassed? hovv haue I offended that thou hast pursued after mee*? I mighte adde, our innocente Ioseph, solde and betrayed by his despightfull brethren, and litle lesse than murthered, though he vvente from his father, and vvandered the fieldes gladly to seeke and see howe they did; our innocente David chased by vnrighteous Saul, though by Ionathans iust apologie, *vvherefore shoulde hee die die? vvhat had hee donet or vvho so faithfull amongst all the servauntes of Saule, as David was*? or if from the state of innocency to this present houre, I shoulde reckon all the innocentes of the earth, and put Angelles of heaven, yet all not innocente and holye enough to be weighed with him; and therefore to call him by his owne names, our *sunne of righteousnesse*, *braunch of righteousnesse*, *the LORDE our righteousnesse*; hee that vvas borne of a Virgin *that holy thinge*, Luke 1. *the vndefiled lambe, our holy, harmelesse, blamelesse high-priest, separate from sinners, our Iesus the iust*; hee that had the shape of a serpent in the wildernesse, but not the poison, the *similitude* of sinnefull flesh in the worlde, but not in corruption; *hee that knewe no sinne*,

8. 9. 10. 11. Gen. 31.

(and much leſſe was borne ſinne:) yet *was made ſinne for vs, that wee*
Eſay.53. *might be made the righteouſneſſe of God in him*; he had the wages of ſinne, though he never deſerued it, *and made his graue with the vvicked, though hee had done no vvickednesse, neither was there any deceite in his mouth: hee vvas vvounded for our tranſgreſſions, and broken for our iniquities; and the chaſtiſement of our peace was vpon his ſhoulders: all vvee, like ſheepe, had gone aſtray, and the LORDE his father had laide vpon him the iniquities of vs all.* But vvas hee compelled thereunto? that vvere to goe from the figure, and to ſhewe leſſe humanity to mankinde, than Ionas to his companions. For what hand could cut this ſtone from thoſe heavenly mountaines? The Apoſtle telleth vs otherwiſe, Philippians the ſecond, ἑαυτὸν ἐκένωσεν, *hee emptied himſelfe, and toke the forme of a ſervaunt*: ἐταπείνωσεν ἑαυτὸν, *hee humbled himſelfe, and became obe-*
Ἑαυτὸν προσήνεγκεν. *dient vnto death, even the death of the croſſe*: Hebrewes the ninth, *he offered himſelfe to purge our conſciences from deade workes*: Galatians the ſe-
Eſay.53. conde *Hee gaue himſelfe*. The Prophet telleth vs otherwiſe, *Oblatus eſt, quia ipſe voluit*, *Hee was offered, becauſe hee woulde himſelfe*; and *he hath powred out his ſoule vnto death*, which noteth a liberall and voluntary diſpenſation. VVhen ſacrifice & oblation God would not haue, and ſome-what muſt bee had, what ſayeth the ſcripture
Hugo Card. Ad. of him? *Then ſaide I: Dixi facio, quod annunciaveram per prophetas*, I ſaide it indeede, for I had paſt my worde before in the prophetes, *Beholde I come: venio voluntarie, non coactus adductor*, I come from mine own accorde, I am not brought by coaction. *It is vvritten in the booke that I ſhould do thy will: I came content to doe it, O my God*, it is as deepely written in mine owne will, and *thy lawe is in the middeſt*, not in a corner
Non in angulo, ſed in medio cordis. *of my hearte*. You ſee this willingneſſe: being called, he aunſwered; beeing ſent, went; with as cheereſull a ſpirite, as every any ſervaunt the Centurion kepte: *his eare vvas opened* vvith attention, as it were vvith *the avvle* of the lavve; his deſires accommodated no other way;
Exod 21. and not an angle, but the hearte of his hearte, and the inmoſt concavity, vvhich, they ſay, is made to containe vitall breath, was filled vp vvith ſubiection to his fathers pleaſure. Incredulous ſouldiours, if yee beleeue not this, open his ſide with a ſpeare, and pearce his hearte to the center of it, and tell mee, if he vvrote not vvith ſtreames of bloude, as ſometimes he vvrote in the duſt, perfitte obedience towarde his father, vncredible loving kindneſſe towards our vngrateful generation. Looke into the Arke, yee curious Bethſhemites, examine the ſecrets of it, and tell me what yee finde. Bring hither your fingers, and thruſt your nailes into the printes of his woundes, and

ſounde

ſounde the bottome, if yon canne, of his vvilling and heatty diſpoſition. VVas he not *dumbe before the ſhearer*? or did hee ever (abuſe?) nay, *open his mouth* before the ſlaughterer? though they tooke both fleece and fleſh from him, *his cloake and his coate to*, did hee ever repine? vvas *his voice heard in the ſtreetes*, though the very ſtones in the ſtreetes coulde haue ſounde in their hearts to haue ſpoken and cryed in his cauſe? Auguſtine applyeth to his paſſion, the wordes of the Pſalme, *I vvill lay mee dovvne in peace, and take my reſt.* Pſalme 4. *Ego, enim pondere pronunciandum eſt*, vve muſt pronounce (I) vvith vveighte; to ſhevv that he ſuffered death vvith his free aſſent. And Bernarde noteth vpon the ſeconde of the Canticles, *Beholde, hee* Ser. 54. *commeth leaping by the mountaines, and skipping over the hilles*; that being nimble of ſpirite, fervent in loue, zealous in piety, he overcame all others, in the alacrity of his miniſtration, as hee vvhom GOD had annointed vvith *the oile of gladneſſe aboue all his fellowes*; hee outleapt Gabriell the Archangell, ſayeth hee, and came to the Virgine before him, by the teſtimony of the Angell himſelfe, Haile Marie full of grace, *Dominus tecum*, *The Lorde is vvith thee. Behold thou leſteſt him in heaven, and findeſt him in the vvombe. Hovv can this bee? volavit, & prævolavit, ſuper pennas venterum*, *Hee flevve and overflevve thee vpon the vvinges of the vvinde*, and hee that ſent thee before, is come before thee. If you vvill knovve his other leapes, Gregory ſetteth them downe, that as he leapte *from heaven into the wombe, ſo from the wombe into the manger, from the manger to the croſſe, from the croſſe to the graue, from the graue into heaven againe, & thence wee looke for his ſecond comming.*

I knovve that for my ſake this great tempeſt is vpon you. Ionas knevv the cauſe of their daunger, partly by propheticall revelation, (which manner of knowledge was private to Ionas with but few other mē;) partly by touch of conſcience, which, he lieth not vpon the earth, that can eſcape. Tempeſtes you haue had in your dayes, vvithout number: but firſt, *grandis tempeſtas hæc*, *This greate and vnvvonted tempeſt*, vvhich is not onely come vpon me, but ſecondly, *ſuper vos*, *vpon you alſo*; thirdly, *I knowe*, and am without doubt, that it is rayſed, fourthly, *for my ſake*. Though it mingle the nocent and innocent, vnrighteous and righteous togither, as the nettes in the goſpell mingle the good and badde fiſh, yet am I the ſpring of it, and therefore I am as certaine, as that I knovve my righte hande. *I knowe that for my ſake.* Ionas vvas very forvvarde before, in Confeſſion; hee tolde them the vvhole progreſſe of his diſobedience, but

3. The warrant.

1. This great tempeſt.
2. Vpon you.
3. I know.
4. Is for my ſake.

never proceeded thus farre. For yet he might haue pleaded; I graunt I am a sinner, it may be, you as deepely as my selfe; but vvhen he seeth the siege of the anger of God lie so hote & close to the wals of his conscience, that it will not be removed, then, *Nouit quia propter me, I know that it is for my sake.*

Many are straungers to themselues for a space, and vvil seeme to be ignoraunt of their ovvne doings: charge them vvith sinne, they vvill say, and sweare, and binde it with cursing, I know it not; in the same tearmes that Peter denied his master, *Non noui hominem, I knowe not the man.* But when Christ looketh backe, I meane, whē they finde themselues narrovvly eied, and remembred, then *I know that for my sake it is, that hee looketh backe.* VVhen our Sauiour told his people as he sate at supper vvith them, *One of you shall betray mee,* doe you thinke the traitour would bewray himselfe? no, though they *vvere all sorrovvfull, and asked one after one,* Is it I? yet is he as forward as the rest to aske that question also, *Is it I, master?* albeit he knevv it as perfitly as his ovvne name. Being but one amongst tvvelue, and eleven more in company to beare a part of the burthen, he thought he vvas safe enough. Seneca by his ovvne confession and preface to his tale, reporteth a strange but a true thing, of Harpastes a foole, and, vvith age, a blinde beldame. *Shee knoweth not that shee is blinde, and often entreateth her guide to go forth of doores, because the house is darke:* Neither is there any, saith he, amongst vs, that knoweth his faultes. Every man flattereth himselfe, *Non ego ambitiosus sum, I am not ambitious*, nor covetous, nor luxurious, nor given to this or that vice. David knevv not the man, that Nathan spake of; he pronounced of a person vnknovvne vnto him, *The man that hath done this, is the childe of death.* This is but muffling of the conscience for a time (as Thamar muffled her face to take a short pleasure:) but Thamar shall be discovered, and all harts shall be opened; the cockatrice, that hath lien in her hole, vvill come to warme her selfe against the heat of the sunne; Adam vvill be brought from his bushes, and Sarah from behinde the doore, and a man shall say to his conscience, as Ahab saide to Elias, *Haste thou founde mee, O mine enemie?* The Delphians made no scruple, to murther AEsope amongst them: but vvhen they were plagued with death and mortality thervpon, they vvalked vp & down in all the publicke assemblies of Greece, and caused it to be proclaimed by noise of criers, that whosoeuer would, should be auenged vpon them for the death of AEsope; *they knewe* that for their sakes the plagues came. The accusers of the adultéresse in the Gospell, hovve

Math. 26.

Rem incredibilem narro, sed veram.

2. Sam. 12.

Plutar. de ser. num. vindict.

skilfull

skilfull and busie vvere they, in detecting and following her fact? 1. they had taken her; 2. in the act; 3. they set her in the midst; 4. they vrged the lavv, *Moses commaunded that shee shoulde bee stoned*. Hovv ignoraunt were they, and forgetfull of themselues, till Christ advertised them? *Then they went out* (saith the gospell) *one by one, from the eldest to the last*, being accused by their owne conscience; then there was none left to giue evidence against her, but our Saviour asked, *woman, where bee thy accusers?* or rather, their owne accusers? they *knew* that for their sakes Christ spake, and they found that writing which he drevv in the dust, engrauen so deepe in their owne hearts with a penne of yron, that it could not be dissembled. This is the case of al those that cover their sinnes, *Quorum si mentes recludantur, possint adspici laniatus & ictus, Whose mindes, if they could bee opened, vve should see their rentes and stripes within*. Sinnes may be vvithout daunger for a time, but never without feare. Happy are they that know as they should knovv: (for this *Novi*, vvhereof I speake, belongeth to vs all) whose knowledge is not *contristans scientia*, a sadde, vnpeaceable, sorrowing knowledge, (the knowledge of devils, who know there is an hell for them, and albeit they know much, yet they know not the way to salvation:) but fruitful, comfortable, ioyful knowledge, who know to amendment of life, who know to runne to the remedy of their sinnes, to lay a plaster of the bloude and vvoundes of Christ to the wounds and hurtes of their soule, who *knovve that their Redeemer liveth*, as Iob did, *knowe Christ crucified* not onely for the vvorlde, but for themselues also, and account all things *but losse and dunge in comparison of that excellent knowledge*. This is to bee *rich in knowledge*, as the Apostle speaketh, and vvithout this, *if wee knew all sortes, and al knowledge besides*, vve might be poore, beggerly, miserable, ignoraunt, reprobate, as bad as devils.

Ioh. 8.

Tacitus.

Tuta esse scelera, secura non possunt.

Fructus & vilitas sciendi in modo sciendi. Ber.

Philip. 3. 1. Cor. 1. 1. Cor. 13.

Chap. 1. ver. 13. *Neverthelesse the men rowed to bring it to lande, but could not, &c.*

IN the former verse there are pregnant causes laide downe, vvhy the Marriners should haue eased themselues of Ionas: 1. the liberty and leaue he gaue them to cast him forth: 2. the good that shoulde ensue by the pacification of the sea: 3. their warrāt; 1. the tēpest was *vpon them*, 2. a tempest *for his sake*, 3. himselfe vpon *knowledge* avovved it.

Neverthelesse, though they see the dāger, & the causes of the danger, & the remedy thereof plainely & assuredly demonstrated, *they row to bring it to land.* It seemeth very straung vnto me, that they take not the first occasiō & offer, to vnwinde thēselues from the perill they vvere in: & that neither the master of the ship in his vvisdome, nor the multitude of the marriners in their tumultuous & heady violence, nor any one person amongst thē, forward for the common cause, taketh the benefite of all these opportunities, to saue themselues. It giveth vs a memorable instruction, that in singular & extraordinary facts, which either the law of God, or the law of nature repugneth, & is plainely against, we be not too eager & quicke in expedition thereof, vntill it be out of doubt by some speciall warrant frō heauen, that they may be attēpted. Touching this present enterprise, there is no questiō, but though they had not learned the letter of the law of God, *Thou shalt not kil*, yet the law of nature tied them by secret bonds to deale vvith Ionas, as they wished to be dealt with, thēselues. Then why should they drowne him? because the lots had convinced him? the lots might erre at a time: or, if they spake a truth, must these men be his iudges? or if iudges, of his life and death? there might some lesser punishment be deuised. Againe, what th though he offered himselfe to be throvven into the sea, for their safety? must they take him at his first vvord? Cannot their hurtes be cured, but by so desperate a medicine, as nature cannot brooke? When Constantine the Emperour (if the history be true) heard that there was no meanes to cure his leprosie, but by bathing his body in the bloud of infantes, his heart abhorred it, *Malo semper aegrotare, quàm tali remedio convalescere. I had rather be sicke whilst I haue my being, than recover by such a medicine.* Againe, the warrant he gaue them, *I know that for my sake*, might per-

Sibi solus peccat.

Sufficit malo malitia ipsius.

perhappes be without warrant. A man might ſpeake in the bitternes of his ſoule, what elſe he would not; weary of his life, not able to beare his croſſes, and therefore, as the manner of many diſtreſſed is, ſeeking for death more thā for treaſures. Whatſoeuer they did or might conceiue, this I am ſure of, they had great reaſon to be very circumſpect and ſcrupulous, to beare their hearte in their handes, to walke with adviſe and charineſſe, before they did any thing in an action ſo vnuſuall, and that which nature it ſelfe forbad them. Auguſtine in the firſt booke of the cittie of God, handling Abrahams paricide intended vpon his owne ſonne, (a fact both againſt nature, for *no man ever hated his owne fleſh*, and againſt the written precept, *I vvill require the blonde of man*,) ſpeaketh thus; *It doeth not excuſe another from impietie, that ſhall purpoſe to offer his ſonne, becauſe Abraham did ſo, even with commendation. For a ſouldiour alſo, vvhen, for obedience ſake to that power vnder vvhich he is lawfully ordained hee ſhall kill a man, hee is not chargeable with murther by any lawe of the citty, nay, he ſhall be guiltie of contempte to his governour, if he doe not; which had hee commited by his owne accorde and authoritie, he had fallen into queſtion of ſpilling mans blonde: therefore by what reaſon hee is puniſhed, if hee ſhall doe it without commaundemente, by the ſame hee is puniſhed, if beeing commaunded, hee doe it not. Quod ſi ita eſt, iubente imperatore, quanto magis iubente creatore? If it bee thus for the bidding of the Emperour, much rather for the bidding of the creatour.* He adioyneth the example of certaine virgins (Pelagia vvith her mother and ſiſters) who threw themſelues into a river, rather than they woulde be defiled by a villainous ſouldiour. In excuſe of whome hee demaunndeth: *vvhat if they did it, not deceiued by humane perſwaſion, but commaunded by GOD; not of errour, but through obedience? as in Sampſons departure from his life, it is not lawfull for vs to thinke otherwiſe. Onely let him beware that killeth himſelfe, or his childe, and fullie be ſatisfied that the commandemēt of God hath no vncertainetie in it.* It is the iudgmēt of ſounde diuinitie, that ſome factes vvhich the ſcripture recordeth, are ſingular, and died with the perſons that did them, enforcing no imitation at our handes, vvithout the like ſpeciall direction and diſpenſation from almightie GOD that he gaue to them, as namely Abrahams obedience in offering his ſonne, Phinees his zeale in killing the adulterers, Sampſons magnanimity in deſtroying himſelfe, and the Philiſtines with the fall of the houſe, the Iſraelites pollicy in ſpoyling the Aegyptians of their iewelles and ornamentes. All which and the like ſingularities, *Cum Deus iubet, ſeq; iubere ſine vllis ambagibus intimat, quis obedientiam in crimen vocet? When God com-*

Cap. 26.

Sed non ideò ſine ſcelere facit &c.

Imò niſi fecerit, reus eſt imperij deſerti.

Ita q, unde punitur ſi fecerit iniuſſus, inde punitur niſi fecerit iuſſus.

Tantummodò videat vtrùm diuina iuſſio nullo nutet incerto.

Aug. Ibid.

maundeth them, and maketh it a cleare case, without any perplexities, that so his pleasure is, who can accuse thy obedience? But before be assured in thy conscience, that God hath commaunded them; tie and vntie a thousand knottes, and both make and remoue as many obiections as thy hart can deuise. The Anabaptistes in Germany framed and fained an imagination to themselues, that by the will of God, the auncient magistracie must bee quite rooted from the earth; they said (and happily beleeued) that they had speech with God, and that he enioyned them to kill all the wicked in the lande, and to constitute a new world, consisting only of the innocent. VVho perswaded thē? he that spake vvith GOD, concerning Ahab, *I will be a luuing spirit in the monthes of all his Prophetes, to deceaue Ahab*; a spirite of errour and falshoode, a spirite borne and bredd within their owne braine. The conceipte was extraordinarye, that private men by violence and force of armes shoulde not onelye displace, but destroye their rulers and magistrates. VVhat slaughter and havocke it caused, vvhat profusion of bloude betweene the nobles and the commons, Germany then felt and smarted for; histories and monuments of time will relate to all posteritie, and the president thereof, may make the worlde take heed, how they be drawne by fanaticall spirits into these or such like vnaccustomed and vnprobable courses. What disputing & skanning vvas there of late within this realme of ours, by conference in private, by broakers and coursers vp and downe, by bookes and bal, lets in print, whether there were not in these daies extraordinarye callings? Vpon the perswasion hereof, what hasty headlong, heathenish endevours to reforme a church, to dissolue gouernment, to vnioint order, to compell a prince, and not to tarry her leasure, if shee presently agreed not? each man hauing a forge in his owne hande, to make & marre, to turne square into round, white into blacke, church into no church, ministery into no ministery, sacramentes into no sacramentes, this man coyning himselfe a prophet, that man a Christ, others they knew not what? thus travailing and toiling themselues in the fire of their owne fansies, till they lost themselues, their wittes, their grace, and some their liues? VVhat shall we say heereof? but that it was a singular enterprise, proceeding from the singular spirits of singular persons, and, if GOD had not vvrought for vs in mercy, the sequele must needes haue beene singular vnhappinesse. My conclusion is, that by the example of these marriners, fearefull and nice to deale in so daungerous a matter, wee follow the common rule (as the kinges beaten vvay) which the lawe of nature engrafted, and of the

Ioh Sleidan. in comment.

will

will of God reuealed, hath prescribed vnto vs: and if ever vvee meete with actions, which haue not agreemēt with these two, to examine al ambiguities therein, and to be certaine of the will of God, before vve enterprise any thing.

That this was the purpose of the marriners, is plainelye to bee gathered both by the whole contexte and body of the history hitherto continued, (when, though they had many provocations to free themselues and their shippe, they with-helde their handes,) and by a phrase of their further paines most effectually significant, wherein, as they contended with their ores to bringe their shippe to lande, so writters haue contended with their wittes, howe to expresse their labours. Our English hath simplie, and in a worde, *the men rowed*, truely, but not sufficiently. The latin saieth no more but *remigabant*, vvhich is as much as our English. The 70, Interpretours παρεβιάζοντο, *they offered violence to the sea*: and Ierome with an excellent circumlocution, *rerum naturam vincere cupiebant, they desired to exceede nature, and to doe more then they coulde doe*, The original tongue saith, *they digged, and delved*, and furrowed the sea vvith their ores, as a man the grounde with culters and shares, & *aqua fundum inuestigabant, they searched and sounded the bottome of the vvaters*, as men that would turne them vpside downe, rather then misse the successe of their charitable intention. Solon coulde doe no more for Athens than hee did, when Pisistratus had taken it: the afterwardes hunge vp his speare and target at the courte gates vvith this protestation; *O my countrey, I haue ayded thee both with word and deede*; so betaking himselfe to his owne house to take his rest. Alexanders souldiers tolde him, when (as they thought) hee prepared to goe into an other worlde, and to seeke an India, vnknowne to the Indians themselues, *vvee haue done as much as men mighte vndergoe*. These men heere mentioned, to their vttermost power stood and fought for Ionas, against the rage of the tempest. *Qui amat, aut non laborat, aut ipsum amat laborem*; *Hee that loveth, either labowreth not, or at least hee loueth and taketh pleasure in his labours*. (As the paines of hunters, hawkers, and fishers seeme not grieuous vnto them:) and it is the property of loue, *to transforme and alter a man into that he loveth*. These men thinke of Ionas (I take it) as of themselues, make it their owne case, thus speaking in themselues; why shoulde we cast away a man, if there bee any meanes to deliver him? See what a bonde they plotte of reciprocall kindnesse one to the other: Ionas to the marriners in the former verse, willing to forgo his life for

They rowed.

Foderunt remis.

O patria tibi & dictis & factis opitulatus sum.

Quicquid mortalitas capere potuerat, implevimus.

Amor transf. animas in ea quam amant.

for preseruation of theirs, *Take mee and cast mee into the sea, that it may bee quiet to you*; and these as earnestly labouring vvith hazard of themselues, if it be possible, to saue Ionas. It is such an image (me thinketh) of that sociable and mutuall amity, that turning and winding, and retaliug of curtesie, which ought to passe betweene man & man, as is worthy to leaue behinde it an heedefull obseruation. For what were the life of man, without this harmony and consente of friendshippe? where there is not *date & dabitur*, giving and taking, lending and borrowing, gratifying and regratifying, (as it were light for light) changing of offices and good turnes, what were it, but the life of beastes, vvhich as they are sundry in kindes, so there is no communion betwixte them in fellow-like duties? *I vvill not novve declame against the inhumanitie of men: that one thinge which all men knovve I vvill not so much vtter to others, as holde to my selfe; that by the biting of a serpent vvee loose our liues, but by the biting, barking, breathing of a man, together with life, all that wee haue, perisheth.* The prophet once cried, *O yee heavens droppe downe righteousnesse*, when righteousnesse was taken vp in the cloudes, and the earth voide of it: we may cry for lacke of loue amongst vs, O ye heavens droppe downe kindnesse and charitie into our times, that the vncurteous and churlish Nabals of this present generation, vvhich are not vvilling to redeeme the liues of their brethren (shall I say vvith the hazarde of their owne liues?) no, nor with the losse of their shoe-latchets, with the hazarde I meane of transitorie and fading commodities, vvhich never are touched with the afflictions of Ioseph, and, though a number be greeued and pinched, as if they belonged to a forreine bodie, never vouchsafe to partake the smart with them, with whome it is a common speech, *that, that dieth, let it die*; that they may knowe at length, they were not borne to singe or say, laugh or ioy to themselues, not to eate and drinke, thriue or liue to their priuate families, but that others, which stand in neede, by verie prerogatiue of mankinde, haue also an interest in their succour & service. I noted the humanity of he marriners by occasion of some circũstances before past, and I woulde now haue spared you in the repetition of the same argument, but that my texte spareth you not. I vvere vvorthy of much blame, if, when my guide shewed mee the way, I would purposedly forsake it; neither cã I iustly make mine excuse, if, whẽ the scripture taketh me by the hand, & biddeth me commẽd humanity once againe, I then neglect it.

Nolo nunc in hominis inhumanitatem declamare. Id vnum quod omnes sciant non tam dicam quàm mihi habeam &c. Iul. Scalig. Exerc. 33.

Zach. 11.

You may perceiue hovve vvell they affected Ionas, both by the

continuance, and by the exceſſe of their paines. I make a further proofe, that it is ſaide in the text, *The men rowed*: as if he had ſaide; they vvere meere ſtraungers vnto mee, I cannot ſay, they are Grecians, or Cilicians, I knowe not their countries or dwelling places, I knowe not their priuate generations and kindreds, much leſſe their proper names and conditions. I know them no more then to *be men*, after the name commonly belonging to all mankinde. It is an vſuall manner amongſt vs, when we know not men by their other differences and proprieties, ro tearme them by that generall appellation which apperteineth equally to vs all. When Paul was diſpoſed to conceale his perſon, as touching the viſions and revelations which were ſent vnto him, *I knowe*, ſaith he, *a man in Chriſt, whether in the boaie or out of the bodie &c.* I ſay not, that he was an Hebrew, I name no Apoſtle, I name not Paul, *I knowe a man, of ſuch a man I will reioice, of my ſelfe I vvill not, except it bee of mine infirmities.* They asked the young man whoſe ſight was reſtored, Iohn 6. Howe his eies were opened? who becauſe he knew not Chriſt in the propriety either of his nature or office, to be the ſonne of God, or the Meſſias that ſhoulde come, he aunſwered thus for himſelfe; *The man that is called Ieſus, made clay, & anointed mine eies.* Concerning whom he afterwards bevvraieth his ignorounce; *whether a ſinner or no, I cannot tel, but one thing I know, that I was blinde, and now I ſee.*

The men rowed.

2. Cor. 12.

Is it not, thinke you, a wonderfull blemiſh and maime to Chriſtianity, that thoſe vvho were *but men*, even ſtraungers vnto *Ionas*, aliens in countrey, aliens in religion, (but that they begannea lule to be ſeaſoned with the knowledge of the true GOD) ſhould thus be minded vnto him: vve that are ioyned and builte togither, not onely in the frame of our common kinde, but in a new building that came from heauen, vve that are men, and more than men, men of an other birth than vve tooke from Adam, men of a better family than our fathers houſe, regenerate, ſanctified, ſealed by the ſpirite of God againſt the day of redemption, mē that are concorporate vnder one heade Ieſus Chriſt, knit and vnited by nature, grace, by fleſh, faith, humanity, Chriſtianity, ſhould be eſtranged in affection, Chriſtians towards Chriſtians, proteſtants towards proteſtants, more than ever were Iewes & Samaritanes, of whom we read in the goſpel, that *they might not converſe?*

Doubtleſſe there are many thinges that haue an attractiue vertue to winne and gaine the opinions of men vnto them. The vnеſtimable vviſedome of Salomon, drevve a woman, a Queene, from

a farre

a farre countrey, that ſhee might but heare: and queſtion with him. The admirable learning of Origen cauſed vngracious & wicked Por-
Vinc. Liren. phyrie to go frō his natiue land to the citty of Alexandria, to ſee him, and Mammæa the Empreſſe to ſend for him into her preſence. It ne-
Offic. 3. ver wanteth honor, that is excellent. The voice of friendſhip, where it is firmely plight, is this, as Ambroſe obſerveth in his offices, *Tuus ſum totus, I am wholy thine.* What difference was there betwixt Alexander & Hepheſtion? Marriage, by the ordinãce of God, knoweth no other methode but cõpoſition: of two it maketh one, as God of one before made two by reſolution. The firſt day of marriage ſolẽnized amongſt
Plutarc. the heathens, the bride challenged of the bridegrome, *Vbi tu Caius, ego Caia, where you are maſter, I will be miſtreſſe.* But the onely load ſtone & attractiue vpon the earth, to draw heauen & earth, men & angels, Eaſt & Weſt, Iewes & Barbarians, ſea and land, landes and Iſlandes togither, & to *make one of two*, of thouſands, of all, is religion: by which they are coupled and compacted vnder the governmẽt of one Lord, tied and conglutinate by the ſinewes of one faith, waſhed from their ſinnes by the ſame laver of new birth, nouriſhed by the milke of the ſame word, feaſted at the ſupper of the ſame Lambe, and aſſumed by the ſame ſpirit of adoption, to the vndoubted inheritance of one and the ſame kingdome. And I cannot miſlike their iudgement, vvho thinke that the little knowledge of God, & but elementary learning which Ionas preached, whẽ he made his graue confeſſion of the true God, laide the foundation of all this kindnes, which proceeded from theſe marriners,

How hath religion bene a band vnto Chriſtẽdome? the diſcords & diſſenſions vvhereof, (like a fire in the midſt of the houſe, conſuming both timber & ſtones) haue laid more countries to the dition of the Turke, than ever his bow and ſhield could haue purchaſed. We may truly ſay, as they in Athens ſometimes, *we of Athens our ſelues haue amplified & ſtrẽgthned Philip our enimy.* It was prudẽtly eſpied by Cortugal
Auximus Philippum nos ipſi Athenienſes. one of the Turkiſh princes, in his oratiõ perſwaſiue to his Lord to beſiege Rhodes; *Chriſtianus occaſus diſcordijs inteſtinis corroboratur, the fal of Chriſtendome is ſet forward by ciuil diſagreemẽt.* In the daies of Mahomet the ſecond, they had gleaned out of Chriſtẽdome (I mean thoſe polluted Saracens) like ſcattered eares of corne neglected by the owners, 200. cities, 12. kingdomes, & 2. empires. What an harveſt they haue reaped ſince that time, or rather vve reaped for them, vvho knoweth not? & yet the canker runneth on, fretting and eating into Chriſtendome, becauſe the whole neglecteth the parts, & ſeeketh not to preſerue

ſerue them. VVho is not moued vvith that lamentable deſcription vvhich AEneas Siluius maketh of Greece, in his oration againſt the Turkes, for the compoſing and attoning of Chriſtened kingdomes? *O noble Greece, behold nowe thine ende, thou art deade and burned. If vvee ſeeke for thy vvalles, vvee finde but rubbell; hay we finde not the grounde where in thy walles haue ſtoode, wee looke for Greece in Greece: we ſearch for her cities, and finde nothing ſaue their carkaſſes, and ruinated fragments.* It is a paradoxe in common reaſon, hardly to be prooued, but that experience findeth it true; Brethren, kinſmen, or friendes, vvhen they fall to enmity, their hatred is greater than betwixt mortall foes; according to the prophecie of Chriſt, *Inimici viri domeſtici eius*, a mans *enimies* indeed, and to purpoſe, to worke him moſt harme, *ſhall be they of his owne houſe.* Of all the vialles of the wrath of God powred down vpon ſinners, it is one of the foreſt, *vvhen a man is fed with his owne* Eſ. 49. *fleſh, and drunken with his owne blonde, as with ſweete wine*, that is, taketh pleaſure in nothing more than in the overthrovv and extirpation of his ovvne ſeede:

Non niſi quæſitum cognatâ cæde cruorem,
Illicitumq́ bibit; careth not for any blonde, Annal. 1.
but that which is drawne from the ſides of his brethren and kinſmen. Tacitus noteth no leſſe than I ſpeake of, betweene Segeſtes and Arminius; the one the father, the other the ſonne in law, both hatefully and hoſtilely bent. *That which bounde them together in loue, vvhilſt they were at concorde, put them further at variance, being once enimies.* VVhat more eager and bitter contention hath ever beene betweene Chriſtian and Saracen, than betweene Chriſtian and Chriſtian? vve are brethrē, I confeſſe, one to the other, *fratres vterini*, brethren from the wombe, ὁμοπατρεῖς, ὁμομήτριοι, *having one father in heauē, and one mother vpon earth*, but it is fallen out vpon vs, vvhich Iacob pronounced vpon Simeon and Leui, *vvee are brethren in evill, they in their wrath ſlevve a man, and in their ſelfe-will digged downe a vvall*, and herefore *their rage was accurſed.* Can vve eſcape a curſe, that haue ſlaine a man and a man, digged downe a wall and a wal betraied a kingdome & a kingdome, laid opē the vinyard for the wild boar, giuē the ſoule of the turtle to the beaſt, reſigned vp many ſanctified dominions, wherin the ſcepter of Chriſt was acknowledged, to capital & deadly enimies, by our mutuall inteſtine ſeditions? I can better ſhewe you the malignity of the diſeaſe, than preſcribe the remedy. But vvhere brethren, kinſmen, confederates contende togither, vvhat parte gaineth? *the vanquiſhed and the victorers may both beſhrewe themſelues. They may fighte, and embrue their*

Que apud concordes vincula charitatis, inimicitiarum apud inſenſos ſūt.

Victi victo-réſq́ in lachrymas fuſi

Bella geri placuit, nullos habitura triumphos. Cadmæa victoria. Frangenda patina est.

their handes in blonde, and get the honour of the day, but they will haue little list to triumph at night. Iocasta tolde her two sons (rather her firebrāds, as Hecuba foresaw of Paris) agreeing togither like fire & water, that whosoever conquered the other, he would nether make shew, nor beare signe of the conquest. *O pray for the peace of Ierusalē: they shal prosper, and speede right happily, that wish her prosperity.* Pray not for the peace of Edom, whilst it is Edom; pray not for the peace of Babylō, whilst it continueth Babylon; so long as they cry against Sion, *downe with it, downe with it, euen to the grounde,* the Lord returne it seven-fold into their bosome. But pray to the prince of peace, whose blessing and gift peace is, that, if euer we fight by moving either hand or pen, we may fight against Edom, & Babylon, Ammon, & Aram, (as Ioab & Abisai did) those that are without, but evermore desire, procure, & ensue the peace of Ierusalē. Thus far of the kindnes shewed by the marriners vnto Ionas; who though they were but *men,* strāge & vnknown vnto him, yet vpon that knowledge of God, which he had instilled in. to their mindes by his preaching, they endevoured what they could, to saue his life. How sped their labours?

They could not.

But they could not, for the sea wrought &c. I remit you for instructiō here hence to the 11. ver. where you haue most of these very words. It shal stand more durable than the firmament of heauen, which the king of Babylon testified of God, Daniel 4. *According to his will hee worketh in the armie of heauen, & in the inhabitantes of the earth, & no man can stay his hand, or say vnto him, what doest thou?* he pronoūceth as much of himselfe Esay 46. *My counsell shal stand, & I will doe what soeuer I will.* The earnestnes, & improbity of mās labor, nothing availeth, if God be against it. It is but the labour of Sisyphus, *labouring in the fire, & ploughing vpon the rocks,* (as the mouth of God speaketh) according to his word in Malachy, *They shall build, but I wil pul downe.* The vigour of the words once againe giueth this counsel vnto vs μὴ θεομαχεῖν, not to cōtend or wrastle with the power of God, which is, as if a flie shuld oppose her force against a bulwarke. They preach doctrine of sufferance & patience at the will of God; *Quod ferendū est, feras,* that which thou must beare of

Malus est miles qui imperatorē gemens sequitur. Sen.

necessity, beare with good contentment of minde. *He is an vnmeete souldiour that followeth his generall with groning. Thou canst not strine with thy maker,* thou canst not adde to the stature of thy body, nor change one haire of thy head from the colour which God gaue it. *It* is not thy rising early, that cā make thee rich; nor barring the gates of thy citty, that cā make thee safe: much lesse canst thou ransome thy life, *nor the life of thy brother from the hand of God, thou must perforce let that alone for euer.*

ver. A league with al the elementes of the world, with the beastes of the field, stones in the streete, with death & hel themselues, is vnable to secure thee. Therefore whatsoever befall thee in thy body, goods, children or beasts, enter into thy chamber, be secret & still, & let the right hand of the Lord of hostes haue the preheminence.

This was the reason, I conceiue, that after those last words, *cast me into the sea*, though the mē stroue with their ores, & cried to the Lord in the next verse, yet there is no mention made either of deed, or word, added by Ionas. For what should he doe, when the countenance of the Lord was against him, *but run the race set before his eies with patience*, & fal to an other meditatiō, thā before he had, that, although he were throwne into the sea, yet God was the Lord both of the lād & the waters, & whether he sunke or swam, lived or died, he was that Lord? *Impatientia natales in ipso diabolo deprehendo, I find that impatience was borne of the deuil*, saith Tertullian: to him let vs leaue this plant, which the hād of the Lord never planted, & to his male-cōtented impes, with whoe there is nothing so rife, as banning, blaspeming, bitter and swelling speech against the highest power of heaven, if ever they be crost or wrung with the least tribulatiō. They never learned how the linkes of that heavēly chaine are fastened one to an other: that *tribulation bringeth patience, patience experience, experience hope, and hope will never suffer them to be ashamed or dismaide.* They breake the chaine at the first linke; *troubled* they are against their wils, but, that which is voluntarie as patience, experience, hope, they will not adde, that both in body & soule they may be corōuded. We on the other side hang vpon the chaine, & trust to clime to heaven by it (through the merits of Christs death and pasion) whereof the last linke consisteth; and we suffer none of those comfortable perswasions to fall to the ground, without vse, that *if we suffer with him, we shall also reigne with him*; and *through many tribulations we must enter into the kingdome of heauen*: wee regarde not so much, *what part we haue in the whip, but what place in the testament*: wee knowe, who hath sequestred for vs, (to vse the wordes of Tertullian) *Idoneum patientiæ sequestrem Deum, God will truely account for all our sufferings: If wee commit our wrongs vnto him, he will reuenge them; our losses, he will restore them; our liues, he will raise them vp againe.*

Non quam poenam in flagello, sed quem locum in testamento. August.

Chap.

Chap.1.ver.14. *Then they cried vnto the Lord, and saide, we beseech thee O Lord, we beseech thee.*

THE sea is angrie, you haue hearde, for the Lorde of hostes sake, and will haue a sacrifice. They gaue it space and respite enough to see if time coulde make it forgette the iniurie that vvas offered: they entered consultation with Ionas himselfe of some milder handlinge him: they spared not their painfullest contention of armes and ores, to reduce him to lande againe. But when delay wrought no better successe, and neither the prophet himselfe coulde by aduise prescribe, nor they effect by labour and strength, the release of GODS vengeance, what shoulde they doe, but make ready the sacrifice, and binde it to the hornes of the altar, bestovving a fevve wordes of blessing and dedication (if I speake rightly) before the offering thereof? Ionas is sacrificed in the nexte verse, *So they tooke vp Ionas*; But the consecration and hallowing of the sacrifice goeth before in these wordes, *vvherefore they cried &c.* It is the catastrophe of the vvhole act, novvet draweth to an issue and accomplishment; their feare, prayer, protection of their wares, sortilege, examination of Ionas, consultation, and other machinations and assaies whatsoever, were but prefaces and introductions to this that followeth. The sea hath made a vowe, and will surely performe it; I will not giue my waters any rest, nor lye downe vpon my couch, till Ionas be cast forth.

Wherefore or *vvhen*. It applieth an illation from the former speeches. When neither head nor handes, counsaile nor force coulde provide a remedie, they make it their last refuge to commende both themselues and Ionas to God, by supplication to Ionas, by a touch, and in secret, in that they call his bloud *innocent blonde*, as who would saie, hee never did vs harme; themselues, of purpose, and by profession, that hauing to deale in a matter so ambiguous, the mercy and pardon of God might be their surest fortresse. The substance and soule of the whole sentence is prayer: a late, but a safe experiment, and if the worst shoulde fall out, that there vvere imperfection or blame in their action nowe intended, prayer the soveraignest restoratiue vnder heaven to make sound againe. For thus in effecte they

they thinke. It may be we ſhall be guilty of the life of a prophet, wee addreſſe our ſelues to the effuſion of harmeleſſe bloude, we muſt adventure the fact, and whether we be right or wrong, we knowe not; but whatſoever betide, we begge remiſſion at thine hāds, be gracious and merciſull vnto our ignorances, require not ſoule for ſoule, bloud for bloud, neither *lay our iniquities to our charge*. Praier hath asked pardon, & praier (I doubt not) hath obteined pardon for ſome of that bloudy generation which ſlew the very ſon & heire of the kingdome; which offered an vnrighteous ſacrifice of a more righteous ſoule, than ever Ionas was. Elſe, why did he opē his mouth at his death, & powre forth his gronings for thoſe that opened his ſide and powred forth his blood, *father forgiue them.*

Before, they had handled the ores of their trade and occupation, but prevailed not; (*for bodily exerciſe profiteth nothing:*) nowe they betake them to the ores of the ſpirite, invocations, interceſſions to the ever-liuing God, that, if the bankes of the land, vvhich they hoped to recover, ſhould faile them, they might be receiued to an harboure & rode of the mercies of God. Theſe are the ores (my brethren) which ſhall rowe the ſhippe through al the ſtormes and inſurrections of the waues of the ſeas, I meane the Arke of Gods Church vniuerſal, and theſe veſſels of ours, our bodies & ſoules in particular, through all the dangers of the world, and land them in the haven of eternal redemption. This world is a ſea, as I finde it compared, ſwelling with pride; & vaineglorie the winde to heaue it vp; blew & livide with envy, boiling with wrath, deepe with covetouſnes, foming with luxurioufneſſe, ſwallowing & drinking in all by oppreſsion, dangerfull for the rockes of preſumption and deſperation, riſing with the waues of paſsions & perturbations, ebbing & flowing with inconſtancy, briniſh and ſaulte with iniquity, and finally *Mare amarum*, a bitter and vnſavory ſea with all kinde of miſery. What ſhould we doe then in ſuch a ſea of tēptations, where the arme of fleſh is too weake to beare vs out, & if our ſtrength were braſſe, it could not helpe vs; where we haue reaſon to carry a ſuſpition of all our waies, and he that is moſt righteous in the cluſter of mankinde, *falleth in his happieſt day ſeuen times*, and though we were privie to nothing in our ſelues, *yet were wee not iuſtified thereby*, but had need to craue, *Cleanſe vs, O Lord, frō our ſecret faults*; where we are taught to ſay, *father forgiue our debts*: and if the ſumme of our ſins at our liues end be *ten thouſand talents*, thē whether we ſpeake or thinke, wake or ſleepe, or whatſoever we do, we adde a debt; when *all offend in many thinges*, & many in all, and he that *offendeth in one iote of*

the law breaketh the whole: what ſhould we doe, I ſay, but as the
1.Theſ.5. Apoſtles exhortation is *pray continually*, and thinke neither place, nor time, nor buſineſſe vnmeete to ſo holy & neceſſary an exerciſe? that whether we beginne the day, we may ſay with Abrahams ſervaunt, *O*
Geneſ.24. *Lorde ſende mee good ſpeede this day*: or whither we be covered with the ſhaddowes of the night, we may begge with that ſweete ſinger of
Pſal.13. Iſraell, *Lighten mine eies that I ſleepe not in death*: or whatſoever vvee attempt in either of theſe two ſeaſons, vvee may prevent it with the
Pſal 90. bleſſing of that other Pſalme, *Proſper the vvorke of our handes vpon*
Hieron. *vs, oh proſper thou our handy vvorkes. Egredientes de hoſpitio armet oratio, regredientibus de platea occurrat oratio*, vvhen thou goeſt out of thine houſe, let prayer arme thee; when thou commeſt home to thine houſe, let prayer meete thee. Receaue not thy meate without thankſ-giuing, take not thy cuppe without bleſſing, pray for the ſinne of thine owne ſoule, and offer a ſacrifice for thy ſonnes and
1. They. daughters: vvhen thou lieſt downe, couch thy ſelfe in the mercies of GOD; when thou ariſeſt vp, walke with the ſtaffe of his providence. In this prayer of the Marriners, there are many notable ſpecialities: Firſt, it is common; the worke of the whole multitude. In the fift verſe there was mention of prayers, I graunt, but there it is ſaid, *Invocarunt quiſque Deum ſuum*, though all prayed,
2. Cried. yet all aparte, to their proper Gods. Secondly, fervent; *they cried* in their prayer. It is not a formall ſervice; the ſounde of their lippes, and the ſighes of their ſoules are ſent with an earneſt meſſage to the
3. Vnto the Lorde. eares of God. Thirdly diſcreet; they pray not to their Idols, as before,
4. And ſaid. but to *the Lorde* of hoſtes. Fourthly, vocall and publique; there was a forme and tenour of ſupplication which the lips pronounced, *they*
5. Wee beſeech thee. *ſaide*. Fiftly, humble; they come with the tearme & phraſe of obſecration, *we beſeech thee O Lord*. Sixtly, importunate; as appeareth by
6. Wee beſeech thee, we beſeech thee. their ingemination, *we beeſeech thee, we beſeech thee*. Seventhly, ſeaſonable and pertinent; applyed to the thing then in hand to be executed, *bring not vpon vs innocent bloud*. Eightly reaſonable and iuſt, ſtāding vpon a good ground, fitted to the will and pleaſure of the Almighty, *for*
7. Let vs not periſh. 1. For thou haſt done &c. *thou Lord haſt done as it pleaſed thee*.

We are vvilled Mathew the ſixt, *to enter into our chambers, & ſhutte the doores, and praie to our father in ſecret; & our father that ſeeth in ſecert,*
3. Commō. *ſhall openly revvarde it*; becauſe it was the faſhion of hypocrites, to ſtand and pray in the ſynagogues, & in the corners of the ſtreetes, to beſeene of men. Our Saviour never meant therby to cōdemne prayers in ſynagogues, either ſtāding or kneeling, or praiers in the corners

of

of the ſtreets, or in the height of the market places, or vpon the houſe toppes, in the ſight both of men and Angels, but only to exclude the affected oſtentation of men-pleaſing hypocrites, vvho prayed to a vvicked ende, not to obtaine, but *only to bee ſeene of men*. Enter into thy chamber and pray, go into the temple and pray, commune with thine owne heart, commune with the multitude, both are good. And that we may know that we are not ſtinted in our praiers, only to our ſelues and our private families (as the Athenians would offer ſacrifice but only for their owne citty and their neighbours of Chios) our Saviour hath taught vs the contrary, in that abſolute forme of his, vvilling vs to ſay, *Our father which art in heaven*: as if we al came from one vvombe, and vvhoſoever ſpake, pleaded the cauſe of the reſt of his brethren. Not that we may not ſay a ſunder and in private, *My father*, as Thomas ſaid, *my God and my Lorde*; but as there is a time for the one, ſo we muſt not omit the other in due ſeaſon. It is a principle both of nature and pollicy, *Vis vnita fortior*, *Strength vnited receiueth more ſtrength*: it holdeth likewiſe in divinity. If the prayer of one righteous perſon availeth much, the praier of many righteous ſhall availe more. If the Syrophœnician obtained for her daughter the ſute ſhee made, much more ſhall the Church and congregatiō of Chriſt obtaine for her children. If, *where two or three bee gathered togither in his name, he is in the midſt of them*, much rather in the midſt of a people, in the midſt of thouſands, in whom there is *anima vna, cor vnum*, one ſoule, one hart, one tongue, as if they were al but one man. Lord heale the ſores of our lande in this point: and as it is thy worke alone, that *thoſe who dwell togither in one houſe, ſhalbe of one minde*, ſo magnifie this worke amongſt vs, that the children of this Realme which flie from our Churches and oratories, as Iohn from the bathe wherein Cerinthus vvas, rending and tearing the ſoule of this country into two peeces, dividing the voice and language thereof in their praiers to GOD, Elias and his company praying in one place, and vvith one ſtile, *O Lord GOD of Abraham*, and they in an other *O Baal heare vs*, (for ſo they doe in effect, when they pray to ſuch as heare them not;) ſome calling for fire to conſume the ſacrifice, and ſome for water to conſume the fire; ſome praying for the life of Deborah the Queene of this land, and ſome for the life of Iabin the king of Spaine; thus mingling and confounding the eares of the Lorde vvith oppoſite petitions, from croſſing & contrary affections; that at length they may conſider from whence they are fallen and ſevered, both from the vnitie of this publique body of ours, wherein they haue their

maintenance, & if they take not heed, of that myſtical body of their Lord and Redeemer, Chriſt Ieſus.

Iam. Fervent. 2. *They cryed.* It is a condition which *Iames* requireth, *the praier of the iuſt, if it be fervent.* Elſe even the praiers of the iuſt, if they be perfunctory and cold, rather of cuſtome than of devotion and piety, they profit not, but to condemnation. *Curſed bee hee that doeth the worke of the Lorde negligently*: praier is a worke of his. *The LORD is neare vnto all them that call vpon him faithfully*, not formally. He giveth both *aquam & ſitim*, the benefite, and the grace to deſire & thirſt after it. *VVee heare not our owne praiers (I meane not for vvante of ſounde, and much babbling, but for vvante of inwarde deſire,) the voice of our ſpirite is ſofte and ſubmiſſe, and dyeth in the aire before it aſcendeth into the preſence of GOD; and ſhall vvee thinke that GOD will heare vs?* Our bodies happily in the Church, our mindes vvithout; our tongue vttereth praiers, our heart thinketh on vſuries: vvee bovv the knees of our fleſh, but not the *knees of our heartes.* He that knevve in his ſoule, that praier *from feined lippes* and a falſe hart vvoulde returne empty into his boſome that ſent it vp, but *a broken and contrite ſpirite the Lorde vvoulde not deſpiſe*, never preſſed into the courtes of his GOD, but the invvardeſt and deepeſt affections of his minde vvere giuen in ſacrifice. *Everie nighte waſht hee his bed, and watered his couch vvith teares*: hee in the *night* time, when others ſlept and tooke their naturall recreation; yea there was not a night that eſcaped without taske; and it waſht not his plantes alone, but the very *pallet and couch* which he lodged vpon. So richly was his ſoule watered vvith the dew of heauen, that it miniſtred continually both fountaines to his eies, and a fluent expedition to his tongue to commend his praiers. We may learne to be zealous in our praiers, even of thoſe woodden prieſts, 1. King. 18. of vvhom it is written that they called vpon *the name of Baal from morning till noone*, and when they had no anſwere, *they cried lowde*, nay, *they cut themſelues with knives and launcers, til the blonde flowed out*: ſo they prayed not only in teares, but in bloud, that they might be heard. I would the children of the light vvere as zealous in their generations. But rather let them receiue their lighte and directions for the framing of this holy exerciſe, from the ſunne of righteouſneſſe, of vvhome the Apoſtle vvitneſſeth; that *in the daies of his fleſh, he offered vp praiers and ſupplications with ſtrong crying and teares, vnto him that vvas able to helpe him.* And the goſpel further declareth, not only that *hee kneeled (at the naming of whoſe name all knees haue bowed, both in heauen and earth, and vnder the earth)* but that

Cregor.

Chryſoſt.

Heb. 5.

hee

hee fell vpon the grounde, the foote-ſtoole of his owne maieſty, and *laie vpon his face*, vvhich never Angell behelde without reverence, and when he had praied before, he praied *more earneſtly* (as the ſcripture recordeth,) he once praied, and departed; and a ſecond time, & departed; and yet a third time, and departed; evermore vſing the ſame petition: his praier aſcended by degrees, like incenſe and perfume, & not only his lips went, but his agony and contention within was ſo vehement, *that an angell was ſent from heaven to comfort him*: and whereas the Prieſtes of Baal vſed art to make them bleede, cutting their fleſh with launcers and kniues to that purpoſe, he with the trouble of his ſoule ſwet a naturall or rather vnnaturall ſweat, *like dreppes of blonae trickling downe to the earth*. Wee, when we goe to praier, as if our ſoules and tongues vvere ſtrangers, the one not weeting what the other doth, the lippes babbling without, and the hearte not pricked vvith any invvarde compunction, *honouring GOD with our mouthes, and our ſpirites farre from him*, deſerue to be anſwered as he aunſvvered the Ievves, Eſay 1. *VVhen you ſtreteh foorth your handes, I vvill hide mine eies from you, and though you make many praiers, I will not heare you*. The reaſon is there, *your handes are full of blonde*: the reaſon to vs may be, *your heartes bleede not*: you cal *me Lord Lord*, but meane it not: the alter is without fire, praier without heate, words without intention, geſture of the body without the conſent of the inward man.

They cried vnto the Lord. It is not leſſe then a miracle, that men ſo nevvly endued vvith the knovvledge of GOD, can ſo preſently renounce their ancient idolles vvhich they had ever ſerued, and vvithin but fevv minutes of time moſt religiouſly adored: they call *vpon Iehovah*; that hidden and feareful name, vvhich earſt they had not knowne: & neither the accuſtomed maner of their countries, nor colour of antiquity, nor vvant of experience in another Lord, nor the ſimple narration of one ſingular prophet, nor any the like motions can holde them in awe of their former imaginary GODS, and keepe them from invocation of the *Lorde of hoſtes*. No reaſon can be yeelded but this, *The winde bloweth where it liſteth*, and the ſpirite breatheth where it vvill, and the mercy of God ſoftneth vvhere his pleaſure is. It is a gifte from him alone, vvho giueth the *newe hart*, and putteth the *new ſpirit* within a man; who taketh *the ſtony hart from him*, and giueth him an *hearte of fleſh* in ſteede thereof; vvho of the *ſtones* by the banks of Iordan (ſaith Iohn Baptiſt) *is able to raiſe vp children to Abraha*, & daily doth raiſe vp children to himſelfe, to doe him 3. Diſcreet. Ezech. 36.

vvorſhip and ſervice, of thoſe that were hardned in idolatry before, like flintes in the ſtreetes. Turne vs, O Lord, and we ſhall be turned; waſh vs with cleane water, and we ſhall be cleanſed; renue vs (as the eagle herd aies) and we ſhall be renued; gather thy choſen flock from the mountaines and deſerts wherin they ſtray, to fulfill thy folde, and we ſhall be gathered; ſay, thou wilt ſweepe thy houſe, and finde thy groat, and we ſhall be found. Nature cannot make a new birth: entring into our mothers wombe againe, is vnable to worke it: the gold of Sheba and Seba cannot purchaſe it. *No man commeth to the ſonne, vnleſſe the father drawe him*, and if the father haue once given him into his handes, all the devils in hell cannot pull him out againe. I make it the wiſedome of him that praieth, to levell his heart and affections at the very right center and marke of praier, which is God alone; hee is the ſanctuary, to vvhom vvee muſt flie; the period and ſcope in whom our requeſtes muſt end. Praier and faith (if the Apoſtle deceiue vs not) muſt kiſſe each other; *howe ſhall they call on him, in whom they haue not beleeved?* faith is the ground of praier: Firſt *we beleeue, and then ſpeake*; ſo was the order of David. Doe vve (my brethren) beleeue in Angels? for that is the Apoſtles phraſe, hovv ſhall they call on him, εἰς ὃν οὐκ ἐπίστευσαν, *in whome*, or *upon whome they haue not beleeved?*

Rom. 10. Pſal. 116.

Angelos. We beleeue that there are Angels, vvhich the Sadduces denied. And if an Angell ſhould come from heaven vnto vs with a meſſage from God, as he came to Mary and others, we would beleeue Angels, that is, giue credence vnto them, as they did. But if we beleeue *in Angels*, we forget their place of miniſtration which they are appointed vnto, and make them our Gods. Much leſſe beleeue we in the ſonnes of men, which are leſſe than Angels. Therefore the gleaning of theſe Marriners is more worth than the whole vintage of Rome, vvho in a moment of time haue gathered more knowledge hovve to informe their praiers aright, than they in the decourſe of many continued generations. Theſe pray *to Iehovah*, the true ſubſiſting God; they not only to God, but to Angels, and men, and ſtockes, and ſtones, & metalles, and papers, and I knovv not vvhat.

Angelis. In Angelos.

It may be a challendge ſufficient vnto them all (to ſay no more) that in ſo many praiers of both auncient and righteous patriarkes, prophets, Judges, kings, regiſtred in the booke of GOD, and in an hundreth and fiftie Pſalmes, an hundreth whereof at leaſt are praiers and ſupplications, and in all the devout requeſtes that the Apoſtles of Chriſt, and other his diſciples ſent into heaven, (if they take the pen of a writer, and note from the beginning of Geneſis to the end of the Revela-

Revelation) they cannot finde one directed to Cherub or Seraphin, Gabriel or Raphael, Abraham or Moſes, or Iohn Baptiſt after his death, or any other creature in heavē or earth, ſaue only to the Lord and his annointed. Haue theſe all erred? Even ſo vvill we; and more ſweete ſhall our errour be vnto vs, with theſe, of vvhom we make no queſtion, but that they are bounde vp to the bundell of life with the congregation of firſt borne, than a nevve and recent deviſe of praier, obtruded vnto vs by thoſe, who falſly ſuppoſe themſelues to be the pillers and ſtaines of Gods militant church. The 86. Pſal. (to giue you a little portion of foode to ruminat vpon) as ſome conceaue, was not a Pſame compoſed for any particular vſe, but leſte to the church of God, as a generall rule and preſcription to fit the condition of every man. Wherin there are firſt ſome reaſons in our owne behalfe, wherwith we inſinuat our ſelues into the favour of God, that he may heare vs. 1. *Bow downe thine eare vnto mee, O Lord.* Why? *I am poore and needy:* the exigence of my diſtreſſull affaires requireth thy helpe. 2. *Preſerue thou my ſoule.* Why? *I am merciful:* I aske not mercy at thy throne, but as I ſhew mercie againe to my brethren. 3. *Saue thou thy ſervant, my God.* Why? *becauſe he puteth his truſt in thee;* he hath no other rocke to cleaue vnto. 4. *Be merciſull vnto mee, O Lord.* Why? *I crie vpon thee continually:* I haue conſtantly decreed with my ſelfe not to giue over the hope of thy comfort. 5. *Reioice the ſoule of thy ſervant.* Why? *for vnto thee, O Lord, doe I lift vp my ſoule:* the beſt and choſeneſt member I haue, ſhall doe thee ſervice. His miſery, mercy, faithfulneſſe, conſtancy, ſyncerity, ſpeake for audience. Now on behalfe of God there are other inducementes recited from the 5. verſe, why wee reſort to the winges of his favour, when we are diſtreſſed. 1. from his mercy & kindnes to all that call him; *for thou, Lord, art good and gracious, and of great compaſſion:* therefore giue eare to my prayer, & harken vnto the voice of my ſupplication. 2. from experience and triall; *In the day of my trouble will I call vpon thee, for thou heareſt me.* 3. from compariſon and greatnes of his workes; *Amongſt the Gods there is none like vnto thee, & who can doe like thy workes?* 4. from conſent of the worlde; *All nations whome thou haſt made, ſhall come and worſhip before thee, O Lord, and ſhall glorifie thy name.* 5. from the ſoleneſſe and ſingularitie of his godhead, which is chiefe; *for thou art greate and doeſt wonderous thinges, and art God alone.* 1. His generall exhibition of mercy to all, 2. particular and perſonall application to ſome, 3. the rareneſſe and maieſtie of his workes, 4. the conſent of nature and nations, 5. the ſingularitie of godheade, theſe are motions and perſwaſions to

call forth our prayers, and these, if they can be verified either of Angels or men, I refuse not to giue them a part with God in this our sacred oblation.

6 Vocall. *They cried and said.* Their praiers were also vocal & expressed. The gronings of the spirit vndoubtedly, though Zachary be dumbe and cannot speake a worde, shall neuer be refused. Hee made the hear: and the tongue, that vnderstandeth the language of both alike, he is as neare to our reines, as to our lippes; and the voice of the one is not more audible to him that heareth without eares, than the others intention. *In Dei auribus desiderium vehemens clamor magnus est; remissa intentio, vox submissa, In the eares of God a vehement desire is a great crie, a remisse and careless intention is a submisse and still voice.* Anna, a type of the church, spake *in her heart, her lippes did onely moone, and her voice was not heard.* Yea the gesture of her body through the greefe of her soule were such, that Eli reproued her of drunkennesse. Indeede shee was drunke, not with the wine of grapes, but with the wine of devotion, which ranne from the wine-presse of a troubled spirit, and the Lord remembred her petition, though shee praied with her heart alone, and her tongue stirred not. What then? hath the tongue immunity therby from doing that homage vnto the Lord which he hath enioyned it? shall not the *calues of the lippes* bee required, because we haue tendered the calues of our hearres? must not both *the heart beleeue, and the mouth make confession?* and as the one is the cisterne within thy selfe to conteine the honour of God, so must not the other be the pipe to convey it to thy brethren? surely yes. Aske both body and soule, and everie part of them both, whose image and inscription they beare; they will tell thee, God: then pay the tribute of both, and glorifie God with thy *bodie and spirit, for both are his.* And as thou liftest vp thy soule with David in the 86. Psal. so lift vp thy handes also with Moses, lift vp thine eies with Steven, lift vp thy voice with Deborah, and with all the children of God, whose pleasure and ioy it is to heare God praised in the *great congregation.* If there be priestes to pray for the people, which must weepe betweene the *porch and the altar*, even in the body and navell of the church, vvhere the sounde of his voice may best be hearde, *and* Ioel 2. *say, spare thy people O Lorde &c.* if there bee temples and churches which the prophet hath tearmed, and Christ ratified to be the *houses of praier*; if there be seldome and set times appointed for these duties to be done in; if there be formes and patternes deuised even from the sonne of God, how our praiers should be conceiued; then is

Reuerd.

1. Sam. 1.

there

there no queſtion, but we muſt open our lippes in the ſervice of God, and our mouthes muſt be willing to ſhew forth his praiſe.

Wee beſeech thee O Lorde. They vſe the propereſt tearmes of ſubmiſſion that may be. They come not to bragge, wee are *worthy O Lord, whome thou ſhouldeſt do for*, (as the princes of the people ſpeake for the Centurion in the goſpell;) they come not to indent and bargaine *If thou wilt be our God &c.* they knowe they ſtand vpon grace, not deſert, and that the Lord muſt be entreated, or they cannot liue. Humility is both a grace it ſelfe, and a veſſell to comprehend other graces; and this is the nature of it the more it receaueth of the bleſſinges of God, the more it may. For it ever emptieth it ſelfe, by a modeſt eſtimation of her owne giftes, that God may alwaies fill it; it wraſtleth and ſtriueth with God, according to the pollicy of Iacob, that is, winneth by yeelding; and the lower it ſtouperh towards the ground, the more advantage it getteth to obtaine the bleſſing. *O quam excelſus es, domine, & humiles corde ſunt domus tua; O Lord, how high and ſoveraigne art thou, and the humble of heart are thine houſes to dwell in? where is that houſe that yee will build vnto mee, and where is that place of my reſt? To him will I looke, even to him that is poore and of a contrite ſpirit, and trembleth at my wordes.* Plutarke writeth of ſome who ſailed to Athens for philoſophy ſake, that firſt they were called *ſophiſtæ, wiſe men*; afterwardes, *Philoſophi, but lovers of wiſedome*; nexte; *rhetores, onely reaſoners and diſcourſers*; laſt of all, *idiotæ, ſimple, vnlettered men*. The more they profited in learning, the leſſe they acknowledged it. Thus in ſpirituall graces vve ſhould ſtudy to be great, but not knovve it, as the ſtarres in the firmament, though they be bigger then the earth, yet they ſeeme much leſſe. *In alto non altum ſapere*, not to be high-minded in high deſertes, is the way to preferment. David asketh, *Quis ego ſum, domine, O Lord who am I?* He was taken from that lowlines of conceipt to be king of Iſraell. Iacob proteſteth, *Minor ſum, I am leſſe then the leaſt of thy mercies*; hee was preferred before his elder brother, and made the father of the twelue tribes. Peter crieth, *exi à me domine: homo peccator ſum, Goe out from mee, Lorde, I am a ſinfull man*; he heard, *feare not, I will hence forth make thee a fiſher of men.* Iohn Baptiſt foundeth, *Non ſum dignus, I am not worthy to looſe the latchet of his ſhoe*; hee was founde worthye to lay his handes vpon the head of Chriſt. The Centurion treadeth in the ſame footeſteps *Non ſum dignus, I am not worthye, vnder the roofe of whoſe houſe thou ſhouldeſt come*; his commendation was rare, *I have not founde ſo great faith, no not in Iſraell.* Paul departeth not from the ſame wordes, *Non ſum dignus*

5. Humble.

Auguſt in confeſſ.

Eſay. 66.

I am

I am not worthy to be called an apoſtle; hee obteined mercy to the example of thoſe that were afterwardes to come. The bleſſed Virgin in her anſwere to the Angell ſheweth, that the ſalutation no way lifted vp her hearte, *ecce ancilla Domini, beholde the hand-mayde of the LORD;* ſhee obtaineth that, for which all *the generations of the vvorlde ſhoulde call her bleſſed.* This baſe and inglorious ſtyle of the moſt glorious Saintes of God, *Non ſum dignus*, and the like, ſhall get, vs the honour of Saintes, ſhall raiſe vs from the duſt, and ſet vs vpon thrones, take vs from amongſt beaſtes, and place vs with Angels. What was it in the bleſſed Virgin, the mother of Gods firſt-borne, the glory and flowre of women-kinde, that God regarded ſomuch? She telleth you in her ſonge of thankſgiuing, *Hee hath regarded the lowlineſſe of his hand-maide*; yea the bloude and iuice of that vvhole ſong is in praiſe of humilitie: *Hee that ſcattered the proude in the imaginations of their hearte, hee hath put downe the mightie from their ſeat, and hath exalted the humble and meeke.* O that the women of our age could ſinge *Magnificat* with that humbleneſſe of ſpirite, that Marye did, *My ſoule doth magnifie the Lorde*: that recompence woulde be theirs vvhich followeth; *hee that is mighty hath magnified mee* againe, *and holie is his name.* But they magnifie themſelues too much with pedlers ware (what ſhall I tearme it?) vnprofitable garments, which the moth ſhall fret, and time it ſelfe rotte vpon their backe, but they never thinke in their heartes, how God may be magnified. It is not without ſome myſterie, that the Angels tolde the ſhepheards, Luke 2. *this ſhall bee a ſigne vnto you, you ſhall finde the infant wrapt in ſwadling clothes.* *In ſignum poſiti ſunt panni tui, O bone Ieſu, ſed in ſignum ἀντιλεγόμενον,* *A ſigne that is ſpoken againſt*, a ſigne that is done againſt; we cannot abide thy clowtes, thy ragges (O Lorde Ieſu) nor any part of thy humility. His nativity was by his ordinance firſt preached to ſhepheardes; hee contended with his fore-runner, who ſhould be the lowlier of the two; he tooke fiſher-men to be his diſciples, embraced young children, paide tribute to his inferiours, fled away that hee might not be made a king, waſhed the feete of his apoſtles, charged the leper not to tell any man, rode vpon an aſſe, ſought his fathers glory, not his owne, to whome he was *obedient to the death, euen to the death of the croſſe.* In all which he doth not leſſe than proclaime vnto vs, *learne of mee to bee humble and meeke, and you ſhall finde reſt for your ſoules.* I ſay but this. The matter is worthy your hearing, the leſſon your learning, the recompence your receauing. In this bed of humility let me reſt your ſoules for this time, and let vs beſeech

Bern ſer. de verb. Angel.

ſeech the God of maieſty, who is higher than the higheſt in the earth, *who will reſiſte the prowde, and giue his graces to the humble and meeke*, that whether vve aske, vve may aske in humility; or whether vve haue receaued, we may vſe it without vaine glory; that all our words and workes may be povvdered with that ſalt in the Pſalme, which ſhall eate out all oſtentation, *Not vnto vs, O Lord, not vnto vs, but vnto thy name giue the honour and praiſe. Amen.*

THE XVII. LECTVRE.

Chap. 1. ver. 14. *Wee beſeech thee, O Lorde, vvee beſeech thee, let vs not periſh for this mans life.*

THe praier of the marriners beginneth not, till you come to theſe vvordes: the other were the wordes of the hiſtory, reporting vvhat they did; theſe novv propounded, are their ovvne, or at leaſt the ſumme and effect of them. We may reduce them to two heades: firſt a Petition; and therein a preface, *Wee beſeech thee, O Lorde, wee beſeech thee*, compriſing the manner and forme of praying; and the matter or ſubſtaunce of the petition, *let vs not periſh for this mans life &c.* 2. the reaſon, *For thou, Lorde, haſt done as it pleaſed thee.* So as in the vvordes of the hiſtory, ſignifying hovv they behaved themſelues, togither vvith the petition, and the reaſon of the ſame, we finde eight conditions requiſite to the nature of praier. Fiue wherof we haue already dealt in: the ſixte vve are to proceede vnto. The Importunity they vſe, implyed in the doubling and iterating of their ſuppliant tearmes, *Wee beſeech thee, O Lorde, wee beſeech thee. VVoe be to him, that is alone*, who when he hath ſpoken once, ſpeaketh no more, as if he were weary of wel-doing, & repeted himſelfe that he had begun. If his former requeſt be weake and infirme, fainting in the way to the mercy of God, hee hath not a friende to helpe it, nor a brother to ſay vnto it, *Be ſtrong.* This double ſupplication of theirs, falleth as the ſhowres of the firſt and latter raines: if the one faileth of watering the earth ſufficiently, the other fulfilleth the appetite and thirſt thereof. So ſhould our praiers be bent; that as the kine of the Philiſtines, vvhich bare the Arke, though they *were milche, and had calues at home, yet they kept the ſtraight way to Beth-* 1. Sam. 6.

6 Importunate.

Shemesh, and held one path, and lowed as they went, and turned neither to the right hand nor the left, neither ever stoode still, till they came into the fielde of Ioshuah, where he was reaping his harvest: so the affection of our soules bearing the Arke and coffer of our suites, though it hath worldly allurements to draw it back, as the kine had calues, yet keepeth on the way to the house of God, as they to Bethshemesh, holding one path of perseverance, lowing with zeale, turning neither to the right nor to the left hand with wandring cogitations, till it commeth into the field and garden of God, where her harvest groweth.

We beseech thee, we beseech thee. This ingemination of speech noteth an vnmooueable and constant affection to the thing vve affect, as if the tongue and heart were willing to dwell thereupon. *O Absalon, O my sonne Absalon, O Absalon my sonne, my sonne*, vvas the mourning of David, when he heard of the death of Absalon, as if his soule had beene tied to the name and memory of his sonne, and his tongue had forgotten all other speech saue only to pronounce Absalon. *It* sheweth what loue our Saviour bare to the holy citty, in that he repeated his sorrowes ouer it, *O Ierusalem, Ierusalem*, as if he had made a vovv with David, If I *forget Ierusalem, let my right hande forget her cunning*, or rather my tongue her moving. I cānot leaue thee at the first naming, thou art deeper in my hart, therefore I say, *Ierusalem*, and againe *Ierusalem*, *I* ever regarded thy welfare with vndoubted compassion. The marriners import no lesse, in repeating their request, *vve beseech thee O Lord*, and once againe, *we beseech thee*, pardon our importunate out-cries, our *heartes are fixed, yea our heartes are fixed*, our *soules are a thirst for thy loving kindnes*, vve *will giue thee no rest*, till thou receiveſt our praiers. The longer Abrahā talked with God Gen. 18 the more he gained. He brought him from the vvhole number to fiftie, and from fiftie to ten, before he left him. *Behold I haue begunne to speake vnto my Lorde, and am but dust and ashes; let not my Lorde be angry, and I will speake againe*: and once more, *I haue begun to speake*; and once more, *let not my Lord be offended*. Once more and againe, you see, are able to send away cloudes of fire and brimstone. And so far was it of, that God was angry with his instant request, that he gaue him both a patient eare, and a gracious answere, *If ten be found there, I will not destroy it*. It pleaseth the eares of his maiesty right well, to bee long intreated, his nature is never so truely aimed at, as vvhen we perswade our selues, that our impatience in praier can never offend his patience. He that hath twise and ten times togither ingeminated the riches of his mercy, as Exod. 34. *The Lord, the Lord, is mercifull, gracious, slowe to*

anger

anger, abundant in goodnes, & truth, reseruing mercy for thousands, forgiving iniquity & sin, & transgressiō: What did he meane therby, but that twise and ten times togither we should cry for his mercy?

Wee beseech thee O Lorde, wee beseech thee. A vvoman of Canaan in the gospell, calleth vpon our Saviour, *Haue mercie vpon me, O Lord, thou sonne of David, my daughter is miserably vexed with a devill, hee aunswered her not one worde.* It appeareth that shee called still, because his disciples said, *Sende her away, for shee crieth after vs*: Then, *hee was not sent but to the lost sheepe of the house of Israell*: yet shee came and *vvorshipped him, saying, Lorde helpe mee*: hee aunswereth, *It is not meete to take the childrens breade and cast it to whelpes*: Shee replied vpon him, *Truth, Lorde, but the vvhelpes eate of the crummes, that fall from their masters table.* Then Iesus answered and said vnto her, *O woman, great is thy faith.* Shee fastened vpon Christ with her praiers, as the vvoman of Shunem vpon Elisha vvith her hands. Shee caught him by the feete, and saide vnto him, *As the Lorde liveth, and as thy soule liveth, I will not leaue thee.* Consider what discouragements her poore soule digested, 1. shee was *not answered* by Christ, 2. shee had backe-friendes of his *disciples*, 3. she was none of *the lost sheepe*, 4. shee was a *whelpe*; yet in the end shee obtained both a cure for her daughters infirmity, and a commendation for her owne faith. Shee wrought a miracle by the force of her praiers, shee made both the deafe to heare, and the dumb to speake, shee cried to the eares and tongue of her redeemer, *Ephata, Bee yee opened*, heare and answere my petition, fulfill my request. *Non importunus nec impudens es, &c.* It is not a sawcy nor shameless part in thee, to aske remission of thy sinnes at Gods hands, without ceasing; thou giuest him occasion to doe a memorable act, convenient to his nature, glorious to his holy name. That vvhich man giueth, he looseth, and dispossesseth himselfe of, it is not so with God; thou art not the better, God the worse, thou the richer, God the poorer, for his giftes: *Open thy mouth wide*, and he will fill it, enlarge thy belly, and he will satisfie thee. *Fons vincit sitientem*, *The fountaine & source of his goodnes is aboue the desire and thirst of thy necessities.* If you observed it in the last history, The disciples of Christ thought it an impudent part, that the Syrophœnissian cried after them, *Sende her avvaie.* Did Christ so account it, or vvould he dismisse her? Doubtlesse it ioyed his heart, to suspende her desires in expectation, and consequently to extende them, to holde her long in his companie; he said to himselfe, I am vvell pleased that shee cryeth after mee, it delighted his eares to heare her redoubled obsecrations, more than

Math. 15.

2 King 4.

Augustin de verb. Apost.

Non in accipiendo proficis, & Deus in dando deficit.

the instrumentes of David coulde haue done, it gaue him matter to vvorke vpon, it tried a faith, it vvann a soule, it occasioned a miracle. Bernard to this purpose noteth of the spouse in the Cantitles, beginning her suite, and woing of Christ so rudely as shee doeth, *let him kisse mee with the kisses of his mouth*; though to entreate a great favour of a great Lorde, shee vseth no flattery vnto him, shee seeketh no meanes, shee goeth not about by driftes and circumlocutions, shee maketh no preamble, shee worketh no benevolence, but from the abundance of her heart sodainely breaketh foorth, *Nudè fronteq; satis*, *Barelie, and boldelie enough, let him kisse mee vvith a kisse of his lippes.* The parables in Sainte Luke, the one of a friend called vp at midnight, the other of a wicked iudge, instruct vs thus much, that vnlesse vvee holde a meaner opinion of God, than of a common, vulgar friend, vvhich were too base to conceiue, or a more vnrighteous iudgment of him, than of the most vnrighteous iudge, (than which, what can bee thought more blasphemous?) vvee should not distrust the succesſe of our praiers, but that *improbitie and importunitie* at the least would draw him to audience. It was midnight with these marriners, when they called at the gates of God, (*the friende and loner of the soules of men*) the vnseasonablest and deadest time, in the iudgment of humane reason: They called for more than loaues, the relieſe and succour of their liues, more deare vnto them than any sustenance: Their friende? Nay their enemy vvas at hande, and the *last enemie* of mankinde: The gates seemed to be shut, all hope of deliverance wel nigh past; the children were in bedde a sleepe, vaine was the helpe of man, their arme was weake, and their ores vnprofitable, Angels and Saintes could not helpe them: yet they knocked at the gates of their friend once, *We beseech thee O Lord*; and, because he denied them the first time, they knocked againe, *We beseech thee O Lord*, & I doubt not but they continued knocking, till in the end he arose, and granted them their harts requests.

Bern. 7. in Cantic.

Luke 11. and 18.

Analysis.

7. Cõvenient, seasonable.

The nexte condition of their praier, vvas, that it was properly and pertinentlie applyed to their present feare; *Let vs not perish for this mans life &c.* It was written in their hearts, vvhich others might haue red in the Psalmes of David, *Touch not mine annointed, and doe my prophets no harme.* They thought that Prophets were iewelles and pearles vnto God, and that the marring of one such, would severely bee required. Hẽce come their teares, this is the thorne that pricketh them, feare to offende in hurting an harmeleſſe man, togither with that stinge and venime, which sinne leaueth behinde it; they know it

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will call for vengeaunce, and though it passe the hande, and the eie, speeding it selfe in the seeming of him that doth it, into the lande of forgetfulnesse, as if it should never be thought vpon, yet the Lord will fetch it backe againe, and set it before the face of the sinner, and lay it as freshly to his charge, as if hee were then in the act and perpetration thereof. These be the sores wherevvith they smart, daunger of their owne liues, if they assaulte the life of Ionas; and watchfulnesse of the iustice of GOD, in taking account of forepassed sinnes. To these they applie the medicines. VVe know the order of thy Courte and iudgement seate, to exacte life for life, therefore *let not vs perish for this mans life*: wee know that no sinne can escape thy dreadfull hande, therefore if wee happe to offend In spilling inuocente bloude, *laie not our iniquitie vpon vs*, blotte it out of thy booke, let it passe as a morning dewe before the sunne, and not be imputed. In disposing our prayers to God, vvee must, as the Scribe in the gospell, *bringe forth of our treasures, thinges olde and nevve*. For the blessings of God in generall, there may bee generall thankesgivings; for sinnes in generall, generall confessions; auncient and vsual formes of prayer, for auncient and vsuall occurences. *Wee may take vnto vs wordes*, (as the Prophet speaketh) *and say vnto the Lord* (at all times) *Take awaie all iniquitie, and receaue vs graciously, so will we render the calues of our lippes*. But as the matter of Gods iudgments, and our dāgers, is varied, so must we accordingly vary our praiers. In the time of a plague, wee must make of our prayers a particular Mithridate against the plague, acknowledging the hand of God, that inflicteth it, knowing that the cause and originall thereof is not so much infection in the aire, as rottenesse and corruption within our owne bones, beseeching his maiestie, as Phinees did, that the plague may cease, and that hee vvill visite no longer with that kinde of iudgment. If the lande bee smitten with leanenesse, and skarcity, so that the children thereof cry for breade, and sowne as they goe in the streetes, for want of foode, we must pray in an other stile, that the LORD vvill vouchsafe *to heare the heavens againe, the heavens may heare the earth, the earth the corne, the wine, and the oile, and these Israell*, or other his distressed people, and that hee vvill visite no longer with this kinde of iudgment. If the enemy shall say against vs, *Come, vvee will devoure, vvee will devoure, the name of Sion shall be no more had in remembrance*, wee must turne vnto the Lord with another forme of supplication; *Spare thy people O Lorde, and giue not thine heritage into reproache, that the heathen shoulde rule over them: vvherefore should*

Let not vs perish.
Lay not to our charge
Hosee 14.
Hosee 2.
Ioel 2.

they

they say among ſt the people, vvhere is nowe their God? O ceaſe to viſite thy ſervants with this kinde of iudgmente. If the heavens be braſſe aboue vs and droppe no moiſture vpon our frutes, or if the *ſpoutes*, which God hath devided in the aire, powre downe to much vpon our heades, (ſometime he roareth ſo fearfully *with his* voice of thunders, as vvho may abide it, his lightnings giue ſhine to the earth, and our eies are daſeled thereat, he raineth dovvne tempeſtes and ſtormes vpon vs, haile-ſtones and coles of fire, this is our portion ſometimes to drinke:) ſtill as the plagues are newe, ſo let vs come before him with *newe ſonges*, new interceſsions, meekely kneeling before the Lord our maker, and fallinge lowe at his foote-ſtoole, that his hand may be turned backe in theſe kindes of iudgements. Thus
2. Chro. 6. did Salomon dedicate and bleſſe the temple, beſeeching the Lorde, that vvhen the people ſhoulde pray vnto him, according to their ſundry needes, whether they were troubled with the aſſault of their enimy, or vvith wante of raine, with famine, or mildewe, or with captivity, he would then heare them in heauen, and be mercifull vnto them. The ſickneſſe which theſe mariners ſuſpecte, is an iſſue of bloude, which being once opened, will ever tunne, and keepe a courſe, if it be not ſtanched with the mercy of God, and therefore they call vpon him, as that preſent occaſion enforceth them, *O let vs not periſh for this mans life, and bring not vpon vs innocent blonde*. Beſides which purpoſe of theirs, in laying their finger vpon the ſore, that is, in ſuiting of their prayer with the preſent daunger, for the fuller explication of the wordes themſelues, it may pleaſe you to take knowledge of two things. 1. The proceeding of God in the caſe of bloudſhed, life for life, deliuered in the former clauſe; *Let vs not periſh for the ſoule of this man*. 2. How the bloud of Iona is in the latter may be called *innocent bloude*.

2. Bloud for bloud. The lawe is generall touching the former, Exod. 21. *life for life, eye for eye, tooth for tooth, hande for hande, foote for foote, burning for burning, wounde for wounde, ſtripe for ſtripe*, It is added Leviticus 24. *Breath for breath, blemiſh for blemiſh*. Gen. 9. *I will require your bloud wherein your liues are*: (that is one reaſon:) in the nexte wordes *vvho ſo ſheadeth mans bloude, by man ſhall his bloude bee ſhed, for in the image of God hath bee made man*; That is an other reaſon. Our Saviour reciteth the lavve in the goſpel: Math. 26. *vvho ſo taketh the ſvvorde, ſhall periſh with the ſword*, And that we may knovve this lavve was never repealed, we finde it in the laſt booke, Revelation. 13. *If any leade into captivity, hee ſhall goe into captivitie; if any man kill with a ſvvorde, hee muſt be killed with a*

ſword

a sworde. Heere is the patience and the faith of Saintes, that is, this they beleeue, and this they verily expect to be performed upon their enimies. So the ordinarie rule, without question, is this; He that taketh away the life of man, himselfe shall likewise perish. Notwithstanding the maker of the law may, and doeth sometimes, dispense with his owne lawe. Many a one, I confesse, hath killed his neighbour, himselfe not ending his daies in the like manner. Be it so; yet 1.
first he is slaine with a sword of his own, as Gōlias was, he dieth daiely with the stabbing and launcing of his own heart; and, as in that first plague wherein Pharaoh was smitten, all the waters of Aegypt in their riuers, their streames, their pondes, their pooles, their vessels of woode, and their vessels of stone, were changed into blood: so in the minde and conscience of a murtherer, there shall alwaies remaine a plague of bloud, his eies shall behold no other colour but sanguine, as if the aire were died into it, the visiōs of his head in the night time *shal cast a boule of blond in his face*, all the cogitations and thoughtes of his Plutarke.
heart shall overflow with the remembrance of that bloud which hee 2.
hath effuted Againe, if he that hath killed a mā, dieth in his bed, or otherwise by the handes of God, without the irrogation of this iudgement vpon him, to be killed or executed by the hands of men; yet let him know, that he is dead by the law already, the sworde of the spirit of God hath fallen vpon him, the word and sentence of the law hath condemned him, and that hee is reserued to the iudgemente *of the greate daie*, where the sworde of eternall damnation, the double and triple edge whereof can never be rebated, shal feede vpon his flesh, and be drunken with his bloude without ceasing. Or lastly, if 3.
he escape the dint of all these swordes, temporal in this life, internal in the conscience, eternall in the worlde to come, let him thanke his crucified redeemer, whose stripes haue healed him, the wounding and bleeding of whose precious body, hath made intercession with his father in heavē, that the wounds and bloudshed which he was worker of, are not thought vpon.

Secondly, we enquired, how the bloud of Ionas, might be tearmed *innocente*; a man that fled from the face of God, whom the winds and the sea hated with a perfite hatred, even vnto death, a man vvhom the Mariners themselues rebuked, and novve by the instant voice of God are ready to cast forth, how is he innocent? I answere, In part, not wholy; with respect, not absolutely; innocent towards these men, whome he never iniured, not vvith relation to God, whom he had hainously offended. The Pelagians of our time, magnifying Innocent bloud.

the arme of flesh, and the nature of mankinde, more then reason admitteth, by a sophisticall and deceitfull conclusion, haue sought to obscure the trueth, and to over reach the world in this pointe. For, because they finde in the scriptures often mention of the innocencie, iustice, perfection of the children of God, they dissembling, or not wisely weighing the drifte of the place, simplie inferre thereupon, that the law of GOD may be kept and fulfilled in this life. Their paralogisme is easily discovered and disprooued by the rule of Augustine; *When the perfection of any man is named, vvee must consider wherein it is named, A man may bee a perfite hearer of vvisedome, not a perfite teacher*: (Thus is he perfite and vnperfite) *a perfite knovver of righteousnesse, not a perfite doer, perfite in this that hee loueth all men, and yet vnperfit in the loue it selfe.* It were absurdly concluded, Ionas was innocent towards the Marriners, therefore innocent towards the Israelites; innocent towardes man, therefore innocent towards God; innocent in this present behaviour, therefore innocēt in the whole conversation of this life. As it hath no iust consecution, David was innocent towardes Saul, therefore innocent towardes Vrias. A man may be righteous, both in comparison of others, for *he is the best, which hath the feweſt faultes*; & in comparison of himselfe, *for wee must iudge of a man by that whereto the greater part of this life and disposition hath beene inclined.* And because there was no father in the church; who had greater reason to ventilate this argument unto the bottome, than Augustine had, himselfe in that ambitious age being sifted and proued by so many aduersaries to the grace and righteousnes of God, I will giue you a short taste of his aunswers and satisfactions to the question, as I finde them in his writings.

Cùm dicitur cuiusq; perfectio, quâin re dicatur videndū est. 2. de pe. mer. & rem 15.

Perfectus sapientiæ audiator, non perfdoctor &c.

Optimus ille est, Qui minimis vrgetur. Horat.

Quâ maior pars vitæ atq; ingenij stetit. Asin. Pollio.

Secundū intentionē non secundū perventionem. In Psal. 38.

Aliter hìc non potes esse perfectus, nisi scias hìc te non esse posse perfectum.

Secundum istius vitæ modum. Vot. epist. Parm.

Touching perfection, hee vvriteth thus by occasion of the Apostles wordes, Philipians the thirde: *Let vs, as many as bee perfitte, bee thus minded.* Yet in the twelfth verse before it is contraried. *Not as though I had already attained it, or that I were already perfite.* How may these stand togither? *Perfite, and vnperfite.* If vve take *perfection in intention and purpose*, not in pervention, and obtaining the *purpose*, in contention, endevour, inchoation, that is, in imperfection, and not otherwise; *thou canst not otherwise be perfite in this life; vnlesse thou knowe, that in this life thou canst not bee perfite.* There is a certaine perfection *according to the measure and proportion of this life, and to that perfection this is also deputed, If a man knowe that yet hee is not perfite.* So as it is not the least parte of our perfection, to knovve and confesse our imperfections. Bernarde vpon the former wordes to

the

the Philippians, (that I may inserte his iudgement also by the way) beateth downe the arrogancie of all high minded flesh; *Magnum electionis vas, perfectum abnuit, profectum fatetur.* The greate vessell of election denyeth perfection to himselfe, confesseth his profection and going forvvarde; *I endevour my selfe to that vvhich is before.* I proceede with Augustine: *VVee may bee perfite travellers in righteousnesse before, hereafter wee shall bee perfite owners and possessours of righteousnesse*; vvee may bee perfite *by anticipation*, carrying the name of the thinge, before vvee haue attained vnto it, as vvee are saide already to bee glorified, though our glorification shall bee consummate in time to come. We *are the sonnes of God*, saith the Apostle, *and yet it appeareth not what wee shall bee.* What meaneth this, *wee are and wee shall bee? but that wee are in hope, and shall bee indeede?* Finally, he alloweth a certaine perfection sufficient *to converse and holde societie with mankinde, a perfection for the modell and capacitie of this life, for the state of passengers and wayfaring men*, and whatsoeuer he allovveth more in this kinde, I am sure he concludeth, *that the perfection of all righteous men, while they are in the flesh, is imperfect.* This of perfection.

Of righteousnesse and iustice thus hee affirmeth in other places. The Euangelist Sainte Luke reporteth of Zacharie and Elizabeth his vvife, *that they vvere both righteous before God*, that is, without hypocrisie, *vvalking in the commaundementes of God*, (Now because they *vvalked*, it is an argument, that they were not yet come to the marke) ἐν πᾶσι, *in all the commaundementes and iustifications of the Lorde.* The testimonie is alreadie very large, but yet hee addeth more, *They walked in them all vvithout reproofe.* How vvithout reproofe? Augustine interpreteth it to Innocentius; *Sine querelâ, non sine peccato*, Not vvithout sinne, but vvithout grievaunce, quarrell, iust complainte, or exception to bee made against them. Nay, he proveth out of the same scripture, that because Zachary vvas a Priest, therefore a sinner, for he was bounde *to offer for sinnes, aswell for his owne parte, as for the peoples.* In an other place speaking of their righteousnesse, he limiteth it thus; *They were righteous after a probable and laudable conversation amongest men.* He often distinguisheth betweene these tvvo, *Peccatum, & querela, Peccatum & crimen*; the one, sin in generall, which no man is freed from, (for it is an absolute sentence, and needeth no exposition, *if we say that we haue no sinne, wee deceiue our selues, wee are but blowne bladders*; the other, some *great offences*, (as Da-

Ser. 49. in Cant. *Perfecti viatores, perfecti possessores. 2. de pec. mer. & rem. 13.* *Per prolepsin.* *Quid est hoc, sumus & non sumus? nisi quia sumus in spe, & erimus in re.* *Pro conservatione societatis humanæ.* *Pro huius vitæ capacitate.* *Pro statu viatoris.* *Pro huius vitæ modulo* *Ad Boni. l. 3.* *Omnium in carne iustorum imperfecta perfectio.* Ἀμέμπτως *Epist. 95.* *Heb. 5.* *De grat. chr. cont. Pelag. & Coelest. 1. 48.* *Secundum quandam inter homines probabilem conversationem, atque laudabilem.*

Absoluta sententia expositore non indiget.

vid calleth it) *malicious vvickednesse*, some hainous, notorious, scandalous sinne, culpable in the eies of men, and vvorthy of censure and crimination. *Wee saie*, (in his Enchiridion to Laurentius) *that the life of holy men may bee founde, though not vvithout fault, yet vvithout an offensiue faulte.* Againe in his bookes of the citty of GOD, *It is not the speech of vulgar and common men, but of those that are rightly Saintes, If vvee say that wee sinne not, &c.* then shall this liberty and immunity from passions be, vvhen there shall bee no sinne in men; novve *vve liue vvell enough, if vvithout scandall; but hee that thinketh hee liueth without sinne, bee doeth not thereby free himselfe from sinning, but from receiving remission of sinnes.* In the first epistle of Iohn, the thirde chapter, the Apostle seemeth to favour the opinion of absolute righteousnesse in man; *Hee that is borne of God, sinneth not.* Peradventure, saith Augustine, he meaneth some certaine sinne, not all sinne. Vnderstande heereby *a definite speciall sinne*, which hee that is borne of GOD, cannot commit. It may bee the vvante of loue, *Dilectionis carentia*, It may bee the greate *sinne of infidelitie*, vvhich our Saviour noteth in the Ievves, Iohn the fifteenth; *If I had not come and spoken vnto them, they should not haue had sinne.* The sinne wherein all other sinnes are holde, the *sinne vnto death*, the *sinne not to bee repented of*, and therefore *not to be pardoned.* Against Parmenian hee answereth it thus; *Although we sinne not so farre foorth as vvee are borne of GOD, yet there remaineth in vs some parte of our birth from Adam.* Bernarde vpon the Canticles, giueth the reason why hee sinneth not; The *heauenly generation preserueth him*, that is, the everlasting predestination. VVhich reason the Apostle himselfe seemeth to accord vnto; *for his seed remaineth in him.* Surely *there is no man that sinneth not*; Salomon precisely affirmeth it, in the dedication of the temple. *GOD hath concluded all vnder sinne*; *Omnes odit qui malos odit*, *Hee that hateth evil men, hateth all men*; *because there is none that doeth good, no not one.* Noah may be *a righteous man* in his time and generation, compared with those amongst whom he liued; Thamar may bee *more righteous than Iudah*, yet Thamar sinnefull enough; the Publican may *goe to his house more iustified than the Pharisee*, yet not simply iustified thereby: The spouse in the Canticles, may *bee faire amongst women*, yet her beauty not such, but that shee iustly complaineth of her *blackenesse.* Though she exceedeth the soules of mē, whilst they liue in the body,

Sanctorum hominū vitam inueniri posse dicimus sine crimine. ca. 13.

Non qualiumcūq; vox illa sed verè sanctorum. l. 14. cap. 9.

Ἀπάθεια.

Satis benè vivitur, si sine crimine.

Non id agit vt peccatum non habeat, sed ut veniā nō accipiat.

Fortasse secundū quoddam peccatū dixit, non secundum omne peccatū.

Certū quoddam peccatum. trac. 5.

Quāvis in quantum ex Deo nati sumus nō peccemus, inest tamē adhuc etiam quod ex Adā nati sumus. li. 2. cap. 7.

Generatio coelestis seruat eum, id est, æterna prædestinatio.

Pulchrè qui dem pulchrā non omnimode, sed inter mulieres dicit. Bern. ser. 38. Inter mulieres, id est, animas carnales, non angelicas perfectiones. Ibid.

yet ſhee is ſhorte of angelicall perfection: Iohn Baptiſt had not a greater *among ſt the ſonnes of women*, but whoſoever vvas *leaſt in the kingdome of GOD*, and all the cœleſtiall ſpirites are farre beyonde him. The beſt that liue vpon the earth, haue *brevia, leviaque peccata, ſhorte and light ſinnes, yet ſinnes, quamvis pauca, quamvis parva, non tamen nulla, Though fewe in number, ſmall in meaſure, yet ſinnes in nature.* Therefore we may conclude with the ſame father, whoſe ſhielde I haue hitherto vſed againſt the enemies to the grace of God, *Bleſſed are they that hunger and thirſt after righteouſneſſe.* VVee muſt *knovvve our povertie, and become ſuiters and beggers for iuſtice, if vvee meane to ſpeede. Our righteouſnes in this life is ſuch, as rather conſiſteth in the remiſſion of our ſinnes, than in the perfection of our vertues.* And to ſpeake the trueth, in the vvhole queſtion of iuſtification betwixte the Papiſtes and vs, our iuſtice is not iuſtice in proper and direct tearmes, but mercy. For that righteouſneſſe that we haue, is meerely of mercy, not actiue, but paſſiue, not that which wee worke our ſelues, but GOD worketh it for vs. *Abluti eſtis, iuſtificati eſtis*, you haue waſhed or iuſtified your ſelues? No, *you are vvaſhed and iuſtified.* And therefore it is called the *righteouſneſſe of GOD*, becauſe it commeth from abroad, not inherent in our ſelues, but from God deriued, and by him imputed. And 1. Corinthians 1. *Chriſt is made vnto vs of God, vviſedome, and righteouſneſſe, and ſanctification, and redemption.* Firſt, wiſedome in preaching and inſtruction; Secondly, righteouſneſſe in the forgiueneſſe of our ſinnes; Thirdly, ſanctification in the holineſſe of our liues, Fourthly, redemption in his mighty deliueraunce from all our enemies; that as it is written, *hee that reioyceth may reioyce in the Lorde, and knovve, that neither of all theſe is of himſelfe.* God obiecteth to the king of Tyrus, in deriſion, Ezechiell the twenty eight, *Thou art wiſer then Daniell*; I aske of the children of Babylon, what they thinke of thēſelues; whether they goe beyonde Daniell in holineſſe & integrity of life. He in the ninth of his prophecie confeſſeth *ſinne and iniquitie, and rebellion in all the men of Iudah, and inhabitantes of Ieruſalem, and the vvhole people of Iſraell, farre, and neere, kinges, princes, fathers, & that righteouſneſſe is vvith GOD alone, and vvith them confuſion of face*; hee vtterly diſclaimeth their owne iuſtice, *wee come not to pray before thee for any righteouſneſſe in our ſelues*; and appealeth vnto the righteouſneſſe of the Lorde, *O Lord according vnto all thy righteouſnes, let thine anger be turned away*, ver. 16. *For the Lords ſake*, that is, thy Chriſt, thine annointed, verſe 17. *For thy greate tender mercies*, verſe 18. Finallie, *for thine owne*

Inter natos mulierum, non autem inter choros cœleſtium ſpirituum. Ibid. *Enchir. cap. 71.* *De ſanct. virginit. ca. 50.* *In Pſ. 122.* *Mendici iuſticiæ.* *Iuſticia in hâc vitâ ſãcta eſt, ut potiùs conſtet remiſſione peccatorum, quã perfecti one virtutũ.* *Li. 19 de civ. Dei, cap. 26.* 1. Cor. 6. Rom. 10.

ſake, ver. 19. This was the ſpirit of Daniell; and they that come in the confidence of their owne pure ſpirites, neither ſhall their owne praiers availe, and the praiers of Daniel, and Noah, and all the righteous ſaintes in heaven, which they hang vpon, ſhall not helpe them. You ſee our innocency, iuſtice, and perfection; not that our ſins are not, but that they are remitted, but that they *are covered* by the mercie of God, but that they *are not imputed*, which is the chiefe bleſſednes of man, as we reade in the 32. Pſalme. I coulde haue noted ſo much vnto you by a phraſe, which my text affordeth. *Lay not vpon vs innocent bloud*. For then are we cleare in the ſight of God, when the ſins, whereof we are guilty, are not laide to our charges, nor remembred. Bleſſed are all thoſe who are thus diſcharged of their vnſupportable ſoules burden, that though they haue many ſinnes, they *are bound vp in a bundle*, and drawne into a narrowe roome; though inſolent, climbing, aſpiring ſinnes, yet they are *caſt into the bottome of the ſea*; though they are *as red as crimſon and ſcarlet*, yet the hue is changed, they are made as *white as woll, or ſnowe, by the bloud of Chriſt*; though they fill all the corners of heaven, from the riſing of the ſun to the going downe thereof, yet they are driven from the face of God, as *far as the Eaſt & Weſt are ſundred*; laſtly, though they are libelled and entred into his court, by the accuſation of the devill, and by his moſt righteous iuſtice regeſtred, yet the bookes are defaced, and all thoſe writings againſt vs, *nailed to the croſſe of Chriſt*, by whome we are redeemed.

THE XVIII. LECTVRE.

Chap. 1. ver. 14. *Lay not vnto our charge innocent bloud, for thou Lorde haſt done as it pleaſed thee.*

THe praier of the marriners, vvithout longer repetition, vvas common, ſervent, diſcreet, vocall, humble, importunate, pertinent to the time & occaſion, wel groũded. In the 7th. of theſe, wherein I obſerued howe rightly they applyed thẽſelues to the deprecatiõ of their preſent daungers, I examined, beſides their generall intẽt in asking pardõ for bloudſhed, 2. particulars ariſing naturally frõ the words: 1. the proceeding of God in caſe of murther, *life for life*: 2. in what reſpect the bloud of Ionas might be tearmed *innocent*; not that the life of

Ionas

Ionas could no way be toucht vvith ſinne, but that it was freed in his preſent & particular behaviour towards this company with whom he ſailed. I would further haue demanded, but that the time intercepted me, hovv Ionas could be held innocent towards the Marriners, whō hee had actually vvronged in the loſſe of their temporall commodities, (for he onely vvas the cauſe of that generall detriment, & the hazard vvas as great, that he might haue eaſed them of their better treaſure, I meane their liues, if God had not ſtaied it: theſe, though having ſenſe of the one, fear of the other, yet call his bloud *innocēt blond.* The anſvver briefly is. They vvrote that in the waters, vvhich others vvrite in marble, Iniuries. Though their voiage vvere loſt by this meanes, their buſines diſappointed, the ſeaſō of their marte diverted, their marchandize vvrakt, their proviſiō waſted, (it may be) to ſome, their vviues & children vndone, their eſtate ſunke by it, yet they forgiue and forget the damages, & with a mantell of charity cover al his wrongs. The perſvvaſiō holdeth by cōpariſon, that if nature ſo nevvly reformed, having taſted but the milke of the knowledge of God, hath ſo quicke a digeſtiō of forepaſſed wrongs, much more is required of vs, who haue bin dieted vvith the ſtrongeſt meat, & to vvhom the precepts of charity haue in moſt ample manner beene revealed. The cō nendatiō ſhall ever liue which Ambroſe giveth to Theodoſius the Emperor being dead; *Theodoſius of happy memory, thought hee received a benefite, as often as hee was intreated to forgiue. that was wiſhed in him, which in others was feared, that hee would bee angry.* Tully reporteth the like of a far vnlike Emperour, *that Cæſar forgat nothing but iniuries.* There is a learned, skilful, & vertuous kinde of forgetfulnes. It is good to forget ſome things. Al Manaſſes *went not over lordē*, part ſtaied behind. Now Manaſſes had his name of forgetfulnes, and Bernard alluding thervnto ſaith, *It is good to forget Babylon, to remember Ieruſalem; to forget the fleſh-pots and onions of Ægypt, to remember the milke and honie of Canaan, to forget our owne people and our fathers houſe, and to remember heaven & heavenly things.* So Paul *forgat that which was behinde*; his former defects & delinquiſhments: and it ſhall be happy for vs all to do the like, not in the mercies either of God, or man, but in the croſſes and grievances vvhich vve haue luſtrined. Peter asked his maiſter in the goſpel, *how oft he ſhould forgiue his brother offending againſt him, vvhether to 7. times?* It is added, Luke 17. *how often in a day?* our Saviour telleth him, *vnto 70. times 7 times*, that is, as Ierome accounteth it, 490. times; *ſo often in a day, as is not poſſible for thy brother ofner to treſpaſſe againſt thee.* Auguſtine in effect hath the ſame note; *VVhy doth our Sa-*

Beneficium ſe putabat accipiſſe anniuerſariæ memoriæ Theodoſius, quoties rogabatur, ignoſce, optabatur in eo, quod timebatur in alijs, ut iraſceretur. De obitu Theo. Serm. 6. in vigil. natal. Dom.

Phil. 3. Math. 18. *De verb. Dom. ſer. 13.*

viour say seventie times seven times, and not an hundreth times eight times? hee aunswereth; from Adam to Christ were seventy generations; therefore as Christ forgaue all the transgressions of whole mankinde, parted and diffused into so many generations; so also wee should remitte as many offences, as in the tearme and compasse of our life are committed against vs.

Examine (shall I say, one day?) nay all the daies of our life, if all might goe for one, haue we forgiven? haue we forborne? that were one degree lesse: haue we not persecuted? Turkes, Infidelles, vessels of dishonour? nay, our owne brethren: 7. yea, and 70. times 7. times, without number or measure, the sunne rising and the sunne going downe vpon our wrath, our waies being the waies of destruction, our beddes the beddes of mischiefe, as the Psalme calleth thē, daies & nights, openly, privately, meditating, talking, practising how to avenge our selues of the least discontentments. It were as rare a matter in our age, as to see the sun go backe, to heare of any amongst vs patient of iniuries, as that patriarke sometimes of Ierusalem was, of whom the proverbe of those times went, *Nihil vtilius quam Alexandro malefacere, Nothing can more profite a man, than to hurte Alexander.* Yet hee kept but that rule, which they that kepte not, are no parte of the Israell of God, *Not to resist evill, To giue cheeke after cheeke, cloake after coate*, to take all that was offered, whether vpō or without the body, as that precept implyeth: nay *rather to returne good for evil*, Rom. 12. *loue for enmity, blessing for cursing, good deedes for hatred, praiers for persecutions*, Math. 5. We rather imbrace the instigations of gentility, and such as the nature of man easilie propendeth vnto, *beare one iniurie and beare more; hee that wrongeth one, threatneth all*; and such like provocations. I will end with the exhortation of our Lorde, Luke 6. *forgiue and you shall be forgiuen.* Or rather with that which Mat. 6. is more peremptory, *If you forgiue him not, you shall not be forgiuen.* He indenteth for that by mercy, which hee might exact of duety and equity: and he that shall bee our iudge, almost against the nature and right of his office, sheweth vs the way to escape his iudgmentes. The conditions betwixt God and man in this exchange are very vnequall: 1. thine enemy was created by God, as thy selfe were; God hath an enemy of thee, whom he hath created. 2. thou pardonest thy fellow servant; God, meerely his servant. 3. thou pardonest & stādest in neede of pardon againe; God hath no neede to be pardoned, 4. thou forgiuest a definite summe; God an infinit debt, requiring the proscription of thy selfe, wife, and children, & al that thou hast, body and

Veterem fervendo iniuriam in vitas novam. Multis minatur qui vni facit iniuriam.

& ſoule, if thou ſhouldeſt defray it. *Incredibili miſericordia nos ad certam veniam vocat, By vncredible compaſſion he draweth vs to a limited & bounded pitty*: the extention wherof maketh vs *the children of our father which is in heauen*; but the ſtreightning of our bowels of compaſſiō, as it taketh from vs the name and priuiledge of ſons, ſo it marketh vs for ſeruants of the worſt condition, *naughty & vngracious ſeruants*, for whom is iuſtly reſerued the *wages of Balaam*, I meane, the repayment & ſtipende of everlaſting deſtruction. Chryſoſt.

The laſt commendation in the praier of the marriners is, their groūding therof vpō the pleaſure of God, *for thou Lord haſt done as it pleaſed thee*; which ſoundeth thus. We aske thy fauour in this reſpect, that wee haue not departed frō the rule of thy wil, but followed as neare as we could, the verdit & anſwere of thy heavēly oracle. The lot hath enformed vs, the mouth of the prophet himſelfe confirmed vnto vs, the cō-ſtant indignation of the ſea maketh it paſt queſtion, that thou in thy counſell haſt decreed, that Ionas ſhalbe caſt forth. It was a ſanctified iudgment in thē, both to acknowledge the finger of God in ſo caſuall an accident, *thou Lord haſt done it*; & withal to aſſent in ſecret, that the wil & pleaſure of God is the exacteſt rule of equity that cā be imagined. *as it pleaſed thee*. They gather thus in effect; we doe but the wil of the Lord, therfore more iuſtly to be pardoned. The wiſdome of God it ſelfe, in whō *the deity dwelt bodily*, was content to forſake his wiſdome & to be ordered & rectified by this ſquire of his fathers wil, *father, not my wil, but thine be fulfilled*. I know the meaſure of thy wil is ſtraight, ſhal I be croked & perverſe in my waies? I wil not. Bernard demādeth vpō that ſubmiſſion of Chriſt, O Lord, the wil wherof thou ſpeakeſt, (*Not my wil be done*) if it were not a good wil, how was it thine? if good, why relinquiſhed & forſakē? he anſwereth, *Nō oportebat propria præiudicare communibus, Priuate affaires muſt not hinder publique*: It was both the wil of Chriſt, & it was a good wil, wherby he ſaid *If it be poſſible let this cup paſſe*; but that whereby he ſpake otherwiſe, *thy wil be done*, was better, becauſe it was commō not only to the father which *gaue his ſonne*, but to the *ſon himſelfe, who was offered becauſe he would*, and to vs who hartily deſired it. The will of a righteous mā may miſſe of the wil of God ſometimes, and yet be iuſtified & approued before God. A child may wiſh the life of his father, whom God hath viſited with ſickneſſe, and mindeth not to ſpare. Here haue you the wil of a man againſt the vvil of God in ſome ſort. Doth he offend herein? nay rather ſhould he not offend, if, nature and duty forgotten, he wiſht otherwiſe? for whatſoever the ſecret wil of God hath decreed, yet by his open and reuealed

8 Reaſonable, rightly grounded.

Communis erat non ſolùm patris, ſed & Chriſti & noſtra. Ser. 3. de reſ. Dom.

vvill, parentes muſt bee honoured, and their life and vvell-doing by prayer commended to the goodneſſe of God. It is the vvill of GOD permanent and vnchangeable, that Ionas bee cast foorth; It is the will of the marriners to ſaue Ionas, if it may be. Doe they diſpleaſe GOD hereby? rather they ſhoulde diſpleaſe, if laying apart humanity, they bare not compaſſion to the life of Ionas. For howſoeuer his ſecret will hath determined, yet by his open and reuealed vvill, the life of man muſt be tendered. *Vvho hath aſcended into heauen to knowe the counſelles of the Lord?* Therefore it is euer ſafe, to caſt the ankers of all our purpoſes, and to ſtaie our vvilles vpon the vvill of God before vve ſee the event of things, to ſay as our Sauiour willed vs, *Thy will bee done*; and when it is clearely decided vvhat his pleaſure was, to ioine with theſe marriners, *thou Lorde haſte done as it pleaſed thee*: vve acknowledge thy ſupreme authoritie, thou ſitteſt vpon the circles of heauen, thou holdeſt the ſcepter and ball of the worlde in thy right hand, thou art the king and commander of the earth bee it neuer ſo vnquiet, the heartes of kings and ſubiects are in thine hand. Thou woundeſt, healeſt, killeſt, quickeneſt, where thou thinkeſt good, & vvhatſoeuer man purpoſeth, thou diſpoſeſt as thy pleaſure is.

Others confeſſe noleſſe of the vvill of GOD, than theſe marriners doe, *Thou Lorde haſte done as it hath pleaſed thee*; but vvith an other conſtruction. For as they confeſſe the efficacie and power thereof, ſo they deny the equity; as if hee holde a tyranny, and gouerned the worlde not by law but by luſt, drawing it to obedience not by reaſon and iuſtice, but by the violent chaine of his vnchangeable purpoſe, ſo making his will in the moderating of the vvorld, as immoderate, as the vvilles of inordinate princes, who having the raines of dominion giuen into their handes, if they proclaime not out right vvith Nero, *My authoritie giveth me licenſe to doe all thinges; Hee is a foole that knoweth not vvhat hee may doe*; yet they ſay to themſelues, *I am a king*, who dareth call mee to accounte, and aske me, *vvhat doeſt thou?* yea *vvhat is that God that can deliver out of my handes?* This kinde of impetuous and maiſterleſſe vvill, the ſeruauntes of the ſeruauntes of God (miſtearmed) haue challenged to their chaire at Rome. For howſoeuer they behaued themſelues no man might ſay vnto them, *Cur ita facis? vvhy doeſt thou ſo?* vvhatſoeuer they enacted, *Sic volo, ſic iubeo, their will and commaundement was warrant enough*. Franciſcus Zabarella complaineth of thoſe that drewe them into ſuch arrogant errour: *They haue perſwaded the Popes that they can*

Fortuna noſtra cuncta permittis mihi.

Inertiſſ eſt neſcire quid liceat ſibi. Dan. 3.

doe

doe all thinges, euen vvhat soeuer pleased them, thinges vnlawfull too, and that they are more than God. Siluester the first, in the first counsell of Roome prooued it by scripture; *The highest bishoppe is not iudged of any, because it is vvritten, the disciple is not aboue his maister. And shall the sawe boast it selfe against him that mooueth it?* Esay the tenth. *Therefore let no man iudge the Pope.* So was the speech of the Donatistes (as Augustine remembreth it,) vvhen they had nothing to answere, *sic volumus.* VVhy? For *vvho art thou that iudgest an other mans seruaunt?* The Pope giveth an other reason. Thou art a seruaunt, a disciple, who art thou that iudgest thy Lord? Saint Augustins answere shall fit them both, both the Donatistes of Africke, and the greate Donatist of Rome; *what else doe all flagitious and lewde men, riotous drunkards, adulterers shamelesse and dishoneste persons, theeues, extortioners, murtherers, robbers, sorcerers, idolaters, what else doe they answere the word of truth and righteousnesse, vvhen it reprooueth them, but this, hoc volo, hoc me delectat, thus I will doe, this delighteth me?* Now it is most true that the will of God is an absolute, prædominant, soueraigne vvill: *vvhere hee vvill he taketh mercie, and vvhere hee vvill, hee hardeneth.* The grounde of their complainte is good, though they misse-applie it, *vvho hath resisted his will?* and if we goe to farre to enquire and examine, we are mette in the way, and willed as it were to stand backe, *O homo tu quis es qui disputas? O man, vvho art thou that disputest? and preasest so boldly into the secretes of God?* But it is as true which the Apostle demandeth on the behalfe of the Lord, *Is there any iniquity with God?* far be it. Therefore they sinne a sinne, which the darkest darknesse in hell is too easie to requite, who, when they haue spilt the bloud of the innocent, like water vpon the grounde, defiled their neighbours bed, troubled the earth, and provoked heaven, vvith many pernitious, infamous mischiefes, rapes, robberies, prodditions, burninges, spoylinges, depopulations &c. spewe out a blasphemy against righteousnesse it selfe, countenauncing their sinnes by authoritie of him who hateth sinne, and pleading that they haue done but the will of God in doing such outrages. I knovv that the vvill of God, though they had staues of yron in their handes, and heartes to relish, shal be done. Vngratious, vnwilling, and vnbeleeuinge instrumentes shall doe that seruice to God which they dreame not of. When God saith, kill not, and they contradict, we will kil, euen then, though they violate the law of God, yet is his will accomplished. He hath hookes for the nostrelles, and bridles for the chawes of the wicked, which they suppose not. I will adde more; *Iudge yee vvhat I say, and the Lord*

Plus quam Deus.

Quia scriptum est, non est discipulus &c. Lib. 2. de bapt. cont. Donat. c. 10.

Rom. 9.

giue you vnderstanding in all thinges. He hath spurres for their flanke and sides, which they never imagined. Senacharib founde a bridle to stay him, and an hooke to turne him backe; Pharaoh had spurres to driue him forwarde, *I will harden the heart of Pharaoh*, Exod. 4. and in many other places. Let him alone, let him take his pleasure and
Exod. 8. passtime, but when he *hath hearded his owne heart by malice*, then will I also harden it by iustice.

Thus the will of God is one way renounced, and sure as hee liueth and raigneth in heaven, shall at the same time, and in the same action some other way be perfourmed. And yet are the men wicked, though they do that which God would, & God most holy and iust, though he would that which the wicked do. They beguile themselues heerein by a fallacy, they are take in their own nets, which they lay for an other purpose. For thus they presume. He that doth the wil of God sinneth not; true: keepe the commaundements, honour God, obey the Prince, loue thy neighbour as thy selfe, this is *voluntas signi*, his will recorded in holy writ, published abroade, signified to al flesh, and as it were proclaimed at a standard, by precept, threatnings, promises, terrour, reward, earnestly and openly required. Now the murtherer assumeth vpon the former grounde, I doe the will of God. For had it not stood with his will, my power had fayled, my hart had not beene able to conceiue a thought within me, and my hande had vvithered and shrunke together, before I had given the stroke; true likewise. But this is an other will, a secret wil of God, his will at the second hand, if I may so call it, and by an accident, a will against a wil, and because hee did that which God had publiquely enioyned, hee should doe an other thing which he had privately determined. Augustine delivereth it in wise and pithy tearmes; *De his qui faciunt quæ non vult, facit ipse quæ vult, Of those vvhich doe vvhat God would not, hee doeth what he would: and by a merveilous vneffable meanes it commeth to passe, that it is not done without* (or besides) *his vvill, which is even done against his will. Euclide* to one that neuer rested to enquire of the Gods, aunswered deservedly: *Other thinges I knowe not, this I knowe, that they hate curious and busie inquisitours*, Adam was driven out of Paradise, for affecting too much knowledge. Israell had died the death Exod. 19. if they had past their bounds, to climbe vp vnto *the mounte, and to gaze vpon the Lorde.* The men of Bethshemesh vvere slaine to the number of fiftie thousande, for prying into the Arke, 1. Sam. 6. The question is as high as the highest heavens, & dwelleth in light as vnsearchable as God himselfe, covered with a curtaine of sacred secretie, vvhich

De corrupt. & grat. cap. 14.

Miro & ineffabili modo nõ fit præter eius voluntatem, quod etiam fit cõtra eius voluntatem. Enchirid. ca. 19.

Cætera quidem nescio, illud scio, quod odêre curiosos.

shall

ſhall neuer bee dravvne aſide till that day come, *vvherein we ſhall knovve as wee are knovvne*, and then but in meaſure and proportion. VVho is able to decide, that dwelleth with mortall fleſh, how farre the counſell of the Lord goeth in ordering and diſpoſing ſinfull actions? This I am bolde to ſay, becauſe I am loath to lead you farther into a bottomles ſea, than where the lambe may wade without danger of miſcarying, and if there be ought behinde which is not opened vnto you, let this bee your comforte, *Deus revelabit*, *GOD vvill one daie reveale it*; but in this preſent queſtion, there is an errour (I ſuppoſe) in tvvo extremities, either to thinke that God is the authour of ſinne, vvhich ſenſuall and phantaſticke Libertines, rubbing their filthineſſe vpon his puritie, haue imputed vnto him; or that GOD doeth only but ſuffer and permitte ſinne, ſitting in heaven to beholde the ſtratagemes of the vvicked, vvithout intermedling, as if his Godhead were bounde like Sampſons armes, halfe of his power and liberty reſtrained, a greater parte of the world & the manners thereof running vpon vvheeles, and the curſed children of Beliall haſting like dromedaries to fulfill the luſtes of their own godleſſe heartes, vvithout the gouernment & moderation of the higheſt Lord. Either of theſe opinions (mee thinkes) denyeth the Godhead. For howſoeuer in wordes both may admitte it, they deny it in opinion. They receaue it at the gates, and exclude it at the poſterne. The one deſtroyeth the iuſtice & goodneſſe of the deity, in that they charge GOD to bee the authour of ſinne; the other his omnipotency and providence, in that they bereaue him of a great part of his buſineſſe. The latter of theſe two poſitions (that God doeth permit ſinne,) is ſounde and catholike enough, if more bee added vnto it, (for God doeth more than permit;) the former is filled to the brimme, with moſt monſtrous impiety. If the deviles in hell may bee hearde to ſpeake for themſelues and againſt God, what coulde they ſay to depraue him more than this, Indeede we haue ſinned and forſaken our faith, but God cauſed vs? It is a moſt dãnable and reprobate thought, that any veſſell of clay ſhoulde ſo conceaue of his former, who in the creation of all thinges made al things good, and paſt not a worke from his fingers, without the approbation of his moſt prudent iudgment, *Beholde it was good, very good, & God ſawe it.* Aske but the maiſters of humane wiſedome, they wil enforme you in this behalfe; Θεὸς ἁμῶς ἀδίκως ἄδικος, ἀλλὰ ὡς οἷόν τε δικαιότατος; *God by no meanes is vniuſt, but as righteous as poſſible may be.* Seneca asketh the cauſe, *why the Gods doe good?* hee aunſwereth, *their nature is the cauſe.*

God not the author of ſinne.

Plat. in Th. Quæ cauſæ diis beneficiendi? Natura. Nec accipere iniurian queunt nec facere. Hÿ nec habent nec dãs malum.

They

They can neither take nor doe vvronge, they neither giue nor haue miſchiefe in them. You haue the ſame doctrine Iames 1. *Let no man when he is tẽpted, ſay that he is tempted by God: for God is not tempted with euill, and he himſelfe tempteth no man.*

Therefore I blame not Edmunde Campian, if hee holde it in his eighth reaſon of his pamphlet caſt foorth, a paradoxe, that is, an inſolent, vnwonted, vncredible poſition, to make God the author of ſinne. But to charge our reformed churches with the conception and birth of ſo vile a monſter, is as vnrighteous a calumniation againſt vs, as God, vvhoſe iuſtice vvee mainetaine, is moſt righteous. If I ſhould anſwere ſlaunder by ſlaunder, we ſhould *proue two ſlanderers*; as Auguſtine ſometimes aunſwered Petilian. Theſe are *Conuicta conuicia, auncient reproches*, dead and rotten long ſince. VVe neuer ſaide it. Our church hath beene iuſtified by her children a thouſand times in this point. This vvee haue ſaid, that in a ſinnefull action there are two things; the *acte*, and the *defecte*; eſſence and priuation; the materiall and the formall parte; the ſubſtaunce and the quality. The latter vvhereof, is that deformity or irregularity, as they call it, vnlawfulneſſe, tranſgreſſion, pravity, that in every ſuch action is contained. Aquinas obſerueth it in the definition of ſinne, which Auguſtine gaue againſt Fauſtus the Manichee; *Sinne is any thinge ſpoken, coueted, or done againſt the euerlaſting law. One thing* (ſaith hee) *in this definition belongeth to the ſubſtance of the acte, the other to the nature of the euill that is therein. God is the authour of the act, becauſe all motion commeth from him, but not of the acte as it hath defect in it.* Hee bringeth the example of a lame legge, vvherein are two qualities, *abilitie to goe, but vnabilitie to goe vprighte*. The going and ſtirring it hath, is from the vertue that mooueth it, (as vvhen a rider driueth his horſe;) the lameneſſe and debility belongeth to an other cauſe, diſtortion, or crookedneſſe, or ſome other impotency in the legge it ſelfe. The like is, in the ſtriking of a iarring and vntuned harpe, the fingering is thine, the iarring and diſcorde is in the inſtrument. The earth giveth fatneſſe and iuice to al kind of plants; ſome of thoſe plantes yeelde peſtilent and noyſome fruites: vvhere is the faulte? in the nouriſhment of the grounde, or in the nature of the hearbes, vvhich by their natiue corruption, decoct the goodneſſe of the grounde into venime and poyſon? The goodnes and moyſture is from the earth, the venime frome the hearbe; the ſoundinge from the hande, the iarring from the inſtrument; the motion from the rider, the lameneſſe from the legge; ſo the action or motion

Duo maledici eſſemus. Lib. 3. cap. 1.

1, 2æ. quæ. 71. art. 6. concluſ.

Lib. 2. c. 27. Vnum ad ſubſtantiam actus, alterũ ad rationem mali.

Quæſt. 79. art. 2. concl.

Juſt. Lipſ. de Conſt. 1. c. 20.

tion is from God, the evill in the action, from the impure fountaine of thine owne heart. Howe coulde the minde of Caine ever haue thought of the death of Abell, his eies haue seene any offensiue thing in his accepted sacrifice, his heart haue prosecuted vvith desire, and his hand executed with power, so vnnaturall a fact, more than a stone in the wall, which if it be not stirred, forsaketh not his place, if God had not giuen him strength and activity to haue vsed the service of al these faculties? To thinke, to see, to desire, to moue the partes of the body, were the good creatures of God, (therein consisteth the action:) but to turne these giftes of God to so vile a purpose, was the sinne of Cain, the fault of the action, proper and singular to his owne person.

It is skarse credible to reporte howe Campian goeth forwarde against vs, that as the *calling of Paule*, so the *adulterie of David, and the treason of Iudas*, by our doctrine, were the *proper workes of God*, all alike: as if we mingled yron and clay togither, and the spirit of God had giuen vs no wisedome to discerne thinges, in nature and quality most repugnant. I againe borrowe Saint Augustines wordes; *Petilianus dicit, ego nego, eligite cui credatis*, *Petilian affirmeth it, I deny it, chuse whether you will beleeue*. The conversion of Paul, was the regeneration and nevve birth of one that was a stranger to the covenauntes of God; the adulterie of David, the fall and escape of a Saint; the treason of Iudas, the damned apostasie of a reprobate. The conversion of Paul was the proper worke of God, whom Sathan had held in darknesse and in the shadowe of death whilst the world had stoode, if God had not cast him into a trance, blindinge the eies, and killing the senses of his body for a time, but illuminating his minde, changing his heart, creating a new spirit within him, & speaking both to his eares and conscience vvith an effectuall calling. Finally he found no vvill in him fitte for his mercies, but wrought both the vvill and the worke to. In the adultery of David, and the treason of Iudas, hee founde the vvil eagerly prepared to iniquity; God doth but vse that will: they runne of themselues, God staieth not behinde, but runneth with them, though to an other end; they to the satisfaction of their naughty lustes, God to the declaration of his righteous and vvise iudgements. And although he loueth not their sinnes, yet hee loveth and is delighted vvith the execution of his admirable iustice hanging thervpon. And albeit neither the adultery of David, nor the treason of Iudas be his proper workes; yet God hath his proper working in both their workes. For as from vnho-

Lib. 3. cont. tit. Petil. ca. 10.

neſt;

Anſel. de caſu Diab. cap. 91.

neſt actions may come good creatures; (as vvhen a childe is borne in adulterie, the commixtiō of adulterers is wicked, the creature good:) ſo from the lewdeſt and corrupteſt willes, God can produce good effectes. Not vnlike the wiſedome of Phyſitians in vſing the poyſon of ſerpentes; for how harmefull a nature ſoever the poiſon hath, the Phyſition tempereth it by degree, and healeth his patient therby: the poyſon it ſelfe notwithſtanding hurtfull, the skil of the Phyſitiō commendable, the effect profitable.

Thus we haue ever diſtinguiſhed, not onely the workes vvhich vvee know are indifferent, but in one and the ſame action the diverſitie of agentes, and dealers, both in this manner of working, and in their endes. In the affliction of Iob (for example ſake) Sathan hath leaue to lay his hand vpon Iob: his ſervauntes are ſlaine, his oxen, aſſes, and camelles taken & driven away by Sabæans and Chaldæans. Slaughter and ſpoile without mercy. *For if a grape-gatherer ſhoulde come to a vine, would he not leaue ſome grapes?* heere neither camell nor beaſt is lefte, nor any ſeruaunt ſaue one alone to bringe newes. Yet Iob confeſſeth after all this; *The Lorde hath giuen, and the Lorde hath taken.* Here are three ſundry agents. A man mighte imagine, that either Sathan and the Sabæans ſhall be excuſed, for having ſociety in this action with God; or God brought into queſtion, for having ſociety with them. Neither of both: The difference of their intentions ſetteth them as farre a ſunder, as heaven is from the earth at her loweſt center. God hath a purpoſe to try the patience & conſtancy of Iob, to reforme the opinion of his owne innocencie, to make him knowe that he vvas but man, and to finde an occaſion of powring greater bleſsings upon him; Sathan to ſhew his envy, and malice to mankinde, to driue him to deſperation; the Sabeans to ſtore vp treaſures of vvickedneſſe, and to ſhew that ſtolne bread is ſweet vnto them. The envy and malignity of Sathan, whence is it? of God? No. God borroweth and vſeth his ſervice, I graunt, but Sathan firſt profered it: ſo the malice is his owne, who was *a murtherer from the beginning*, he onely adding gōvernement and moderation therevnto. The furious and bloudy rapines of the other, whence are they? from God? no. They lay in the ciſternes of their owne heartes, Sathan drew them forth by inſtigation, themſelues let looſe the ſtreame and when it was once on flote, the Lorde directed and diſpoſed the courſe by his wiſedome.

Concluſiō. For this preſent I ende. *God is of pure eies, and can beholde no wickedneſſe, hee hath layed righteouſneſſe to the rule, and vveighed his iuſtice*

in a

in a ballance, his ſoule hateth and abhorreth ſin, *I haue ſerued with your iniquities*. It is a labour, ſervice, & thraldome vnto him, more than Iſraell endured vnder their grievous task-maſters; his law to this day curſeth and condemneth ſin, his hands haue ſmitten & ſcourged ſin, he hath throwne downe angels, plagued men, overturned cities, ruinated nations, and not ſpared his owne bowels, whilſt he appeared in the ſimilitude of ſinfull fleſh; he hath drowned the world with a floud of waters, & ſhall burne the world with a floud of fire, becauſe of ſin. The ſentence ſhall ſtand vnmooueable, as long as heauen and earth endureth, *tribulation & anguiſh vpon every ſoule that doth evill, Iew or Gentile*. All adulterers, murtherers, idolaters, ſacrilegious, blaſphemous, covetous wretches, liers, ſwearers, forſwearers, & whom the Apoſtle calleth *dogges*, barking at the iuſtice of God, & making a cauſeleſſe complaint againſt him, as if he were cauſe of their ſins, ſhall one day ſee the folly, and feele the price of their vnrighteous inſectation. Let God therefore be true, and all men be liers; let God be iuſt, and all men ſinners; let God be iuſtified in al his iudgements, and let al his accuſers vaniſh and conſume in the madnes of their harts, as the ſome vpon the waters.

THE XIX. LECTVRE.

Chap. 1. ver. 14. *For thou, Lord, haſt done as it pleaſed thee.*

THe Marriners in this reaſon of their petition, acknowledge 2. things directly: 1. the worke of God in the caſting foorth of Ionas; *Thou, Lord, haſt done it*: 2. the ground of his workes, his owne will, *as it pleaſed thee*. A third thing is acknowledged by implication, the equity & iuſtice of that vvill, as the warrant for their deed (*for thou Lord, &c.*) their meaning is not therein, either to charge him with a tyrānous will, *quodlibet licet*, as the manner of grievous princes is to thinke that lawfull whatſoeuer pleaſeth them; either to inſimulate and accuſe him of iniuſtice, to make him actor or patrone of any their ſins, vvho dealeth in the actions of mē, *ſometimes with open, ſometimes with ſecret, but alwaies with a righteous iudgement*. Therefore I noted their corruption, who thinke themſelues excuſed in their moſt enormous and execrable ſins, becauſe they fulfill the will of God in one ſenſe, 1 2 3

not that open and reuealed vvill, which he hath given in tables, publiſhed by ſound of a trumpet, ſpecified by bleſſings, curſings, promiſes, threatnings, exhortations, dehortations, and ſuch like, wherevnto they ſtand ſtrictly bound, but a ſecret and hidden will, vvritten in an other booke, wrapt vp in the counſailes of his owne breaſt, vvhich neither they intended when they did their miſdeeds, neither vvere they ever charged therewith from Gods lips. *Secreta Domino, reuelata nobis & filijs noſtris; Secret thinges belong to the Lord, reuealed to vs and our children.* 1. *Quantum ad ipſos, fecerunt quod Deus noluit; touching their owne purpoſe and intendment, they haue done that which God would not,* they haue tranſgreſſed his law with contentation of heart, perhappes with gladnes, it may be, *with greedineſſe,* taking a ſolace and pleaſure therein, and not wiſhing to haue done otherwiſe; they haue purſued it to the third and fourth generation, from the firſt aſſault or motion of ſin to conſent, from conſent to delight, from delight to cuſtome, and yet not giuing over till they come to *a ſpirite of ſlumber,* or rather a death in ſin. 2. *Quantum ad omnipotentiam Dei, nullo modo id efficere valuerunt; touching the omnipotencie of God, they were never able to doe it;* he ſitteth in heauē that laugheth them to ſcorne, he beſiegeth them round about, and his hand is vpon them. They are not able to depart from his will, more than if a ſhip were going from Ioppe to Tharſis (as this ſhip was) from West to East, and one by walking vpon the hatches a contrary courſe, as if he vvould goe from East to VVeſt, from Tharſis towardes Ioppe againe, might ſtay the motion or flight of the ſhippe; he doth his endevour to hinder it, by bending both his face and his pace backewarde, but the ſhip is too well winged, and of too huge a burthen to be reſiſted: ſo thoſe others ſhewe their will, to fruſtrate and faile the will of God by committing ſinne prohibited, but yet they ſhall doe a will of his, or rather his vvill ſhall be done vpon them, maugre their malicious and ſworne contradictions. *De his qui faciunt quæ non vult, facit ipſe quæ vult, Of thoſe that doe what he woulde not, he doth what he would;* and as he commanded light to ſhine out of darknes, ſo he can commaund good out of evill, treaſure from out the midſt of droſſe, and commodity from the very heart of deepeſt wickedneſſe: at leaſt he will execute his iuſtice vpon offenders, as he profeſſeth. Exod. 14. *I will get me honour vpon Pharaoh and all his hoſt: for this cauſe he ſet him vp, to ſhew his power in him, and that his name might bee declared to the whole earth.* Exod. 9.

Deut. 29. Auguſt. enchir. c. 100.

To reduce a diffuſed, but a dangerous & intricate queſtion (wherin as I then proteſted the wearineſſe of my proceeding, ſo now I againe

gaine protest the subiection of my spirite to the spirites of prophets; God forbid that *I shoulde bee readier to learne than to teach*,) I say, to reduce it to heads, I proposed vnto you the errors of some in 2. sorts of extremities: some going too far, in that they make God the author of sin; others comming as short, that God doth only permit sin. The former an error fitter for devils than men; the latter an error of humanity, offending of simplicity rather then malice, speaking a truth of God, when they acknowledge his permission of sinne, but not the whole truth, because they thinke God only permitteth it: both deny the godhead in effect, the one destroying the Goodnes & iustice, the other impairing the omnipotency, providence, government thereof, in that they restraine it from some things.

Absit ut non sim paratior discere quã docere.

The former of these two opinions, that God is the author of sin, most prodigious to cõceive, though engendred in the braine, I know not whether of men or devils, yet is taken by Ed. Campion our charitable countriman, & laid at the dores of our church, yea brought into the streetes of our Vniversities, as if we were the fathers and patrons of it. We never said it (I say once againe) & to redeeme a thousand deathes, if more were due to our sinnes, we would not affirme it. This we say, whatsoever hath substance, & being, & perfectiõ in the action of sin, God is the author of it, because it is good; *Ipsum quantumcunq; esse, bonum est*; *the least essence in the world is good*: but not of the fault and defection therein. I must once more repeate; sin hath a positive & privative part, a subiect and the quality of the subiect, nature & corruption: *Prorsus ab illo est, quicquid pertinet ad naturam, & prorsus ab illo non est, quicquid est contra naturam*; *Whatsoever belongeth to nature, is wholy from him, & whatsoever is against nature, is in no respect from him.* Now death, and whatsoever belongeth to the traine of death, sin, and the like, are against nature. *In him we liue and moove, and haue our being*, there is the piller of our truth; a Poet of the Gentiles delivered it, but an Apostle sactified and ratified it, and every creature in heaven, in earth, in the deepe, crieth *Amen* to it. And as that gentilitie and heathnishnesse of that vnbeleeuing Poet could not marre Gods truth, so the corruption & depravation in the qualitie either of mã or action, cannot hurt the substance. *Life* is his, whether we liue to him, as we ought to doe, or to the lusts of our owne flesh, or after the pleasure of the God of this world, the prince of darknes. *Motiõ* is his, whether we lift vp our handes to prayer, or whether to murther. *Essence* is his: the nature, being, & substance of men, of serpents, of reprobate Angelles, are frõ him, & his good creatures. *He made not death*, he gaue

Aug. de ver. rel. cap 34. In quantum sunt, in tantũ bona sunt. Id. in quæst. 83 21. Id. ad artic. falso impos. ad 5.

1. Neq; ea institutione prima natura.

2. *Neq; secũ dũ causam. id est, peccatum.*
3. *Non fecit, non accersivit, nos enim nobis.*

charge to the waters and earth to bringe forth creatures that had the soule of life in them, and when he made man, hee breathed in his face the breath of life, & made him a liuing soule: he made not darknesse, he created *the light*; neither was he authour of sterilitie and barrennesse, he made the *bud of the earth* which should seede seede, and the fruitfull tree. And to speake a truth in proper tearmes, these priva. tions, corruptions, and defectes in nature, as death, darknesse, sterility, blindnes, silence, and the like, haue rather *deficient then efficient* causes. For by the remooving of the things themselues vvhich these destroy, they of their own accord succeede & take their places. Abandon the light of the sunne whereby our aire is brightened and illuminated, you neede not carefully enquire or painefully labour how to come by darknesse, the deficiencie and fayling of the light, is a cause sufficient to bring in darknesse. If the instrument of sighte be decayed, the stringes and spirites which serue for the eie, inwardely wasted & corrupted, there is no more to be done, to purchase blindnes in the eie; the very orbity and want of seeing, putteth blindnesse forth-with in possession. If there were no speech, or noise in this church, what would there be but silence and stilnesse? wil you aske me the cause hereof? It hath rightly none. I can render the cause of speech, there are instrumentes in men to forme it, and there is an aire to receiue it from his mouth, & beare it to their eares that should partake it: vpon the ceasing vvhereof, silence hath a course to supplie, without the service and aide of any creature in the worlde to produce it. And these things we know, and are acquanted with, not by the vse of them, (for who can vse that which is nothing?) We know what light is, by the vse thereof, because we beholde it; but who ever saw darkenesse? if the apples of his eie were as broade as the circle of the sunne and the moone, waking and wide open, how could wee see darkenesse? VVee know that speech is, by the vse thereof, because wee receiue it by the eare; but who ever hearde silence? Onelie vvee knovv them, not by fruition of themselues, but by want of their opposites, which erst we enioyed and now are deprived of. I speake the more that I might speake plainely. Wee were to enquire the efficient cause of sinne; it hath none properly: it hath a deficient cause. Adam and Eue forsooke as it were the *guide of their youth*, the word of God and his grace forsooke them. Nature is now corrupted, the soundnesse, integrity of all the faculties therein diseased, the image of God wholy defaced. Vpon the decay and departure whereof, sinne like a strong man entreth the house, the bodie

and

and ſoule are taken vp with a maſſe of iniuſtice, the vnderſtanding is filled with darkneſſe, the will with frowardneſſe, the ſenſes with vanities, and every part both of outward and inwarde man becommeth a ſeruaunt to vnrighteouſneſſe. Baſill in a ſermon vpon this argument now in hande, vvilleth thoſe that enquire of the author of ſinne, likewiſe to anſwere, *whence ſickneſſe and orbities in the bodie come*: for they are not (ſaith hee) the worke of God. Living creatures were at the firſt well created, hauing a proportion conuenient to them: but they fell into diſeaſes and diſtemperatures, vvhen they fell from healthineſſe, either by evill diet, or by ſome other cauſe; *notwithſtanding, GOD made the bodie, hee made not ſickneſſe, and hee likewiſe made the ſoule, but not the ſinfulneſſe thereof.* Ierome vppon the ſeconde of Abacuk, giueth the like iudgemente; *Et ſi anima vitio ſuo efficitur hoſpitium Chaldaeorum, naturâ tamen ſuâ eſt tabernaculum Dei: though the ſoule by her owne faulte is made an habitation or lodge for the Chaldaans, ſtrangers to dwell in, yet by her nature ſhee is the tabernacle of God.* Therefore hee ſhould ſhew himſelfe *too ignorant, that coulde not diſcerne betweene the corruption of nature and the author of nature.* And becauſe we further were charged, that we made *the converſion of Paul, the adulterie of David, and the treaſon of Iudas*, the one the vpriſing of a ſinner, the other the falling downe of a ſaint, the laſt, the finall revolt of a reprobate, the *workes*, and the *proper workes of* God, all alike; I prooued the contrary. The firſt I acknowledged his proper and entire worke, he opened the vnderſtanding, changed the will, did all therein. In the other two hee tooke the will as he found it, and without alteration thereof, applied it to ſome ends which he had deſcreetly porpoſed: and though neither the adulterie of David, nor the improbity of Iudas, were his proper workes, yet God had his proper workes in them both, for as he is a moſt holy creator *of good natures, ſo he is a moſt righteous diſpoſer of evill willes: that whereas thoſe evill willes doe ill vſe good natures, hee on the other ſide may well vſe the evill willes themſelues.*

Corpus nihilo minus Deus fecit, morbum non fecit, & animam ſimiliter fecit, non autẽ peccatũ. Nimis indoctus eſt qui vitium naturæ nõ diſcernit ab authore naturæ. Artic. 3. ad artic. falſo imp. *Sicut naturarum bonarum optimus creator eſt, ita malarum voluntatum iuſtiſſimus ordinator. Vt cùm malè illæ utuntur naturis bonis, ipſe bene utatur etiã voluntatibus malis.* De correp. & grat. cap. 14. Lipſ. lib 1. de Conſtãt. Cap. 20.

To conclude, he is ἐργων σύνεργος a worker in the workes of all ſortes of men. *Communiter author, (fatear) ſed non niſi bonis fautor; Commonly and indifferently (I graunt) an author in a common and large ſignification, but a fauourer onely of good. Doeſt thou addreſſe thy ſelfe to the vertue? it is done both by the privitie and aſſiſtance of GOD. To vice? vvith his privitie and permiſſion (not vvith his helpe) ſome thinke (ſaith Lipſius) vvith his vvill too.* It is moſt true that GOD doth ſuffer ſinne: *there is nothinge viſible and ſenſible donne,*

Scienter & ſinente: quadam etiam ſententia, volente. In marg. God doth more than permit ſin.

which is not either commanded or tolerated, from that vnvisible, intelligible court of the highest Emperour. August. 58. senten. *for it could not bee done if God did not suffer it.* In his Enchirid to Laurent. 100. it followeth: *& truely hee doth not suffer it against, but with his will: and being good, as hee is, he would never suffer any thing to be ill done, but that being also almighty, he can doe well of that which is evill.* Vndoubtedly he doeth not suffer against his will, for that woulde bee with griefe, and must needes argue a power greater than himselfe: then if he willingly suffer, *Permissio est quoddam genus voluntatis, his sufference is a certaine kinde of will.* In this booke of predestination and grace, he compareth Nabuchodonosor and Pharaoh togither, both which had the same plaister of chastisement laid vnto them; though converted in the one to his soules health, in the other to his destruction. Touching nature, they were both men; for honour, both kinges; concerning the cause of correction, both helde the people of GOD in captivity; and lastly for their punishment, both were admonished by the scourges of GOD. Yet the endes of their punishment were diverse; for the one fought against God, the other by repentance obtained mercy. Now what obiections soeuer a man may frame here hence against the equity of God, *Intelligat ista tamē vel adiuvante Domino perfici, vel deserente permitti, vt nouerit tamen nolente Domino nihil prorsus admitti: Let him vnderstand that all these thinges are either brought to passe, God aiding them; or suffered, God forsaking them; so that hee knowe withall, that nothing in the worlde can bee done, if God be vnwilling.* If then I sinne by the will of God, how can I helpe it? and *vvhy doeth hee yet complaine?* as Paul obiecteth, Romanes the ninth. I vvill remoove this stone of offence, and then returne to my purpose. My vvill, I say, is borne by a streame of the vvill of GOD, or it is my destiny to sinne, the starres haue sore signed my going avvry, Mars committed the murther, Venus the adulterie, thus vvas I borne and marked, the fault is not mine, I sinne by compulsion. I put them all togither, because it is the fashion of some to set vp a iudgement seat in their irronious phantasies, and thereat to arraigne God of iniustice, *sive per transennam, sive per cannam longam, sive per proximum.* either by the casemēt, or through a long cane, obliquelie, or farther of, and some hard at hand and directly, some by destiny, some by starres: others reaching immediatly at God himselfe, *Deus hoc volunt, & si nollet Deus, non facerem, God woulde haue it thus, if God would not, I could not haue done it.* One in a monastery being reproued, that he did some things not to be done, & omitted others which he should haue done,

Nec vtiq; nolens sinit sed volens.

Nec sineret bonus fieri malè, nisi omnipotens etiam de malo facere posset benè.

Cap. 15.

An obiection answeted.

answe-

anſvvered thoſe that rebuked him; *what kinde of man ſoeuer now I am, I ſhalbe ſuch as God hath foreſeene I ſhould be. Who therein* (ſaith Auguſtine) *both ſpake a trueth, and yet was no whit bettered to amendment of life by that trueth.* O damned abſurdity, rooting her vvickednes in heauen, as if the preſcience and vvill of God were the cauſe of our ſinning, where as his preſcience is but the antecedent to our ſins going before them, (for, becauſe we ſin, therfore they are foreknovvne; not, becauſe they are foreknowne, therefore vve ſin:) and hir wil is but the conſequent, followving vpon them. I ſay againe, God hath a vvill and purpoſe in the ſins of vnrighteous men; not that he liketh the ſins, but he ordereth & governeth thē in wiſe manner, & turneth them to ſome ende that vvell pleaſeth him. And *though he willeth not the evill it ſelfe, yet the doing of the evill doth in ſome reſpectes content him.* And that vvill in God is conſequent to our vvill. For albeit it were before ours in time (becauſe his vvill is as ancient as himſelfe, even from everlaſting) yet in order and courſe of things, it commeth behinde it, and he that fulfilleth the will of God, in this māner (or rather the will of God is fulfilled vpon them) ſhall hang in hell for his ſeruice; ſo little thankes is he likely to reape at Gods hands. For there is no queſtion, *but God doeth fulfill good purpoſes of his owne, by the ill purpoſes of ill men.* Iudas was not yet formed, nor any member of his body ſet togither or faſhioned, when they were *all written in the booke of God.* He ſavv his treaſon in the glaſſe of his foreknowledge, and *vnderſtoode his thoughtes a farre off.* There was *not a word in his tongue* but God was long ſince acquainted vvith it. He knew that his vvil was bent to miſchiefe, from before the vvorld vvas eſtabliſhed. Novv God hath a wil vpon and after the vvill of Iudas, and thus he bethinketh himſelfe. Iudas hath a wil to betray his maiſter, I wil not ſtop his will, but convert it to ſome good vſe. I vvil drawa preſervatiue againſt poiſon frō the very poiſon of a ſerpent, I wil declare my power & skill therby. The world ſhal know that of the vnnaturalleſt treaſon that euer the ſun beheld, *I* cā worke a good effect. I will ſhevv my iudgements amongſt all nations vpon Iudas and his complices; & by the fruites of that bitter roote, the vileſt treachery that euer hell caſt vp, I will ſaue mankinde. Iudas himſelfe neuer intended therin either to magnifie the povver of God, or to manifeſt his iuſtice, or to deliuer any of his brethren, vvho, I dare ſay, neuer conceiued therein hovv his owne ſingular ſoule might bee ſaued. So then, Iudas committed a treaſon, and God foreſavve a treaſon, whoſe knovvledge is as great as himſelfe, and the works of a thouſand generations to come are as preſent vnto him as that which

Qualiſcūq; nunc ſim, talis ero, quem me deus præſcivit eſſe futurū. Qui profectō & vtiliter dicebat, & hoc vere non proficiebat in bonum. Aug. 2. *de bono perſeuer.* 15.

Evodius obiected the like. 3. *de lib. arbit.* 3. *Non video quomodo ſibi non adverſentur hæc duo, præſcientia, & libertas arbitrij.* Auguſtine anſwered; *Deus eſt præſcius voluntatis noſtræ, & cuius eſt præſcius, ipſa erit. Prædeſtinatio vel eſt, Allegationis & potentiæ vel Cōditionis & iuſtitiæ.* This later is with God even in evil actions. *Non vult malum, vult hoc ipſum, fieri malum.*

Zanch. Deus quædam voluntates ſuas vtiq; bonas, implet per malorum hominum voluntates malas.

Aug lib.6. hypogn. *Προγινώσκει πάντα, ἀλλὰ οὐ πάντα προορίζει. Dam.*

is done at the preſent time. What of that? *præſcivit, non prædeſtinavit vel fecit; he onely foreknew it, hee neither predeſtinated it nor committed it.* For this is the rule: *Mala tantum præſcit, & non prædeſtinat; bona verò & præſcit & prædeſtinat: Evill thinges hee onely foreknoweth, good hee both foreknoweth and prædeſtinateth, that is, appointeth and taketh order for them before hand.* Hee alſo foretolde the infidelitie, malice, miſchievouſneſſe of the Ievves in complotting the ſame villany againſt the ſonne of God. VVhat of that? *prædixit, non fecit; hee onely foretolde and not vvrought it. Ipſorum præſcivit peccata, non ſua; Hee foreſawe their ſinnes, not his owne. The Iewes committed a ſinne which hee compelled them not to doe, who is diſpleaſed vvith ſinne, but onely foretolde that they woulde doe it, becauſe nothing is hid from him.* Iuſtus Lipſius as acutely as any man; *vidit ab æterno; ſed vidit, non coëgit; ſcivit, non ſauxit; prædixit, non præſcripſit:* hee ſavve it from all eternity, but hee ſavve it, enforced it not; knevv it, *decreede it not*; foretold it, preſcribed, ordeined it not. For tell me, yee adulterers, murtherers, vſurers, drunkardes, traitours, and the reſt of this accurſed ſeede, vvhen you commit ſuch thinges vvhereof you are now aſhamed, and ſeeke vnlawfull helpes to be rid of them, whether you doe them againſt your vvilles, vvhether you finde any force offered vnto you, vvhether you are drawne vnto them with lines, or rather draw not them vnto you with cart-ropes? when the devill prompteth and ſuggeſteth iniquity vnto you, vvhether you yeelde not your neckes to his yoke vvith eaſines; if the leaſt obiect of pleaſure allure not, pull not your ſenſes after it; if ever your meate and drinke vvere ſvveeter to your palate and throate, than theſe ſinnes to your ſoules; if there be any chriſtian reſiſtance in you, *Quod nolo malum, hoc facio, that evill which I woulde not, that doe I*; if you ſet not windovves and dores open, that the ſtrong man, vvho carrieth the mindes of men captiue, may enter in? Haue you not will in all theſe? or is it a poſſible thing that will can be conſtrained? It is as proper to wil to keepe a libertie, I meane from coaction, as for fire to burne. Elſe it were not *voluntas*, but *nolontas, not will, but no will*, if violence coulde be offered vnto it. I deſire to open my meaning. The foreknovvledge of God is vnto him (if ſhallovve and deepe may be compared togither) as memory is to vs: as memory preſenteth vnto vs things that are paſt, ſo preſcience vnto God things which are to come. Memory is our booke wherein wee reade the one, and preſcience his booke wherein hee readeth the other: and as memory in vs is not the cauſe vvhy thinges paſt were done, but onely recounteth; ſo Gods preſcience

Aug. tract. 53. in Ioan. Fecerit peccatum Iudei, quod eos non compulit facere, cui peccatum nõ placet, ſed facturos eſſe prædixit, quem nihil latet. Ibid. 1. de cõſt. 20.

is not

is not the cauſe why future things ſhall be done, but only foreknoyv-eth them: & as we remember ſome things which we do, but do not al things which we remember; ſo God foreſeeth al things whereof he is authour, but is not authour of al things which he foreſeeth: laſtly, we remember & God foreſeeth the doing of every thing in the nature & kinde therof: we remember a ſtone throwne wherewith a man vvas ſlaine, by violence? no, by chance; ſo God foreſavve it: vve remember ſince a vineyard was planted, and the trees therof brought forth grapes; by violence? no, by nature; ſo God foreſawe it: we remember a theefe which lay in waite for bloude, and committed a murther by the high way ſide; by violence? no, by will; ſo God foreſaw it. Thus al things are done according to the foreknowledge & will of almighty God; neceſſary things of neceſſity, contingent by contingency and happe, as we call it, naturall by kindely courſe, voluntary vvith ele-ction and choiſe, their natures neither changed, nor any way enfor-ced by the foreſaid meanes. I conclude with Saint Auguſtin, *God cre-ated me with free will* he ſpeaketh of freedome from coaction, *If I haue ſinned, it was I that ſinned; it was neither deſtiny, nor fortune, nor the devill, I will pronounce againſt my ſelfe, not againſt the Lord.* I knovv I ſin of neceſſity in one ſence, becauſe the corruption of nature hath remooved that originall integrity wherin man was firſt created; but I ſin not violently, becauſe mine owne will is reſerued vnto me. For, as it was true of man in the ſtate of innocency, *Poteſt non peccare, hee may, if he will, not ſin*, becauſe God left him in the hande of his ovvne counſelles, and gaue him liberty both vvaies; ſo it is now as true in the ſtate of corruption, *Non poteſt non peccare, hee cannot chuſe but ſinne*, the whole lumpe of his nature being ſowred with that auncient lea-ven; neither ſhall he euer be deliuered from the corruption where-vnto he is ſubiect, till he attaine to the ſtate of glorification, wherein it ſhall as certainely be verified, *non poteſt peccare, he cannot ſin* though he would, corruption having put on incorruption both in body and ſpirit. Which neceſſity of ſinning the meane time is not in any ex-ternall cauſe, either creator or creatures, but in the decayed nature of man, vpon the fall wherof commeth vanity in the mind, and a fro-wardnes in the will to depart from the liuing God. Now I returne to my former aſſertion, that nothing is done without the wil of God, & yet the vvill of man thereby no way corrupted or compelled. And ſurely the very tenour and ſound of the ſcripture phraſe, bewraieth a degree of ſome forwarder diſpoſitiō frō God in the actions of vnright-eous men, than his bare toleration. For, why was it ſaide, not only

In Pſal. 32. Si peccavi, ego peccavi, non fatū, nō fortuna, non Diabolus. Adverſus me pronunci abo non ad-verſus Do-minum.

Bern. ſer. 76. in Cantic. in illud Pſal. 117. Impul-ſus ſum ut caderem.

Quæris, quis ille im-pulſor? non eſt unus. Im-pulſor Dia-bolus, impul-ſor mundus, impulſor ho-mo. quis iſte homo ſit, quę-ris? quiſque ſui. Vſque a-deo homo im-pulſor ſibi eſt, & ſuimet precipitator, vt non ſit quod ab alte-ro impulſore formides, ſi ipſe à te pro-prius conti-neas manus.

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in the 3. of Exod. *I knowe that the king of Egypt will not let you goe but by ſtronge hande*, vvhich is referred to the preſcience of God, foreſeeing vvhat vvoulde come to paſſe; and in the 7. chapter, *the heart of Pharaoh was heavy and dull*, vvhich is referred to his owne obſtinate hardening of it; *but I will harden the hearte of Pharaoh, and he ſhall not let the people goe*, Exod. 4. *and Pharaoh ſhall not harken vnto you?* Exod. 7. For vvhen Pharaoh hardened his owne hearte, both againſt the people of Iſraell, *giue them no ſtraw, get you to your burthens*, Exod. 5. and in the ſame chapter againſt the Lorde himſelfe, *who is the Lorde that I ſhould heare his voice?* then did God permit all this to be done, *and belde his peace*, as the Pſalme ſpeaketh, gaue him the hearing and the looking on: but afterwardes vvhen he putteth as it were iron to iron, adamant to adamant, *I will harden his heart*, it cannot reaſonably be ſuppoſed, but that beſides his ſufferance, there was an acceſſion of ſome worke of his. When the ſonnes of Zerviah vvoulde haue taken Shemei his head from him, becauſe hee railed at the king, throwing ſtones at him, *and calling him a murtherer, the ſonne of Beliall &c.* David ſtaied them vvith ſtrange and vnexpected ſpeech, *vvhat haue I to doe with you, yee ſonnes of Zerviah? for hee curſeth mee, becauſe the Lorde hath bidden him curſe David.* And further, as if the rayler were ſafe vnder the wings of Gods authority, *who then dare ſay, wherefore haſt thou done ſo?* and once more, *ſuffer him to curſe, for the Lorde hath bidden him.* Nathan the prophet had tolde him before, that for his murther and adultery the Lord had thus decreed againſt him: *I vvill raiſe vp evill againſt thee out of thine owne houſe, and will take thy wiues before thy face, and giue them to thy neighbour, & hee ſhall lie with thy wiues in the ſight of the ſunne; for thou diddeſt it ſecretly, but I will doe this thing before all Iſraell, and before the ſunne.* Micheas told Ahab, *The Lorde hath put a lying ſpirite in the mouth of all thy prophets, and the Lorde hath appointed evill againſt thee.* Ieremy to the face of GOD chargeth him, *Surely thou haſt deceiued this people and Ieruſalem, ſaying, you ſhall haue peace, and beholde a ſworde.* And the Lorde in plainer tearmes taketh it vpon him, Ezech. 14. *If the prophet bee deceiued when hee hath ſpoken a thing, I the Lorde haue deceiued him.* *God gaue the Gentiles vp* (Rom. 1.) *to the deſires of their heartes, to vncleaneneſſe, to defile their bodies betweene themſelues &c. into vile affections*, (affections of diſhonour, diſhoneſty, contumely, ſhame,) *to doe againſt nature* it ſelfe, *into a reprobate minde.* Iulian interpreted al theſe ſpeeches by *Permittere*, as if then God did it, when hee ſuffered it to be done: (ſo did many auncient vvriters, by vvordes of the like importaunce, *Paſſus eſt*,

2. Sam. 16.

Chap. 12.

1. King. 22.

Ier. 4.

est, εἶασε, ἀνῆκε:) Augustine aunswered him, that God doth not only permit them, but declare his wrath and power therein. Iulian replied, that they were phrases hyperbolicall, that is, in some sorte exceeding trueth. Augustine answered, they were proper. Iulian replied; what needed God deliuer them to these lusts, wherein they were before? it was sufficient to let them sticke fast therein. Augustine answered, It is one thing to haue them, an other to bee giuen over vnto them: the vvicked are giuen over to their lusts, not onely to haue them, but to be had, that is, held and possest of them. VVe haue the like specified, 2. Thess. 2. *God shall sende them operation of deceite, that they may beleeue lies*. I omit a hundreth places of no lesse significance. Can there be mightier sinnes commited, nay conceaued, and comprehended in the minde of man, than those I haue named? than *hardnesse of heart*, the onely rocke to builde all iniquity vpon, when one neither is nor can be ashamed? than *cursed and slaunderous speech*, railing at the Gods of the earth, than *adulteries, constuprations*, open, shameleſſe, *even in the sight of the sunne*, lying, deceauing, sinnes of Sodom, *vnnaturall lustes of men*, women, not to bee spoken of, *reprobate sense, mightie illusions*, and such like? All which notwithstanding, the spirite of the counsell of GOD, of whome it is most true that wisedome shall liue and die with him, vvho neither deceaueth any man, neither can be deceaved, hath not forborne largely to speake of, and to deriue them in some sort from the throne of GOD, vvhere iustice it selfe is seated; GOD did thus and thus.

Aliud est habere, aliud tradi: traduntur impij non modò ut habeant, sed ut ab ijs habeantur.

To turne this night into day, and to make it appeare vnto you, how God shall be iust still, and yet both nature and the vvorkers of such thinges abhorred, and abhominated before him to the bottome of hell, consider, I beseech you, attentiuely these two thinges. First that in all the scriptures to-fore alleaged, there is mention made of some precedent iniquitie, in those vngracious persons whom God so dealeth with, deserving and procuring the hand of God thus heavily vpon them. *Recessurum non deserit antequam deserat*: *God never forsaketh a man that vvill depart from him, before hee forsaketh God*; *& plerunq; facit ne deserat*; *and often times hee worketh so that hee shall not forsake him*. Hath God hardened Pharaoh? Pharaoh hardened himselfe before. *God hardened Pharaoh by his iust iudgement, Pharaoh himselfe by his free will*. Bad the Shemei curse David? gaue hee his wiues to be defiled by his owne sonne? David had deserued both, for touching both the wife and life of Vriah. VVilled hee a lying spirit,

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August ad artic. falso impos. ad 14. Deus inanrauit per iustum iudicium Pharaonem, & ipse se Pharao per liberum arbitrium Aug. de grat. & lib. arbit. 23.

ſpirit to ſeduce Ahab? Ahab woulde not giue credit to the right ſpirit, and he *had ſolde himſelfe to worke all manner of wickedneſſe in the ſight of the Lord*. Did he ſeduce both people and prophets the leaders of the people? they had before ſet vp idolles in their heartes, and put a ſtumbling blocke of iniquitie before their faces. Did he giue over nations, to luſts, vncleaneſſe, diſhoneſt affections, actions againſt na-
Rom. 1. ture, reprobate ſenſes? the Apoſtle anſwereth in Gods behalfe; it was ἀντιμισθία τῆς πλάνης, a recompence of their former errors, becauſe *they changed the truth of God into a lie, & worſhipped the creature more than the creator, & turned the glorie of an in corruptible God, into the image of corrup-*
2. Theſſ. 2. *tible mē, birds, four footed beaſtes, creeping things*. And wherfore were they miſ-led with *ſtrong illuſions*, but becauſe they receiued *not the loue of the truth, that they might be ſaued*? Now where ſinne is plagued with ſin, as in the pollicie of God wherewith he gouerneth the world, you ſhall finde it 1000. times, then is not *peccatum, peccatum*, but *iudiciū*, though ſin in nature, yet in rēſpect of God not ſin but iudgment: it changeth the name, cōmeth in an other nature, preſenteth it ſelfe with an other face and countenance; ſin of it ſelfe, I muſt confeſſe, but as it cōmeth from God, iuſtice: for it is the repaiment & retaliatiō of ſome former ſin: *Iuſtus in-*
Iuſtius invidiâ nihil eſt. *uidiâ nihil eſt. Iuſſiſti Domine, & verè ſic eſt, vt omne peccatum ſit pœna peccatis, O Lord, thou haſt commanded, & indeed ſo it is, that all ſin ſhall be a puniſhment to him that committeth it*. Envy hath much iuſtice in it, though a malicious, & vniuſt quality in it ſelfe: for it eateth vp the hart & marrow of her maſter, as he deſireth to eate vp an other. VVhen David gave charge for Shemei, *let him alone*, was it to iuſtifie Shemei in his wickednes? No. He acknowledged the ſcourge of God for his ſins in the tonge of Shemei, boūd togither not of whip-cord, but of the venemous reproaches which Shemei caſt forth. He looked to the iudge frō whome it was iuſtice, not to the inſtrument & rod in the hand of the iudge frō whom it was malice, & therefore ſaid; *It may be the Lord will looke vpon my teares, & do me good for his curſing this day*, knowing that by
Poteſt Deus prava non pravè facere. the wiſdome of God theſe bitter waters could eaſily be made ſweete. *Things that are evil in nature, God can handle not in evil manner*. Hemlocke of it ſelfe is a peſtilent and noxious hearbe. Yet the magiſtrates of Athens pronounce in iudgment, that Socrates ſhall drinke a boule of hemlocke. What? is iudgment turned into wormewoode, iuſtice into hemlocke? is there poiſoning & deſtroying of men at a iudgement ſeate? yea, and good enough. An action evill ſimply in it ſelfe may be good by a circumſtance; the poiſon is in the hearbe, not in the magiſtrate; he commādeth it to be drunken, though as a bane to the malefactor, to ſhortē his life, yet a preſervatiue of the cōmon wealth, &

for the terror of others, a puniſhment to him that hath poiſoned and annoied the welfare thereof: & as it proceedeth frō the magiſtrate, ſo leaueth it as it were the name & nature of poiſō, & is called iudgmēt. 2.

The next thing which I wiſh to be harkened vnto, is this, that whatſoever God doth in the hardning of Pharaohs hart, or irrogating any the like iudgment, that he doth, *non impertiendo malitiam*, *not by infuſing any wickedneſſe*, as the magiſtrate putteth no venime into the hearbe; *ſed non impartiendo miſericordiā*, *but by not imparting his mercy*, or *auferendo ſpiritum*, by with-drawing his holy ſpirite: as when yee withdrawe the pillers or proppes of the houſe, vvhich Sampſon did, the houſe falleth to ruine, with the very weight of the building that is laid thervpon; or if a countrey lie vvaſte and vnpeopled, it becommeth a deſert of it ſelfe, &, for lacke of better inhabitants, it is couered with nettles & briers, & ſatires, ſhrich-owles & hedg-hogs take it vp: ſo when the aide & aſsiſtance of Gods grace forſaketh a man, vvhoſe body & ſoules vvere apointed to haue beene the temples of the Lord of hoſts to dwell in, preſently wildnes & barbarouſnes ſucceedeth, and that which by the mercy of God might haue beene as his garden & pleaſant paradiſe, through the abſence therof becōmeth an habitatiō for fowle & vncleane ſpirites. For as the removing of the ſun from theſe vpper partes of the earth, where we liue, into the other hemiſphere, bringeth darknes vpon vs, not that the body of the ſun is not altogither lightſome, & his naturall office to lighten, but becauſe he is gone & departed further of: ſo the departure of God, himſelfe moſt righteous, frō an vnrighteous ſoule, by the only remove of his gratious preſence, leaveth it to it ſelfe in an habite of iniuſtice never to be recovered. Wherein notwithſtanding the caſe is not ſo harde againſt God, as ſome imagine it; that it is all one to thruſt an olde man dovvne, and to take away his ſtaffe, the only way to keepe his feete from falling for his helpe being gone, he cā no longer ſtand, as if in God, the withdrawing of his grace, (which is his rodde or ſtaffe to ſuſtaine vs) were effectuallie no leſſe than to thruſt vs into wickedneſſe: for thus they ſhould rather propoſe it; that as when an olde man wilfully caſteth away his ſtaffe, and no man reſtoreth it to him againe, he falleth through his own folly, ñot by an others inſtigation; ſo when the wicked deſpiſers of the world, not only neglect, but contemne & defie, that ſaving grace wherby they ſtād, through their own ſtubbornes & perverſity they run a weriſome race of wretchednes, the Lord not lending them his helping hand to bring thē backe againe. And therfore, as they that purpoſedly abandō the light of the ſun, to goe into a darke-

Cauſa defici-ens ſiue re-mouens.

darkesome caue of the grounde, where the sunne never shone, haue no reason to complaine that the sunne woulde not followe them; so they that wittingly and stifly renounce the acceptable visitation of God, whereby he would haue led them into the waies of peace, let them blame their owne impenitency, that they are not afterwards attended upon by the like compassion. Or to match these incomparable things with Irenee; as *the sunne which is the creature of God, blindeth the eies of such as for the infirmitie of sight cannot beholde his beames: so God the creator of the sunne, hardeneth the heartes of such, as for the hardnesse of beleefe will not receaue his goodnesse. For whome he fore-sawe vndisposed to beleeue, those hee delivered to their infidelitie, and turned awaye his face from them, leauing them in darkenesse which they chose to themselues.* What is it then to harden the heart of Pharaoh, and others? *nolle emollire*; this, *that hee will not soften it*. What is it to make blinde? this, *that hee will not illuminate*: what to reiect, or *to cast of*? this, *that hee will not call*; (which is ment not of his generall calling, but of that which is effectuall, and belongeth to the chosen;) & yet, me thinkes, *there is more in it*. For not onely he is vnwilling to soften, illuminate, call the impenitent, but he hath further a will, not to doe it. For there is great difference betwixte these two speeches, *hee will not*, and hee hath *a will not to doe it*: the former arguing but an indifferent and milder alienation of the minde, and rather a careless neglect, than a purposed and grounded hatred; the latter, a bent and resolved decree. As when a poore man asketh an almes, some are vnwilling to relieue him, not weighing his necessitie, and bidding him *goe in peace &c.* other haue a vvill not to releiue him, it is determined in their heartes not to afforde him comforte, either because they are vnmercifull towardes all the poore, or for that they are out of likeinge with the manners or person of this man. Augustine in three words decideth this whole question against Faustus the Manichee, touching the hardening of hearts, and the like iudgmentes: *Diabolus suggerit, homo consentit, Deus deserit; The devill vvorketh by suggestion, man by consenting, GOD by forsaking*, by suffering an heard heart to waxe *as fatte as brawne*, by giuing successe to ill purposes which hee could haue stopped, by not communicating the helpe of his blessed spirit; *vt non ab illo inrogetur aliquid, quo sit homo deterior, sed tantùm, quo sit melior, non erogetur.* God were able, I confesse, to soften the hardest heart, open the blindest eies, when, and in whome, and where he listed; *But when hee doth so, hee doth it by mercy; and vvhen hee doth it not, hee doth it not, by iudgement.*

Lib. 4. cont. hæres. c. 49.

Relinquens eos in tenebris, quas sibi elegerunt. August. de grat. & præ dest. 8.

Non vult emollire, the former negatiue.

The latter affirmatiue

Lib. 1. ad Simplician. quæst. 2. Sed cùm facit, per misericordiam facit; cùm autem non facit, per iudicium non facit. Enchi. cap. 97.

ment. Meane-while let this be helde for a conſtant and vnfallible rule, *that although there be many whome God liſteth not vp, yet there is none whome properly he threweth downe. Ab illo eſt quòd ſtatur, non eſt ab illo quòd ruitur, From him it commeth that we all ſtand, but not from him that any falleth: and many haue beene helde that they fell not, no man puſhed at to cauſe him to fall.* Onely hee caſteth them downe *by a conſequence*, becauſe hee giueth not his grace which might haue ſuſteined them: as if a nurſe lend not her hand to ſupport her childe, the childe vvill fall, I graunte, but the cauſe of the falling is the vveakeneſſe and debility of the childe, the nurſe no further the cauſe thereof, then that ſhee did hot hinder it. Which though it bee a fault amongſt vs, becauſe vvee are members one of the other, and tied togither by the bonde of charity, yet it is no fault in God, who having power over his clay, may vvorke at his pleaſure either in iudgement, to make it a veſſell of diſhonour, or of honour in mercy. For manifeſtation of this latter point, that God inſtilleth not malice into the offendours, in this execution of his iudgementes by puniſhing ſinne by ſinne, but finding theſe veſſelles of iniquity full fraught of themſelues, leaueth them with the ſeaſon of their owne licour, and onely applieth them by his wiſdome to ſome good ſervice of his; though I were able to open it vnto you in all the examples before alleadged, yet I will reſt, in the ſeducement and fall of Ahab. Wherein may ſeeme, that GOD doth not onely permit the falſe ſpirit, *Thou ſhalt ſeduce Ahab*, but giueth encouragement alſo, *thou ſhalt prevaile*, and addeth a commaundement, *goe foorth*, and allovveth of the forme of dealing in the matter, *doe ſo*. Novv that you may know how innocent the Lord is in an action of ſuch preiudice, obſerue the circumſtaunces of the place well. 1. The thing intended is, *that Ahab might fall at Ramoth Gilead.* Which purpoſe of God once ſet, is ſo vnchangeable, that if heauen and earth were confederate, they can not ſaue the life of Ahab. God ſhall ſend forth a ſpirite, the ſpirit deceaue prophets, prophets entice Ahab, Ahab change his apparell, and though Iehoſaphat be the fairer marke, yet Iehoſhaphat ſhall eſcape, and one ſhall drawv an arrovv by chance, and ſmite Ahab betvvixte his brigandine, and hee ſhall die at evening; he did ſo. Therefore touching the ende of this buſineſſe, it is no iniuſtice in God, to execute iudgement and wrath vpon a famous adverſary. 2. Concerning the meanes, enquiry was made who ſhould entice Ahab, becauſe in the nature of God himſelfe it was not to entice him. 3. That which he doth, he doth by a ſpirit, not by himſelfe: 4. by an evill

Ad artic. ſal. imp. art. 14. *Multi, ne laberentur, detenti; nulli, vt laberentur, impulſi.*

1 Kings. 22.

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3 4

De propriis loquitur.

evil ſpirit, of his bād & retinew, who ſtood before God 1. Iob. 5. The ſpirit commeth furniſhed *of his owne*, for when one ſaide thus, another otherwiſe, he profered his ſervice to entice him. 6. When God demaunded of the meanes, hee inuented the practiſe, by being a falſe ſpirit in the mouth of his prophets. 7. What were thoſe prophets of Ahab? men that were faithleſſe of themſelues, whoſe guiſe it was, either for revvards, or for favour of the king, to ſay *they had dreamed*, vvhen they had not, and *the Lorde hath ſaide*, vvhen hee never ſaid it. So there is both malice in the ſpirit, and falſhood in the prophets, *before God ſetteth* either hand or heart to the buſineſſe. Therefore what doth the Lord therin? he ſitteth vpō the throne as the iudge and moderator of the whole action, he commandeth the attendance of al the army of heauen on the right hande and on the left, cleane and vncleane ſpirites are in ſubiection to him, hee giueth leaue to them vvho vvithout his leaue are vnable to doe any thing, *thou ſhalt entice*; hee giueth the ſucceſſe, vvhich all the kingdome of darknes could not effect, if he vvoulde hinder it, *thou ſhalt prevaile*: he biddeth *goe*, and they goe, runne, and they runne, to ſhevv that al the creatures of the vvorlde ſerue him; he diſpoſeth the courſe, *Do ſo*, that is, doe ſo and no more than ſo; as much as to ſay, Since thou haſt malice to beſtovv, extend it vpon Ahab rather than Iehoſhaphat; and falſhood to infuſe, povvre it forth vpon the 400 prophets of Ahab rather than vpon Micheas or any prophet of mine; and let the fall of Ahab be at Ramoth Gilead rather than in an other place, and in this battaile vvith the king of Aram, rather than at another time. Thus vvhen the matter is their ovvne, God giueth the faſhioning & ordering thereof in ſome ſorte, touching the perſons, time, place, and other the like particulars. But vvhy is it further ſaid, that God put a lying ſpirit into the mouth of theſe prophets of Ahab? 1. he did it by vvay of a puniſhment, to be avenged of that cuſtome of lying, vvhich they vvere inured vnto aforetime: 2. he did it by his inſtrument, having both life, and wil to doe hurt, not by himſelfe: 3. he did it in this ſenſe, that he ſtaied not the wicked purpoſe, by interpoſing the aide of his good ſpirit.

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Inſtrumēta animarum.

By this time, I thinke, it appeareth, that in the actions and paſſions of vnrighteous men there is more to bee deemed of GOD than his bare permiſſion. For doubtleſſe he hath his wil therein, neither in alluring, neither in counſelling, and much leſſe in compelling therevnto, but in ordering and gouerning them, in applying them to better endes than the offendours are avvare of, and in ordeining his

his iust iudgments consequently thereupon. Therefore when I say he hath his will therein, mistake me not. He hath not a will in such sort as if he approved sin, chose or desired sin, as if he bare appetite & likeing thereto. It is rather *voluntas* than *volitio*, if I may so speake, *a will than a willingnes*; it is his will by obliquity, a side-will, vnproper, vndirect, and in respect not to the sinne it selfe, but some other good adioyned vnto it: as when a man is put to haue his arme or legge cut off for a further benefitte, hee beareth, and beareth it with his will, not that he liketh of the dismembring of his body, or loosing of a ioynte, but that he desireth some other good, vvhich he foreseeth may ensue thereby. Thus he permitted, and (more) hee decreed the treason of Iudas, and iniquity of the Iewes against his annointed sonne, as you haue it confessed by the Apostles, Actes the fourth, *that Herode and Pilate vvith the Gentiles and people of Israell gathered themselues together against the holy sonne of GOD Iesus, to doe vvhatsoever his hande and his counsell had determined before to be done*. God had determined it before, not in the favour of their sinne, but of our redemption. *Take awaie the vvickednesse of the proditon of Iudas, thou shalt also take away the crosse and passion of Christ; if the death of Christ had not beene, then neither his resurrection, nor anie first begotten from the dead, nor anie hope of our resurrection. Take away the malice of the brethren of Ioseph, thou shalt together kill the dispensation of GOD*; a fault neuer to be excused, the more vnnaturall because it came from brethren, the more vnreasonable because of envie without iust cause, the more vnsufferable because they added lying, and bound two sinnes together, and it was in likelihoode, the hastning of their fathers death. Yet Ioseph told his brethren when they came into Egypt, *Grieve not your selues that yee solde me hither, for God sent mee hither for your preservation* (this they never foresaw, neither was it the end of their dispightfull dealing;) *you sent mee not hither but God, who hath made mee a father to Pharao, and Lorde of his house, and ruler throughout all Egypt*, when you repined that I was a brother amongst you, and left mee no footing in mine owne fathers house. Afterwards when his brethren fell downe at his feet, & confessed their sin, hee answered them, *feare not, am I in steede of God, set to execute iudgment? When you thought evill against me, God disposed it to good, that hee might vvorke, as it is come to passe this day, and saue much people alive*. All the wits in the world cannot better set downe the state of the question. They thought evill, *God disposed it to good*, they to vngorge themselues of that venimous malice which the prosperity of Ioseph

Zanch.

Origen. in Num. 22.

Tollemaliciam fratrũ Iosephi, simul perimes dispensationem Dei.

Gen. 45.

 com-

conceaued from his dreames, instilled into their heartes; God, to preserue them in a famine to come, and to saue much people a liue: they sent him away to remoove their eie-sore; God, to be a steward both for Ægypt and Israell. Nay *God sent him thither*, and they sent him not: the incomprehēsible reaches of God were so fare aboue theirs, and his wisdome in the good handling of a bad cause doeth so much obscure and discountenance their malice, that it seemeth not to be at all, and the ministers in the action as it were cast aside, the highest dispensor and moderatour thereof onely is remembred, *you sent mee not hither but God*; the purposes of your heartes were nothing in comparison of that everlasting decree which the immortall and onely wise God made to himselfe.

See what a race and pedegree of blessings Origen bringeth downe from the rotten stocke of that vngratious practise. *If Ioseph be not sold, Pharaos dreames are not expounded, none maketh provision of corne, Ægypt and the countrey about Ægypt, and Israel liueth in the time of dearth, the seede of Israell goeth not into Egypt to seeke bread, neither returneth out of Egypt with miracles, no wonders are wrought by Moses and Aaron, no passing through the red sea, no Manna from heauen, no water from the rocke, no lawe from Sinai, no going into the land of Canaan, &c.* These are the blessings and cōmodities which the envy of the Patriarkes bringeth forth by Gods most mighty and wise dispensation. So that we may truely say, *Particular mischeifes are common commodities.* The life of the Lyon is maintained by the death of the Lambe, the cruelty of tyrantes giueth Martyres their glory and crowne, *And the blood of Martyres becōmeth the seede and propagation of the church.* If any demaunde whether this good might not better haue beene procured by good meanes, I answere with Augustine, *Melius iudicauit Deus de malis benefacere, quàm mala nulla esse permittere*; It seemed better to the wisedome of God, to worke good out of evill, than to suffer no evill at all.

Priuata mala, publica bona.

Sanguis Martyrum, semen Eccle siæ.

Ench. c. 27.

Conclusiō. I now conclude the point. As in the statutes & lawes of our common wealth, there are many thinges contained more then the lawes either commit or allow, as treason, felonies, heresies, and the like, which notwithstanding the lawes order & dispose of; so in the wil of God, within the compasse and pale of his arbitrement, much more is contained, than either by action or autorizement from him could ever be defended, and yet is that will of his, iudge and disposer of all those particulars. And whether Ioseph be sold into Egypt, or Ionas throwne into the sea, or the son of God himselfe nailed vpon a crosse, we may safely & vniversally say with the Mariners in this prophesie,

Then

Thou, Lorde, haſte done as it pleaſed thee. Surelie there is not an evill in the
cittie, nor vpon the face of the earth, but God hath ſome vſe of it. Thoſe ſins within our land that take all from men, as covetouſneſſe, extortion, oppreſſion, vſury, they take not that from God which his wiſdome maketh of them, I meane the profit & vſe of moſt vnnaturall vices. Happily they take the ſubſtance of their brethren, and by taking ſuch ſnares away, ſaue their ſoules; or, if they take their liues, they eaſe & vnlade them of a great burthen of their ſinnes to come. The drunkard drinketh himſelfe aſleepe, not God, and bringeth his owne ſenſes and wits into a trance, but provoketh & quickneth the righteous Lorde to do a worke of iuſtice. The adulterer wrappeth himſelfe within the armes of his harlot, and thinketh he is ſafe, and not perceiued, but neuer ſhal he be able to vnwrap himſelfe from the armes of Gods goverment. The murtherer that ſpoileth the life of his mortall brethren, if every wiſh of his hearte vvere a two edged ſworde, ſhall never kill the life of Gods immortall providence. He ſhall ſay to the hardeſt hearte, at which the preaching of prophets and denunciation of iudgementes hath often recoiled, open thy dores that I may enter into thee, to declare my iuſtice; and to the reprobateſt minde that ever hath beene dulled and benummed with ſinne, though thou feeleſt not my grace, thou ſhalt feele my vengeance. Envy cānot hinder his benignity, nor the hoteſt malice vnder heauen drie vp this ſpring of his goodneſſe. What ſhall we ſay then? Becauſe God maketh vſe of thy ſinnes, art thou excuſed? Is not thine evil, evill, becauſe he picketh good out of it? deceiue not thy ſelfe therein. When thou haſt done ſuch ſervice to thy maiſter and maker, though ſeuen and ſeuen yeares, as Iacob did to Laban, thou ſhalt looſe thy wages, and thy thankes to. O well vvere thou if thou didſt but looſe, for thou ſhalt alſo gaine a ſorrowful advātage. It is vnprofitable, nay miſerable ſeruice which thou haſt thus beſtowed. Babylon ſhall bee the hammer of the Lord a long time to bruiſe the nations, himſelfe afterwardes bruiſed. Aſſur his rod to ſcourge his people, but Aſſur ſhal be more ſcourged. Theſe hammers, rods, axes, ſawes other inſtruments, when they haue done their offices, vvhich they neuer ment, ſhall be throwne themſelues into the fire, and burnt to aſhes. Sathan did ſervice to God, it cannot be denied, in the afflicting of Iob, vvinnowing of Peter, buffeting of Paul, executing of Iudas, and God did a worke in all theſe, either to prooue patience, or to confirme faith, or to trie ſtrength, or to commend iuſtice; yet is Sathan *reſerved in chaines, vnder darkeneſſe, to the*

retribution of the great day. Iudas did ſeruice to God, in getting honour to his bleſſed name for the redemption of mankinde, whilſt the world endureth: Yet vvas his vvages an alder-tree to hang himſelfe vpon, and, which is worſe, he hangeth in hell for eternall generations. He had his wages, and loſt his wages. That vvhich the prieſt gaue him, he loſt, and loſt his Apoſtleſhippe, but gained the recompence of everlaſting vnhappineſſe, and lieth in the loweſt lake, for the vvorme and death to gnaw vpon without ceaſing. Wil you heare the end of all? *Feare God, and keepe his commaundements, For this is the whole duety of man*. This is the vvill of God, vvherewith we are highly charged, and he will ſtrictly require it. The booke that is claſped vp, let vs leaue to the Lambe and to the bleſſed Trinity. Thoſe of Moſes, the Prophets, the Pſalmes, of Chriſt and his bleſſed Apoſtles, wherein we may *run and read* the ordinances of the moſt High, *belong to vs, and our ſeede after vs*. Theſe let vs carefully ſearch, and meditate in them day and night; let them wake and ſleepe, vvalke & reſt, liue and die with vs: and whatſoever he hath ſecretly decreede, vvhether by our vveakeneſſe or ſtrength, ſickneſſe or health, falling or ſtanding, vvhich in his hidden counſelles is locked vp, and cannot be opened, but by the key of David, let vs beſeech him for Chriſtes ſake, to turne it to our good, that his name may be glorified, his arme made knowne, his wiſdome, iuſtice, and mercy more and more magnified, and our ſinneful ſoules by the abundant riches of his grace finally ſaved. *Amen*.

THE XX. LECTVRE.

Chap. 1. ver. 15. *So they tooke vp Ionas, and caſt him into the ſea, and the ſea ceaſed from her raging.* ver. 16. *Then the men feared the Lord, &c.*

IN the former verſe, was the dedication of the ſacrifice, vvherein they ſanctified themſelues by praier, & cõmended their action to Gods good favor; in this is the offering of the ſacrifice: before the attẽpting whereof, being their finall doome, & animadverſiõ vpõ the life of Ionas, a iudgement without redemption, they obſerue the charitableſt & vvarieſt principle in exerciſing diſcipline, that may bee holde; that

that is, not to trie an extremity, till they haue tried all meanes, and then, if the wounde be vncurable and past hope, to apply the fire or the sword to it. They dealt with Ionas in this course, as a skilfull surgian with his patient, a part of vvhose body being putrified, and eating on by degrees, threatneth the losse of the vvhole, if it be not stayed, as the transgression of Ionas being but a member in the ship, vvent forvvarde like a canker, and vvas at hand to haue invaded the whole company. The professour wil first enquire the cause of the maladie, hovv commeth it? what hath thy diet, thine exercise beene? as these aske Ionas, *vvhat hast thou done? vvhat is thine occupation? &c.* and when he is aunswered by his patient, I haue eaten and dranke intemperately, exceeded the strength of my bodie, incontinentlie liued, (as Ionas reported how farre hee had disobeyed,) perhappes hee may chide him, as these chide Ionas, *Why hast thou done this?* a man of thy yeares, education, discretion? as these imply to Ionas, a man of thy knowledge, calling, and commission? yet he will do more than expostulate, (for that vvere to afflict the afflicted, and to heape griefe vpon griefe) he vvill advise vvith the patient himselfe, as these vvith Ionas, vvho best knovveth the state of his body, as Ionas the counsels of GOD, *What shall wee doe vnto thee?* And though he be aunsvvered, there is no helpe but one, mine arme must be cut, or my legge sawed of, and then the rest of my body may be saved; as Ionas answered, *Cast me into the sea, and the sea shall be calme vnto you*: yet he will proone his skill otherwise, as they their endevours by rowing, to saue the ioint, if possibly it may be done. But when there is no other helpe, the sore retayning his anger, as the sea her impatience, both fretting on still, and crying for a desperate remedy, then wil the one vse his corrosiues, and sharpest instrumentes, commending the successe of the cure vnto God, as these, after prayer, *tooke vp Ionas, and cast him forth.* In the two next verses ensuing vvee may obserue, 1. their proceeding (as it vvere by steppes) to the action; *They tooke vp Ionas*: 2. the accomplishment thereof; *They cast him into the sea.* 3. the event; *The sea ceased from her raging*: 4. the demeanour of the marriners, after their release, both in their inward affection, *Then they feared the Lord exceedingly*; & in the open testification thereof, 1. *by sacrifices*, witnesses of their present thankfulnes; and 2. *vowes*, pledges, and earnests of their duty to come.

Cuncta prius tentanda.

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Eleazar, an ancient interpreter of the Bible, thinketh that the sentence is heere perfited, *They tooke vp Ionas*, and by a period or full pointe severed from that which follovveth, *They cast him into the sea.*

1. They tooke vp.

Therevpon he collecteth, that the Mariners aſſaied fiue experimẽts, to acquit themſelues from danger. 1. The priuate *inuocation of euery man vpon his owne God*, 2. *the throwing forth of their wares*; 3. *their caſting of lottes*; 4. their common ſupplication; 5. their letting dovvne of Ionas into the ſea, vp to the necke, and pulling him backe againe, that it might appeare vnto them, that Ionas was the Man, vvhom the ſea deſired, becauſe whilſt his body was in the waters, the ſea ſtood; when taken backe, it boiled againe. There is no warrant in my text for this opinion, therefore I charge you not with it. For as there is no reaſon, to looſe one word of the writings of God (not the leaſt fragment of the broken meate,) ſo on the other ſide, to adde vnto them, is an iniury, and a plague vvill follovv it. Onely this I obſerue as the complement of all their former humanity, ſpecified in many particulars before, that though they coulde not caſt him foorth, but they muſt firſt take him vp amongſt them, yet ſeeing the hiſtory might haue concluded both in one, the latter implying the former, and rather doth it by noting the order and diſtinction of two ſundry actions, and by making a ſpace betweene thẽ, *Firſt they tooke him vp, &c. then they caſt him forth*; it argueth a treatable, deliberate, gentle proceeding in thẽ, that, that which they did, they did by leaſure, and without violent or turbulent inuaſiõ. Hierome, with others, cõment vpõ the vvords, *Tulerunt, non arripuerunt, nõ inuaſerũt*, *They tooke him, they haled him not, they caught him not vp in a rage*, they ſet not haſtily vpon him, but bare him in their armes, as it were with honour & due eſtimatiõ. Becauſe it vvas the funerals and exequies of a prophet of the Lord, their laſt ſeruice vnto him, they did it with reuerence. And in trueth there needed no inuaſion or force to be vſed againſt him. He was brought to his end, *tanquã ouis* (which was the Embleme of the ſonne of God) *as a lambe that is dumbe before the ſhearer, ſo opened he not his mouth. Tulerunt non repugnantem*, *They tooke him without reſiſtance.* For what ſhould reſiſtance haue done? *Ducunt volentem fata nolentem trahunt*; (I will not ſay, The deſtinies, as the Poet doth; but the wil and power of God (for theſe are the right deſtinies, and he that ſo vnderſtandeth them with Saint Auguſtine, *Teneat ſententiam, corrigat linguam*, *Let him keepe the opinion, onely amending his tongue:*) *But the will and power of God leade him that is willing to goe, and dull him that is vnwilling.* I neuer red, that Moſes oppoſed himſelfe by the leaſt thought of his heart, to the ordinance of God, when he ſaid vnto him, *Behelde, the daies are come that thou muſt die*, though Moſes might haue liued many yeares. For in the laſt of Deuteronomy, *his eies were not dimme, nor his*

Quaſi cum obſequio portantes.

Prudens.

Li. 5. de ciu. Dei, cap. 1.

his naturall force abated. Rather he ſpake vnto the people wich cheereſulneſſe & alacrity of hart, embracing the tydings of his death, *I am an hundred and twenty yeares olde this day, I can no more goe out and in, alſo the Lord hath ſaid vnto me, Thou ſhalt not goe over this Iordan.* Young men amongſt vs thinke they are priviledged, becauſe they are in their full ſtrength; old men though they haue a foote in the graue, thinke they may be long old: There is none ſo ſtriken in yeares, but thinketh he may liue a yeare more. Be we yong, or old, if ever the meſſage of God be ſent vnto vs, as to Ezechias, *Put thy houſe in order, diſpatch thy worldly affaires, for thou muſt die, and not liue,* though we returne our faces to the wal, & pray, & weepe, & mourne like a doue, & beg for life, as he did, yet if the purpoſe of God be fixed, let vs patiently entertaine it. *Cur quod neceſſe eſt, non voluntas occupat?* Prudentius a Chriſtian & prudent Poet ſpake it, That that muſt be, ſhal be; bleſſed be the name of God, let vs not refuſe it. Let a beaſt be pulled from his den by force, but let a Chriſtian be take frō his life with patience. For it is not inheritance but debt, & he that is the Lord of the ſpirites of all fleſh, will as gloriouſly reſtore, as he will certainely require it.

Neme eſt ſi ſenex qui nō annū ſe putet poſſe vivere.

Ionas is now at length executed; if this had beene done before, the ſea had beene quiet: but the Lord loueth to hold & ſuſpend an actiō, for he hath many works in one, & this amongſt the reſt, that mā may know, that howſoever he bee favoured by the interceſſion & reſpite of time, and by other helpes, he cannot ſtriue with a mightier, nor go to law with his maker, but his reckonings and accounts muſt be made when all is done. Adam may runne into thickets, and ſpend the time a while, and cover himſelfe with leaues, and thinke to beguile Gods eie, but Adam ſhall be called forth of his buſhes, & ſtript of his garments as thinne as ſpiders webbes, and caſt out of paradiſe, and haue a ſentence of death pronounced, and perfourmed to vpon him, and his whole linage. Doth Siſera thinke by running away, to runne from the iudgements of the Lord? though there be peace betweene Iabin his maſter, and the houſe of Heber the Kenite, yet that peace ſhalbee turned into warre, he ſhall come into the tent of Iahell the wife of Heber, and finde the hande of the Lorde as ready to encounter him there, as if he had fallen vpon the hoſt of Barake; a draught of milke, which he beggeth for his comfort, ſhal be his laſt & deadlieſt draught, and in ſteed of reſt to the temples of his head, a naile ſhall be driuen into his temples to diſpatch his life. The Iews may ſay in the Prophet, *they will ride vpon horſes, they will flie awaie vpon the ſwifteſt, but their perſecutours ſhall be ſwifter then they.* Others may goe to the mountaines

2. They caſt forth Ionas.

taines and rockes, and say they will lie in the closest, but mountaines shalbe made as valleyes, & rocks shall yeeld at the pleasure of God, as wax before the sun, to open and disclose his enimies. Ionas shal haue his leaue to run away on foote with Sisera, to ride vpon the swiftest with the Iews, to ship himselfe in a vessel, & lie as close in the shrouds therof, as the ribbes wil giue him leaue, he shall one while sleepe, an other draw lots, a third discourse, now be chid, & thē examined, & afterwards consulted with, & fairely entreated; he shall see the losse of all their wares, & thinke his life may be saued by that losse, & behold millions of waves broken against the side of the ship, and hope that millions more shall passe, & not touch him; he shall haue what friendship & helpe the whole company of mariners may afford him, either by their praiers, or by their advise, or by the hādling of their ores, yet the end shalbe, Ionas must be cast forth. This is the wages of sin, & this is the way of all sinfull flesh. When we haue stood long, and soughte with the daungers of the world, both by land & sea; when thousands haue fallē at our right hād, & tē thousands at our left, & we haue not fallen; whē we are cōpassed with friends so far forth, that we may saie with the woman of Shunē, *I neede not speaking for me, either to the king, or*
2. King. 4. *to the captaine of the host, I dwell amongst mine owne people*, where I may cō-mand; when we haue walked in the light of the sun, our prosperity, I meane, waxen so great, that we haue wanted nothing; whē we thinke that we are in league with death, & in covenant with the graue, and promise our selues, that we shall multiplie our daies as the sandes by the sea side, even when we haue sailes and ores at pleasure, that vvee may saie with Antiochus, (I will not saile in the sea with Ionas) but I *will saile vpon the mountains, and walke vpon the seas as vpon drie lande*; yet there must bee a time, when all these helpes shal bee frustrated, and Ionas shalbe cast forth. Though wee escape *the pit, vve shall be taken in the snare*, Ierom. 48. *wee shall flie from a Lyon, and a beare shall meete vs, or leane our hand vpon a wall, and a serpent shall bite vs*, Amos 5. *we may be delivered in five troubles, and the seventh shall dispatch vs; him that escapeth from the sworde of Hazaell, shall Iehu slaie, and him that escapeth from the sworde of Iehu, shall Elisa slaie*, 1. Kings 19. As one that shooteth at a marke, sometimes is gone, & sometimes is shorte, sometimes lighteth on the right hād, sometimes on the left, at lēgth hitteth the marke, so death shooteth at noble mē beyōd vs, at meane men short of vs, on the right hand at our friends, at our enimies on the left, at length hitteth our selues; & the longer her hande it practised, the more certaine it is. She was aiming at Adam 900. & 30. yeares, at

last

laſt ſmote him; at Methuſaleh 969. yeares, in the end overthrew him; now ſhee ſtriketh within the compaſſe of threeſcore yeares or threeſcore & ten, or fourſcore at the moſt, & ſometimes at the firſt ſtroke, even in the day of our birth. *Caſt them out of my ſight* (*ſaith God to his prophets*) *and let them depart, ſome to captivitie, ſome to the ſword, ſome to peſtilence, ſome to the water*, as Pharaoh, and the princes of Egypt, ſõe to the fire, as the king of Edom, whoſe bones were burnt to lime; ſõe to the bowelles & iawes of the earth, as the cõgregatiõ of Abirã, Haman to the gallous, Ieſabel to the dogs, Herode to wormes, the diſobedient Prophet to a lion, the ſons and daughters of Iob to the fall of an houſe, the mothers & infantes of Ieruſalem to a famine; ſome to a plague, ſome to the edge of the ſworde, ſome to a ſicknes by the hãd of God; one crieth *my head, my head*, as the Sunamites ſon; an other, my bowels, my bowels, as Antiochus; an other, my feete, my feete, as Aſa; one complaineth of a palſey, another of a burning fever, a third of an iſſue of bloud: but whatſoeuer the meanes be, the ordinance of God in the end is this, Ionas muſt be caſt forth, the ſhip eaſed, the worlde emptied by degrees, & new generatiõs ſucceſſiuely take place. If this were remẽbred by vs, that as Ionas ſlept in the ſids of the ſhip, & we in ſecurity, ſo we muſt both ſleep in the duſt of the earth; & as the lot fel vpon Ionas in his time, ſo the lot muſt fal vpõ vs in ours; & as neither counſell, nor ſtrength could deliver Ionas, ſo neither counſel nor ſtrẽgth cã deliuer vs; & as it was the wil of God to drowne Ionas, ſo it is the will of God ſome waie or other to diſſolue vs; & whether the time is limited, within 10. 100. or 1000. yeares, there is no *defence againſt the hãd of the graue*; the very remẽbrance hereof would be as cõfortable, and as fortunate a ſtaffe vnto vs, to walke the pilgrimage *of our few & evill daies*, as the ſtaffe that Iacob had to go ever Iordã with. O looke vnto your end, as the wiſe man looked vnto the ſtar, which ſtood over Bethlehẽ; it ſhall happily guid you to heaven, as that guided thẽ to Bethlehẽ, where the king of the Iewes now ſitteth & reigneth at his fathers right hãd; it ſhal lead you frõ the Eaſt to the Weſt, as that led thẽ frõ the riſing of the ſun, I meane the ſtate and time where your life begã, to the going down of the ſame. But it is a death vnto vs to remẽber death. I will ſay with the ſon of Sirach, *whilſt vvee are able but to receiue meat*, whilſt there is any ſtrẽgth & liuelihood in vs, & but appetite to our food, it is a death to remẽber death; & though we dwel in ruinous & rottẽ houſes, bult vpõ ſand & aſhes, which the wind & raine of infinite daily caſualities ſhake about our eares yet we walke in this brittle & earthẽ houſe, as Nabuchodonoſor in his galle-

Ier. 15.

Eccle. 41.

ries, and

and aske, *Is not this greate Babell*: Is not this my houſe a ſtrong houſe? is not my body in good plight? haue I not bloud in my veines? fatneſſe in my bones? health in my iointes? am I not likely to liue theſe many yeares, and ſee the ſucceſſion of my ſonnes and nephewes? what will be the end of all this? *Ducunt in bonis dies ſuos, & in puncto deſcendunt in infernum*, *They paſſe their daies with pleaſure, and in an inſtant of time goe downe into hell*. Therefore they are deceiued, which thinke it an eaſie matter, ſpeedily to returne vnto God, whē they haue long beene ſtraying from him; that are gone with the prodigall childe, *in longinquam regionem, into a farre country*, farre from the thought of death, and conſequently farre from the feare of God, yet promiſe themſelues a quicke returne againe. Doe they not know, that it wil aske as long a time (if not a longer) to finde God, as to looſe God? Ioſeph and Mary left their ſonne at Ieruſalem, and went but one daies iourney from him, but they ſought vp and downe three whole daies before they coulde finde him; theſe goinge from the wayes of the Lorde, a iourney of fortie or fiftie yeares, hope in a moment of time to recouer his mercies. I would neuer wiſh ſo deſperate an aduenture to be made by any man, that the ſinnes of his ſoule, and the ende of his life ſhould come ſo neare to gither, as the treſpaſſe of Ionas, and his caſting forth. For thinke with your ſelues how fearful his thoughts were, being at the beſt, to be rockte & toſt to and fro in a dangerfull ſhippe, the bones whereof aked with the violence of every ſurge that aſſayled it, the anchors, cables, and rudders, either throwne away, or torne in pieces; hauing more friendſhip profered him, than he had happe to make vſe of; at length to bee caſt into the ſea, a mercileſſe and vnplacable ſea, roaring for the life and carkaſe of Ionas, more then euer the lion roared for his pray, the bottome wereof ſeemed as low vnto him as the bottomleſſe deſtruction, and no hope leſte to eſcape either by ſhippe boate, or by a broken peece of boord, or to be caſt to land; and beſides all theſe, the anger of GOD burning againſt his ſinnes like a whole riuer of brimſtone. This is the caſe of vs all in any extreme and peremptorie ſickneſſe, or to ſpeake more largely, in the whole courſe of our liues, for our liues are nothing but vncertainty, as Ezechias ſange
Eſa. 38. in his ſonge, *From day to night thou wilt make an ende of mee*. We are tumbled and toſſed in a veſſell as fraile as the ſhip was, which every ſtreame of calamity is ready to breake in ſhiuers, where neither anchor nor rudder is leſte, neither heade, nor hande, nor ſtomacke is in caſe to giue vs comforte, where though we haue the kindneſſe of

wife

vvife and friendes, the duety of children, the adviſe and paines of the Phyſitians to wiſh vs vvell, vvee cannot vſe their ſervice; where vve haue a graue before our eies, greedy, inexorable, reaching to the gates of hell, opening her mouth to receiue vs, and ſhutting her mouth vvhen ſhee hath receiued vs, never to returne vs backe againe, till the vvormes and creepers of the earth haue devoured vs. There is terrour enough in theſe thinges to the ſtrongeſt man; Ariſtippus feareth death *as well as the common people*. But if the anger of God for our former iniquities accompany them, thriſe vvoe vnto vs; our heauy and melancholicke cogitations will exclude all thought of mercy, and our ſoules ſhall ſleepe in death, clogged vvith a burthen of ſinnes, which were never repented of. Therefore if we deſire to die the death of the righteous, as Balaam wiſhed, let vs firſt liue the life of the righteous; and as vvee girde our harneſſe aboute vs before the battell is ioyned, ſo let vs thinke of repentaunce before death commeth, and the ordinance of God be fully accompliſhed, that we muſt be caſt forth.

Etiam in metu perculſeris, ſicut vulgus?

And the ſea ceaſed from her raging. As the riſing of the ſea vvas miraculous, ſo it is not a leſſe miracle, that her impatience was ſo ſuddainely pacified. Heate but a pot vvith thornes, and withdraw the fire from it, can you appeaſe the boyling thereof at your pleaſure? Here the huge body, and heape of waters raiſed by a mighty vvinde in the aire, or rather the winde and breath of Gods anger, (what ſhall I ſay?) remitteth it the force of her rage by degrees? falleth it by number and meaſure? giveth it but tokens and hope of deliverance vnto them? nay at the firſt ſinking of Ionas, it ſtandeth as vnmoueable as a ſtone, as dead as the dead ſea, having fretted it ſelfe before with the greateſt indignation and wrath that might bee conceaved; as if he that bounded the ſea at the firſt creation, *Hitherto ſhalt thou come and no further*, had ſpoken vnto it at this time, Thus long ſhalt thou rage, & no longer. Let me obſerue vnto you thus much from the phraſe. If the commotion of the ſea, even in the greateſt and vehementeſt pangues thereof, as greater than theſe coulde not be) by a tranſlation of ſpeech, for likeneſſe of natures, be tearmed her indignation and rage, then by as good a reaſon on the contrary ſide, the anger of man throughly kindled, may be matched vvith the commotion of the moſt vnquiet ſea. And how vnſeemely a thing it is, that the heart of man ſhould reake with any paſſion, as that vaſt and vntamed element ſometh with rage, your ſelues be iudges. I haue found this perturbation diverſly compared: by Chryſoſtome, though

3. The event.

Ab indignatione.

not to the ſea, yet to that confuſed noiſe vvhich ſea-men ſometimes make, when their heads are moſt buſied, with whom there is nothing but tumult, much running too and fro, large & liberall out-cries, but no place lefte for philoſophy, that is, vviſdome and reaſon haue no leaue to ſpeake, or to giue their iudgement: By Evagrius, to a ſhippe ſent into the ſea, where the devil is pilote; By the Poets, to a troubled ſpring, wherein if you looke, and thinke to beholde the image of a man, you ſee no part of his right compoſition; or to that clamorous and diſordered behavior, which the Prieſts of Cybele vſed in Creete, ringing their baſons, and playing vpon timbrels all the day long, and by incompoſed geſtures in the open ſtreetes ſhewing themſelues to be nothing leſſe than reaſonable creatures.

Fratus ſimilis navi decurrenti in mare, & demonem habenti gubernatorem.

Non ſic acuta.

Ingeminant Corybantes æra.

When anger, ſaith Lactantius, is fallen into the minde of man, like a ſore tempeſt, it raiſeth ſuch vvaues, that it changeth the very ſtate of the minde, the eies vvaxe fiery, the mouth trembleth, the tongue falteretb, the teeth gnaſh, & the whole countenãce is by courſe ſtayned, ſometimes with rednes, ſometimes with palenes. But it vvas never more rightly fitted than by the ſpirit of God in this place, where it is likened to the fury and rage of the ſea. I may ſpeake it to the ſhame of men, in the rage and fury of the ſea there is more mercie. The ſea is contented and pacified, when Ionas is caſt forth; we in the lighteſt diſpleaſure done vnto vs, never ſatisfied with the puniſhmẽt, the damage, the diſhonour, no nor the death of our adverſaries, hate the quicke, purſue the dead, as if vve had made that vnchriſtian and heathenish vow,

De ira Dei, cap. 5.

Nec mors mihi finiet iras &c.

Mine anger with my body ſhall not die;
But with thy ghoſt my ghoſt ſhal battel trie.

Whereas the rule of Lactantius rather ſhoulde moderate vs, *Ira mortalium debet eſſe mortalis, The anger of mortall men, ſhoulde bee mortall like themſelues.* Valerius Maximus reporteth Sylla to haue been ſuch an one, of vvhom it was doubted, whether himſelfe or his anger were firſt entinguiſhed. Theſe turbulent perturbations of anger, hatred, and malice, as they are never without the tormente of him that vſeth thẽ, they boile his hart into brine, & eate the moiſture out of his fleſh, ſo there is great preſũptiõ, that the ſpirit of God reſteth not in a ſoule poſſeſſed therewith. When God appeared to Elias, 1. King. 19. lying in the caue of mount Horeb, firſt there paſſed by him *a mighty ſtronge winde, which rent the mõuntaines, & tare the rocks, but the Lord was not in the winde; after the winde came an earth-quake, but the Lorde was not in the earth-quake, after the earth quake came fire, but the Lord was not in the fire; after the fire came a ſtill & ſoft voice, therin the Lord was, & ſpake,* & Elias

Ibid. ca. 21. Lib. 9. ca. 3. In dubio eſt Syllâne prior, an iracũdia Syllæ ſit extincta.

came

came forth and answered. Thinke with your selues, that these winds, earth-quakes, & fires, are our boisterous affectiõs, which the presence & favour of God avoideth, better beseeming brute beasts, in whom there is no vnderstanding, & the vnsensible sea, which God hath restrained with bars & dores, thẽ the childrẽ of mẽ endued with reason.

Then the men feared the Lord exceedingly. I noted in this verse, the behaviour of the mariners towardes God, occasioned by the event that fell out. Surely the rightest vse of Gods mighty vvonders, is, when we take them for vvonders; vvhen vve tremble at the sight of them, & feare that almighty God, whose hands haue wrought them. Such are the acclamations in the Psalmes, *This is the Lords doing, and it is marvelous in our eies. The gracious Lorde hath made his vvonderfull workes to be had in remembrance. O Lord, how gracious are thy workes, and thy thoughtes are very deepe? an vnwise man knoweth it not, and a foole doth not vnderstande this.* God doth not *miracula propter miracula, miracles for their owne sakes*, but for ours; not caring so much himselfe to do them, as that we should consider and beare them away. Wherin I will shew our negligence by a familiar example of our latest daies. Samuel biddeth the people *stand and see a great thing which the Lord would doe before their eies. Is it not now wheate harvest? I will call vnto the Lord, and hee shall send thunder and raine, that yee may perceiue and see, how that your wickednes is great which you haue done in the sight of the Lord, in asking a king. The thunder and raine were sent and all the people feared the Lorde, and Samuell exceedingly.* Apply this scripture to your selues. Is it not now vvheate harvest? hath not the Lord sent thunder and raine amongst you? so vnseasonable a season, that the fruites of the earth wherevvith your fieldes were so faire before, that they laughed & sang, mourned vpõ the ground that bare them, & the husbãdmã was ashamed, & sighed to himselfe to see his hope so deceaved? was not every cloud in the aire, a cloud of wrath vpõ your fieldes to destroy your labours? were yee not neere the curse of the prophecy, *you haue sowen much, and bring in litle?* What was the reason of so sudden an alteration, but that our vvickednesse was great, as theirs was? & what other end of this work, but that we might say in our hartes *let vs feare the Lord our God, which giveth vs raine both early & late in due season, & reserueth vnto vs the apointed weekes of the harvest.* Thus the mariners applied this extraordinary worke of God, and the inference of the text speaketh no lesse.

4. Their behaviour. 1. Sam. 12. Hagg. 1. Ier. 5.

Then they feared. The dutiful behavior of the mariners cõsisteth 1. in their inward affection, *They feared*; & 2. in outward obseruãces, *They sacrificed & made vowes.* Their inward affectiõ is explicated by many

circum-

1. They feared.

stances. 1. By the nature and kinde of the passion, *They feared.* Others haue seene the signes and wonders of God, rather to admire them, than to be touched with them; as it is often noted of the Iewes in the gospell, vvhen they beheld the workes of Christ, *they were astonished, and saide amongst themselues, Wee never sawe it on this wise, The like was never done in Israell.* Thus Herod was desirous to haue seene Christ, hoping that some miracle might haue beene done by him. But this was more then admiration and astonishment, for they are afraide, vvhen they see the waters stilled. 2. By doubling their passion, which in the vse of the Hebrevve tongue, doth encrease the signification, *Timuerunt timore*, *They feared, and feared.* 3. By the attribute, *Timore magno*, Their feare was not ordinary, *but a greate and exceeding feare.* 4. By the obiect or matter of the feare, *They feared Iehovah.* If yee will learne the effects of feare, vvhen it is great indeede, where can you better learne them than at the sacking of Niniveh, in the second of Nahum? For *there the heart melteth, (* that is, the leader and the captaine faileth, *) the knees smite together, sorrowe is in the loines, and the face gathereth blacknesse.* But I leaue to discusse the nature of feare, because I haue handled it twise before. This onelie I obserue in the marriners, out of these wordes, that they *go from strength to strength*: the longer the leaue lieth in the meale, the more it leaueneth, & the longer they retaine in their harts the knowledge of the true God, the more they encrease in knowledge. If you compare the 5. and 10. and this 16. verses together, you shall finde, that in the first, they only *feared*; in the second, they *feared exceedingly*; in the third, *they feared the Lord exceedingly*. The first declareth no more than the affection; the second addeth the measure; the third the obiect. The first vvas the feare of nature; the second of grace, in the prime and first sprowting thereof; the third of grace, in a further perfection. At the first they feare as men, next as novices, lastly as converts. First they see a tempest, and because it threatneth destruction vnto them, they are afraide, vvhich is incident to all men; secondlie they heare a confession of the true Lorde, a relation of an offence done, a declaration of the iustice of God, then they are afraide more than before; now lastly they see the euent and proofe of all things the truth of a Prophets vvordes, the importunity of iudgement, the execution of vengeance, at this they fare as much as before, but then idolles vvholie relinquished, they feare vvhome they should feare, the dreadfull Lorde of hosts, and, to publish that feare to the whole world, they offer sacrifices and make vovves. Thus is

2. They feared & feared.

3. Exceedingly.

4. The Lorde.

the

the kingdome of God described, Mat. 13. it is as a graine of mustard-seede at the first, the least of all seedes; but when a man hath sowen it in his fielde, it becommeth first an hearbe, secondly the greatest of hearbes, thirdly a tree, fourthly the birds make arbours and shades in the boughes thereof: So doe the marriners passe from one feare as the seede, to an other feare as the hearbe, and to a great feare as a great hearbe, and yet to a greater feare, the feare of the Lord as to a tree, and the boughes thereof are so large, that birds may build nests in them, that is; their workes and fruites so apparant, that others may be drawne by the sight and example of them. There is small hope & comforte to be had of that man, who though he *heare* the worde of God, and *receiueth it*, and *forthwith* receiueth it, and furthermore *with ioy*, yet *serueth but the time*, applying his religion & conscience to the present condition of things. Examine your selues by these notes, whether you are sowen in the fielde of the Lorde, to take roote, and to growe to perfection, yea or no; vvhether ye heare the lavve, to keepe the lawe; *whether you holde that which you haue*, as Philadelphia is counselled; and not onely hold at a stay, *but strengthen and confirme the remnant* (that which is lefte,) that your *workes may be fulfilled before the Lorde*, as Sardi is wished to do; whether you runne not only to pace the grounde, to make vp the number of runners, to wearie your bodies, to spend your breathes, but to obtaine also, for that is the Apostles exhortation, *So runne, that ye may obtaine*. There is no time of standing in this life, we must still forwards, and thinke that every blessing of God bestowed vpon vs, is a further calling and provocation of God, as were his callings vpon Elias; when he found him a daies iorney in the wildernesse sitting and sleeping vnder a iuniper tree, hee calleth vpon him, *vp, and eate*; and when he found him a second time, *vp, thou hast a great iorney to goe*; and when hee had travailed forty daies, and was lodged in a cave, *vvhat doest thou here, Elias?* and when hee had brought him forth to the mount, *what doest thou heare; Elias? Goe and returne into the wildernesse by Damascus*, and doe thus, and thus. So whether we be entered into our way, or haue proceeded in it, vvhether we be babes in Christ, or strong men, vvhether carnall, or spirituall, we must vp, and eate, and strengthen our selues, first with milke, and then with stronger meate; wee haue still a greater iorney to goe, we must vvalke *from grace to grace, from vertue to vertue, from knowledge to knowledge*, and allwaies thinke that we heare a voice that calleth vs forward, *Thou hast yet a greater iorney to goe, what doest thou heare, Elias?* Our Saviour telleth

1. Ἀκέων, 2. Λαμβάν 3. Ευ- 4. Μ- χαρᾶς, 5. Πρόσχα- ρός ἐστι. Math. 13. Revel. 3. 1. Cor. 9.

telleth his disciples, Iohn 14. that in his fathers house are the *mansions*, they are not in the wilderneſſe, nor in Horeb, not vpon the mount, where Peter would haue had the tabernacles builte, nor in anye parte of this life; therefore let no man ſinge a *requiem* to his ſoule, *Anima quieſce*, *Soule take thy eaſe*, or, body take thy reſt, till hee commeth to that place where his reſt is. Christ obſerueth this courſe himſelfe, Luke 13. *Goe tell that foxe, Beholde I caſt out deuilles; and doe cures, this day and to morrowe, and the thirde day I ſhall bee perfited* The church of Thyatira in the Reuelation, is thus commended, *I knowe thy workes, and thy loue, and thy faith, &c. and that thy laſt workes are more then the firſt*. And the concluſion or poſie of the Epiſtle vvritten to that church, and of all the other Epiſtles is this, ὁ νικῶν, Not he that draweth his ſword, nor hee that fighteth the batteiles of the Lorde, nor he that ſpendeth his bloud, much leſſe hee that fainteth or flieth, but *hee that overcommeth*, ſhall eate of the tree of life, and receiue thoſe other bleſſings. To conclude; It is a graue and ſerious exhortation, which the Apoſtle maketh to the Hebrevves; *leauing the doctrine of the beginning of Christ, let vs bee led forwarde to perfection, not laying againe the foundation of repentance from dead vvorkes, and faith towardes God, &c. The earth which drinketh in the raine which commeth ofte vpon it, and bringeth forth hearbes meete for them by whome it is dreſt, receiueth bleſſing of God: but that which beareth thornes and briers, is reprooued, and is neere vnto curſing, whoſe ende is to be burned*. You ſee how the plagues ariſe, 1. reproofe, 2 a curſe, 3. burning; and therefore it is as requiſite that wee encreaſe in our fruitfulneſſe. Hee addeth a modeſt and kinde qualification of his former ſpeech; *But wee are perſwaded better thinges of you, and ſuch as are neere to ſalvation, though wee thus ſpeake*. If wee ſhoulde thus ſpeake of our corrupt and vnprofitable times, *wee are perſwaded better things*, our perſwaſion muſt be ſtronger then our proofe and experience. For our grounde hath drunke this raine, whereof he wrote, and often dranke it, not diſtilled from the cloudes of the aire, but from an higher region of Gods moſt gratious favour. Where are the hearbs fitte for the vſe of the husbandman that dreſſed it? I ſee but briers and thornes: or if there be any hearbes, they are buried & choaked with weedes, that no man can ſee them. There are a number within theſe walles, to whome if a man would ſay, I vvill walke in the ſpirit of falſehood and flatterie an other while, I will lie vnto you, I will leaue this ſowre and vnplauſible veine of reprehenſion, & ſit you to the tabret and harpe, and put you in minde of Sabothes

Σήμερον καὶ αὔριον, καὶ τῇ τρίτῃ τελειοῦμαι. Reuel. 2.

Hebr. 6.

and

and new moones, and festival daies, *I will propheſie vnto you of vvine and ſtrong drinke*, oh, *this were a prophet fit for this people*, they are the vvordes of Micheas. But I rather ſay, for my part, as Samuell to the people of Iſraell, *God forbid, that I ſhould ſinne againſt the Lorde, and ceaſe praying for you, but I will ſhew you the good and the right way*: That is; *He that heareth, let him heare, and hee that leaveth of, let him leaue of*, Ezech. 3. *Hee that is vnrighteous let him be more vnrighteous, and he that is filthy, let him bee more filthy: but he that is righteous, let him be righteous ſtill, and he that is holy, let him be holy ſtill*, Revel. 22. For that was the purpoſe of my note, that as God hath continued a chaine of his graces, 1. by predeſtinating, 2. by calling, 3. by iuſtifying, 4. by glorifying vs; ſo vvee ſhould continue a chaine of our graces towardes him, that there may be grace for grace, by giving all diligence *to ioine vertue with faith, and with vertue knowledge, and with knowledge temperance*, & not to leaue ioyning the other linkes of the chaine there added, till our owne bodies and ſoules come to be diſioyned.

Mich. 2.

1. Sam. 12.

THE XXI. LECTVRE.

Chap. 1, ver. 16. *Then the men feared the Lord exceedinglie, and offered a ſacrifice to the Lorde, and made vowes.*

VPon the event of their fact, in caſting Ionas forth, I meane the ſtilnes of the ſea, I noted before, the behavior of the marriners, firſt in their inward affection, (the nature wherof was fear; the meaſure, great feare; the matter or obiect, the Lorde of hoſtes;) then in the outward declaration of their mindes, partly by ſacrifices, in agnition of their preſent ſeruice, partly by vowes, as an obligation of duety for time to come. The beginning to the reſt is feare. For, as Lactantius wiſely reaſoneth, without it, there can be no religion. *That, that is not feared, is contemned; if contemned, it cannot be worſhipped.* For which cauſe it commeth to paſſe, that religion, maieſty, and honour muſt needes conſiſt by feare. For even the kingdomes of the earth woulde be diſſolved, vnleſſe this proppe held them vp. Therfore the zealous Lord calleth for his tribute and due, belonging to his excellencie: *If I bee a maiſter, where is my feare?* But of this heretofore.

De ira Dei, ca. 8. 11. 23. Quod non metuitur, cõtemnitur, quod cõtemnitur, vtiq; non colitur. Malac. 1.

They offered a sacrifice.

The first Mercury or messenger to publish abroade their feare, is their *offering of a sacrifice*. Which whither they presently did at the sea, of the remainder of such things, as were left vnto them; or whither vpon their landing; or whether their purpose and promise to offer a sacrifice, were taken for a performaunce, according to the mind of the Caldaike paraphrast and others, vvho interpret the vvordes thus; *They offered a sacrifice*, that is, they had an intent, and gaue their vvorde to doe it; or vvhither be meant an inward and spiritual sacrifice, of praise, and thankesgiuing, and a contrite heart, as Ierome coniecture th; it is vnnecessary to dispute, seeing the text defineth it not. Againe, what were the profit of my labour to go about Sion, and to tell her turrets; to enter the large fielde of sacrifices, and to number all the kindes of them, Which either the booke of God, or other authors haue put dovvne? it vvere to compell the scripture, when it offereth her company a mile, to go twaine with me, and so stretch it beyonde the line which the holy Ghost hath laide foorth. If any desire to know the causes of sacrifices, and to cal them by their names, let him resort to Carolus Sigonius, in his Hebrew common wealth, who from the authority of Philo the Iew, handleth this matter at large.

R. Ab. Ezra.

Dixerunt se sacrificium facturos.

Lib. 4. cap. 2.

The materiall pointes indeed to be considered in this worship of theirs, are two; 1. the antiquity, 2. the life & soule of a sacrifice. It cannot be denied, but from the auncientest age of the world, & in all the nations wherewith it hath bin replenished, before there was any precept of God expresly to require such forme of devotion, there hath bin offering of sacrifices, as voluntary & religious actes, & a kinde of sensible homage, to testifie the power of some nature superior, able to avenge it selfe of dishonour and contempt done, and not vnable on the other side to regratifie them vvith kindnes, that sought vnto it. Cleo the flattering Sicilian, in behalfe of Alexander the great, vvhome he laboured vvith vehement persvvasions to make a God, craved no more of his fellowes, but *exiguam thuris impensa*, the bestowing of a litle frankincense, as an essentiall marke to notifie his Godhead. The Angel bad Manoah in the booke of Iudges, when he requested him to stay the dressing of a kidde, if *hee purposed therewith to make a burnt offering, to offer it to the Lorde*: where it is added immediately, that *Manoah knewe not that it was an Angell of the Lord*; a person (was meant) of meaner condition, than to whome a sacrifice belonged. Aquinas resolveth vs thus, that howsoever the determinatiō of the kinds of sacrifices, togither with the circumstances of persons, time,

1

Curt. lib. 8.

Chap. 12.

2. 2æ. q. 85. pr. 1. ad 1.

time, and place, be by the positiue law; yet the common receaued acknowledgment, that sacrifice must be offered, is by the law of nature. For what reason can be giuen of so vniforme a consent of sacrificing in so many sundry languages and manners of men, but that everye one groweth after the seede which nature hath sowed in him? And therefore in effect they say with the headstrong kings in the Psalme, *Let vs breake the cordes* of nature *a sunder, and cast her yoke from vs*, vvho, as if the service of GOD vvere *inventum humanum, the deuise of man, when they coulde not availe by reason, to maister them by religion*, thinke it as cheape an offence to contemne the maiesty of God, as humane authoritie, & to deny the rightes of the godhead, (which they vainely imagine, is but imagined) as their fealty & allegiance to earthly princes. Tell such of the iudgments of God, and the tormentes of hell, you tell them a tale of Cocytus & Phlegeton, and other fabulous inventions of licentious poets. Vrge thē with the verdicte of the scriptures; you may better vrge the history of Herodotus, or Lucians true narrations. A degenerat generation of men, monstrously mishapen in the powers of the soule, and transformed from the vse of reason; whose *iudgment is already past, because they beleeve not*, or rather, because they roote vp those maximes and principles of reason, which the hand of nature it selfe had planted in thē. I take but a little peece of their garmēt at this time (as David caught from Saul) onely for a token, and note them as I passe by the vvay, who, if they were kindely vsed, should be pronounced by the priest, and by the prince proclaimed, the vncleaneſt lepers that ever sore ran vpon; not onely to be excluded the host, and to haue their habitation alone, but to be exiled the land, and extermined nature it selfe, which they so vnnaturally striue to adnihilate. Their vsage of parricides in Rome, were over fauourable for thē, whom they sowed into a male of lether, & threw into the sea, that yet the water of the sea could not soke through, nor other element of nature, earth, aire, or fire approach vnto them. Νόσος μεγάλη ψυχῆς ἀθεότης: Atheisme is the maine disease of the soule; not onely of that private man in whom it is harboured, but of the whole land, wherin it is permitted. For which opprobrious & contagious disease, till other reamedy were found, I would they might be marked the meane time that are sicke of it, as the leper was, that the people might be wise to eschew thē. As the one had his clothes rent, his head bare, his lippes covered, & was enioyned to cry, where he past, *I am vncleane, I am vncleane*: so I would the other had either a rent, or a writing vpon their clothes, & a brand

Naturæ sequitur semina quisq; suæ.

Vt quos ratio non posset, eos ad officium religio duceret. Tull.

Atheists.

Iohn. 3.

Hermes.

Levit. 13.

in their foreheades, that all that beheilde them might say, an Atheist, an Atheist.

Nunquam in odoribus sacrificiorũ delectatus est dominus, nisi in fide & desiderio offerentis. August.

2 The second collection in offering a sacrifice, is, that the sensible and ceremoniall handling thereof, without the inward oblation of the heart, which the other doth but signifie, vvas never approoued. I might repeate the proofes hereof, from the elements and beginninges of the world, the sacrifices of Abel and Caine, the first that ever I finde to haue beene made; (although I make no question of Adam himselfe, who nurtured his sonnes in religious discipline:) from thence I might come downe through all the complaintes, that even the soule of the Lord, grieved vvith abuse and mockery, hath plentifully sent forth against his people of the Iewes; shewing therein, that not only he refused, but hartily condemned, lothed, abhorred their offerings, and denying with pertinacy, that ever he required them, whereas in trueth they were the ordinances of his owne lippes. But vvhen he ordained them, hee made male and female, and ioyned tvvo in one, he created a body and a soule, an outvvarde and an inward parte, the aspectable signe and the invisible affection: for want of which latter (the better of the two) hee renounceth the other, as that which he never appointed. In the first of Esay, forgetting his people to be the children of Iacob, because they forgat his sacrifices to bee sacrifices of God, whom they rather vsed like a skar-crow in the garden of cucumbers, than the Lord of knowledge, hee calleth them *princes of Sodome, and people of Gomorah*, asking them in iealousie as hote as fire, *VVhat haue I to doe with the multitude of your sacrifices? I am full of burnt offeringes of rammes, and the fatte of fedde beastes, I desire not the blood of bullockes, nor of lambes, nor of goates. VVhen you come to appeare before mee, Who required it at his handes? Bringe no more oblations in vaine, incense is an abhomination vnto mee. I cannot suffer your newe moones, and Sabbathes, my soule hateth your apointed feastes, they are a burthen vnto mee and I am wearie to beare them.* Of the outward countenance, and lineaments of their sacrificing, you heare more than enough: Rammes, and fed beastes, bullockes, lammes, and goates, incense, sabbathes, new moones, festivall daies, solemne assemblies, togither with stretching out the handes, and making of many praiers. But I may say, that, as the *minde of a man is the man*, so the minde and intention of the sacrifice, is the sacrifice. which the searcher of the hart & reines looking for, & finding a carkeise of religiõ without a quickning spirit, protesteth, that he hath nothing to doe with them; that he is full

Esa. 1.

Mens cuiusq; is est quisque.

and

and over full, & that they are an hatred, burthē and abominatiō vnto him. If they will redeeme his grace, vvith a ſweete ſmelling ſacrifice, they muſt *ceaſe to doe evill, and learne to doe well, ſeeke iudgemente, relieue the oppreſſed*, With ſuch like. The beginning & ending of the prophecie is in one tune. For afterwardes it is denounced in the name of the Lord: *hee that killeth a bullocke, is as if hee ſlew a man; hee that ſacrificeth a ſheepe, as if he cutte of a dogges necke; hee that offereth an oblation, as if hee offered ſwines bloud; hee that remembreth incenſe, as if hee bleſſed an idoll*; the reaſon of this miſconſtrued devotion of theirs is; *They haue choſen their owne waies, and their ſoule* (which ſhould haue beene the principall agent) *delighteth in their abominations*. The correction of that errour and the erection both of the temple & the ſacrifices, which the Lord chooſeth, are in the next wordes before; *To him will I looke, even to him that is poore, and of a contrite ſpirit, and trembleth at my words*. If this wine be vvanting to thoſe bottles, this ſubſtāce to thoſe ſhadowes, we ſhal go *with our bullockes and ſheepe* (as it is in Oſee) *to ſeeke the Lord, but ſhall not finde him*; becauſe vve goe vvith theſe alone. Nay, theſe we may leaue behinde vs, as vnprofitable carriage, in cōpariſon of the others, ſo we vvant not thoſe. *I will not reproone thee* (ſaith God) *for thy ſacrifices, and becauſe of thy burnt offerings, that they are not commonly before mee. I will take no bullocke out of thine houſe, nor goates out of thy foldes; for all the cattell of the forreſt are mine, and the beaſtes vpon a thouſande mountaines. I knowe all the fowles vpon the hilles, and all the wilde beaſts of the field are mine. If I be hungry, I will not tell thee, for the world is mine and all that therein is. Thinkeſt thou that I will eate the fleſh of bulles, or drinke the bloud of goates?* Thus the externall part, and as it were the letter of the ſacrifice, is not much leſſe than cancelled and abrogated, that the ſpirit may take place: *offer vnto God praiſe, and pay thy vowes to the moſt high, and call vpon mee in the day of trouble, ſo will I deliuer thee, and thou ſhalt glorifie mee*. This vvas it, that Samuell aunſwered Saul, when he pretended the ſaving of oxen and ſheepe, and the beſt of the ſpoile to offer to the Lord in Gilgal: *hath the Lorde as greate pleaſure in burnt offeringes and ſacrifices, as vvhen his voice is obeyed? to obey is better than ſacrifice, and to harken is better than the fatte of rammes*. This did our Saviour imply to the Scribes and Phariſes, vvho did ſo invvardly ſticke to the outvvarde keeping of the Sabbath, *Go learne vvhat this meaneth, I vvill haue mercie and not ſacrifice*. This did the learned Scribe (vvhoſe praiſe is in the goſpell, *that he anſwered diſcreetely, and was not farre from the kingdome of GOD*) reioine to the ſonne of GOD, when hee inſtructed him in the greateſt and

Chap. 66.

Oſ. 5.

Pſal. 50.

1. Sam. 15.

Math. 12.

Mar. 12.

the next commaundements; *Well, maister, thou hast saide the trueth, that there is one God, and there is none but he, and to loue him with all the heart, &c. and his neighbour as himselfe, is more then all burnt offerings and sacrifices.* And so farre is it of, that the slaying of vnreasonable beasts, were they in number equall to those millions of bullocks and sheep, vvhich Salomon offered at the dedication of the temple, and adding a millian of rivers of oile, to glad the altars of GOD, shall bee acceptable vnto him; that the giving of our *first-borne for our transgression, and the fruite of our bodies for the sinne of our soules*, shal be an vnfruitfull present, vvithout serious, hearty obedience to his counselles. *Hee that shewed thee, O man, what is good, and what hee requireth of thee: Surely to doe iustly, and to loue mercy, to humble thy selfe, and to walke with thy God.*

2. Chro. 7. Mich 6. *Ibid.* *Sacrificium & oblationē noluisti. Ps. 40. Intelligendum est non quòd noluit simpliciter, sed secundariò. Nō voluit ut res sed ut signa. Item non voluit ipsa sacrificia, sed voluit devotionem offerentium. Hieron. Pers. sat. 2. In templo quid facit aurum? Compositum ius fasq; animi &c. Hoc cedo ut admoveam templis, & farre litabo. Dij magis curant taciturnam horum obtestationē non ambitiosam, quàm vestram pōpam.* 1. *De vero cultu, ca. 24 Hominis ac vita.*

The ends of the Iewish sacrifices, if I mistake not, were these. First, to acknowledge therein, that death is the stipende of sinne, vvhich though it were due to him & those that sacrificed, yet was it translated & laid vpon the beast that offended not. Secondly, to figure before hand, the killing of the lambe of God, which all the faithfull expected. Thirdly, to testifie the submissiō of the hart, which in these visible samplers, shone as a light before the vvhole world. So spoiling the sacrifice of the last of the endes, they make it in manner a lying signe, & leaue it as voide of life & breath, as the beastes vvhich they immolate. The Poet complaineth in his satyre, of the costlines vsed in their churches, & asketh the priests, what gold did there? willing thē rather, to bring that, which Messalas vngratious son, frō all his superfluities could not bring, to wit, iustice, piety, holy cogitations, an honest hart: *Grant me but these*, saith he, *& I will sacrifice with salt and meale only.* It agreeth with the answer which Iupiter Hāmon gaue to the Athenians, enquiring the cause of their often vnprosperous successes in battaile against the Lacedemonians, seeing they offered the choisest thinges they could get which their enemies did not; *The Gods are better pleased with their inwarde supplication, lacking ambition, than with all your pompa.* Lactātius handling the true worship of God against the Gentiles, giveth them their lesson in few & sententious wordes: that God desireth not *the sacrifice either of a dumbe beast, or of death & bloudshead, but the sacrifice of man, and life: wherein there is no neede either of garlandes of verven, or of fillettes of beastes, or of soddes of the earth, but such thinges alone as proceede from the inwarde man.* The altar for such offeringes, hee maketh the heart, vvhereon righteousnesse, patience, faith, innocency, chastity, abstinence, must be laide and tendered

dered to the Lorde. For then is GOD truely worshiped by man, when hee taketh the pledges of his hearte, and putteth them vpon the altar of God. The sacrifices evangelicall, vvhich the giuer of the newe lawe requireth of vs, are *a broken spirite, obedience to his vvorde, loue towardes GOD and man, iudgement, iustice, mercy, prayer, and praise, vvhich are the calues of the lippes, almes-deedes to the poore (for vvith such sacrifices is the Lord pleased) our bodies and soules*, not to be slaine vpon the altar, for it must *be a quicke sacrifice*; not to be macerated and brought vnder even to death, for it must *be our reasonable service*; and finally *our liues*, if need be, for the testimony of the trueth. All vvhich sacrifices of Christianity, vvithout a faithfull heart, vvhich is their Iosuah and captaine to goe in and out before them, (to speake but lightly with Origen in the like case) are *nuttus tantum & opus mutum, a bare ceremony, and a dumbe shew*; but I may cal thē sorceries of Simon Magus, *whose heart vvas not right in the sight of God*; and not sacrifices but sacrileges, with Lactantius, robbing God of the better part; and as Ieremie named those idle repetitions of the Iewes, *the temple of the Lord, the temple of the Lord, this is the temple of the Lorde, verba mendacij, lying vvordes*, so these *opera mendacij, lying vvorkes*, so fraudulently handled, that, if it vvere possible, God himselfe should be deceiued. O how hath *Sathan filled their hearts that they shoulde lie vnto the holy Ghost*? in making a shevve that they bring the whole price of their possession, and lay it dovvne at the feete of God, vvhen they withheld the dearer part from him. *They haue not lied vnto men* (though that were fault enough) *but vnto God*, vvho will truely require the least vntruthes betweene man and man; but falshoods and fallacies committed betweene the porch and the altar, within the courtes of his ovvne house, and in the profession of his proper service, by casting vp the eies or handes, bowing the knee, knocking vpon the brest or thigh, making sadde the countenaunce, mooving the lippes, vncovering, or hanging dovvne the head like a bul-rush, groveling vpon the earth, sighing, sobbing, praying, fasting, communicating, distributing, crying LORDE, LORDE, seeking to abuse the fleshly eies of men, and the fiery eies of omniscience it selfe, he will right sorely revenge, as a dishonour immediately and directly done to his owne sacred person. Galienus the Emperour, gaue this Iudgement of one who solde his wife glasse for pearles; *impostura am fecit & passus est, hee couzened and was couzened*. But this for the good of the couzener. For vvhen he vvas brought vpon the stage, and a Lion expected

Pignora mē. tis. In epist. ca. 9.

Hebr. 13. Rom 12.

Phil. 2.

In Luc.

Actes. 8.

Ier. 7.

Actes. 5.

by the people to haue torne him peece-meale, a capon vvas ſent vp to aſſault him. The ſame ſentence ſtandeth firme in heaven, againſt the deceitfull marchandizers of true religion, vvho offer to the higheſt emperour clothed vvith eſſentiall maieſtye, as the other vvith purple, and to his ſpouſe the church, glaſſe for pearles, copper for golde, coales for treaſure, ſhewes for ſubſtances, ſeeming for being, fanſie for conſcience; *Impoſturam faciunt & patientur*, They mocke and they ſhall be mocked: but in an other kinde than the former was: for whereas they looke for the thankes and recompence of their forepaſſed labours, loe, they are like the dreamer in the Propher, vvho eateth by imagination in the night time, and vvhen hee avvaketh from ſleepe, his ſoule hath nothinge.

Vowes. *And made vowes*. The matter of their vowes is as vncertaine as of their ſacrifices. What it was they promiſed to the Lorde, and by obligation bound themſelues to perfourme, neither auncient nor recent, Iewiſh nor Chriſtian expoſitour is able to determine. By coniectural preſumption, they leaue vs to the choice of theſe foure ſpecialities.

1. That either they vowed a voyage to Ieruſalem, where the latelie receaued Iehovah vvas beſt knovvne;
2. or to beautifie the temple of the Lorde vvith ſome rich donaries;
3. or to giue almes to the poore;
4. or thenceforth to become proſelytes in the religion of the Iewes, and, as Ierome explaneth it, never to depart from the living God, whom they had begũne to ſerue.

Two conditions of a lawfull vowe. *In vovendo ſtultus, in reddendo impius.* The conditions of a lavvfull vowe are principallye theſe tvvo. Firſt that the matter thereof bee conſonant to the word and vvill of God; otherwiſe (as Ierome noteth vpon the 11. of Iudges) it is follye to plight, and impietie to perfourme it: ſecondly, the end muſt be to witnes our thankefulneſſe to our maker and protectour. For albeit vve are bought with a price, and both our bodies and ſpirites are the Lordes, not our owne to diſpoſe of, and wee ought to doe that vnvowed, vvhich our vow hath tied vs vnto, becauſe wee haue no better gifte than our ſelues (as hee ſometimes ſaide to Socrates his maſter) to giue even our ſelues to our bounteous God, and, as it were by bargaine and ſale, to manecipate our willes to his obedience; yet the making of a vowe, and entering into bondes vvith God, to pay him ſome ſpeciall debte, is a more open marke, and profeſſed badge of a thankeful ſoule. Beſides, it confirmeth the minde of a man in vertue, and ſetteth a tutour and overſeer over his will, to keepe it within the boundes of promiſed

ſed dutifulneſſe. Wherevpon Saint Auguſtine writeth in his Epiſtle to Armentarius and Paulina, *it is an happie neceſſitie, that compelleth a man to doe better than hee vvoulde doe.* And ſurely if we vvell regarde it, the mother cauſe of a vowe, is an engraffed opinion in the mindes of moſt men, of returning kindnes for kindneſſe, vvhich is the readieſt vvay both to conciliate, and preſerue frendſhippe, according to that olde prouebe Δός τι ἵνα λάβῃς τι: frendſhippe and the life of man, and nature it ſelfe, conſiſteth in taking and giuing. And although God hath no neede of our giftes (for *can our goodneſſe extend to him*, who hath the riches of all goodnes? or can he encreaſe by leſſe then a drop of raine, who is more than the maine ſea of all aboundance?) yet it giueth him to vnderſtand, that at leaſt his glorie is ſought, though not his vtility and of *that a man hath, not of that he hath not*, there is a purpoſe and deſire to doe him worſhippe. The ſumme is this; the honour is GODS, the profitte ours. He is *our liberall creditour*, (ſaith Auguſtine in the ſame epiſtle) *and hath not vvant of our paiment. Neither groweth he greater by repaying, but the pay-maiſter by him. And vvhatſoever is reſtored or recompenſed in lieu of any his benefits, is added to him that returned it.* Thence it commeth, that David and the princes giue thankes vnto the LORDE, in the firſt of Chronicles, vvhen they had offered vnto him ſilver, golde, braſſe, iron, precious ſtones, after this manner; *Now therefore our God, wee thanke thee, and praiſe thy glorious name. But who am I, and what is my people, that wee ſhoulde bee able to offer vvillingelye in this ſorte? for all thinges come of thee, and of thine ovvne hande vvee haue giuen thee.* It is ſaide before, that the people *reioyced vvhen they offered vvillingly*, and David the kinge *alſo reioyced vvith greate ioy.* To returne to the heade of my ſpeech, the vovves of theſe marriners, in anye of the fovver kindes, before aimed at, are iuſtificable by both the properties of a vowe. For of their end I make no doubte, the ſnares of deſtruction beinge ſo nevvelye broken before their eies, and they eſcaped: and vvhat fault can vvee finde in the matter? whither their purpoſe vvere to leaue their ovvne countries, and to goe to the citty of GOD, for better inſtructions in his lawe, as the Queene of the South came from her natiue dominion, to heare the wiſedome of Salomon, ſuch pilgramage is not amiſſe: or to adorne the temple of Ieruſalem, vvhere the honour of God dwelt, vvith voluntary giftes and preſentes, as David, and his nobles

Epiſt. 45. Felix neceſſitas eſt quæ in melius compellit.

Epicharmus.

Pſal. 16.

Benignus exactor eſt & non egenus, & qui non creſcat ex reddito, ſed in ſe creſcere faciat reddentes. Quod ei redditur, reddenti additur.

Chap. 29.

bles before, and as the wisemen of the East, caried the gold, frankincense, and mirrhe to the son of God; or to distribute their goods to the needy, as Zacheus did, and to cast *their bread vpon the waters* for the Lords sake, where they looke to receiue againe neither thanks nor recompence; or lastly to devote themselues to the redeemer of their liues, and with an indissoluble covenant, to become his faithful servants: the last of which is in deede the substance and center of all vowes. There are two things (saith Lactantius) that must bee offered vnto God, *donum & sacrificium, a gift and a sacrifice*, the one perpetuall, the other temporall. The one, as silver, and gold, and purple, and silke, the other a beast slaine, or whatsoever is burnt vpon the altar. But God hath vse of neither of these, because himselfe is incorrupt, and they subiect to corruption. Therefore wee must offer both, in a spirituall and vnbodilie manner, that God may haue vse of them. Our gifte must be the vprightnes of minde; our sacrifice, praise & thāksgiuing. *Some vow one thing, & some vow an other* (saith the author of those sermons of the time) *some oile, some abstinence frō wine, some fasting: This is not the best, nor the perfitest kind of vowing* I shew you a more excellent waie; God careth not for thine oile, nor thy fastes, but that, that the *Lord hath redeemed, that offer*, I meane thy soule. And if thou demaundest, *how my soule?* I aunswere, *by holie manners, chaste cogitations, fruitfull workes*. I will not strictly examine vpon this occasion, the vowes prescribed and practised in the church of Rome, somewhat to the imitation of these, that are presumed of the mariners. These vowed perhappes a voiage to Ierusalem, they to Compostella or Walsingham; these to beautifie the temple of the Lorde, they the monuments and shrines of Saintes; these to bestowe their goods vpon the poore, they to professe wilfull beggerye; these to be proselytes, and to cleaue to the service of God, they to renounce the worlde, to abandon the society of men, to abiure the company of women, and to bury themselues in monasteries and cloysters, for their better opportunity therevnto. Shall I say in a word? the matter of all their vowes vnneedfull, in some vnlawfull, in some vnpossible, in others, idolatrous, impious, diabolicall: and the end for the most part, not to be thankefull to God, but to arrogate a kind of perfection, and to build merit therevpon.

Deculta dei, cap. 25.

Quia & ipse incorruptus, & illud eorum corruptibile. Vtrumq; incorporale offerendū est. Serm. 7. de Tempore.

Hoc quod redemit, ipsum offer.

Romishe Vowes.

But tell me ye sonnes of Balaam, you that exalt your synagogue so much by reason of your vowes, if in any part of the world there be more slouthfull and sinfull desidiousnesse, than in the resty cloysters and dormitories of that church, wherein such wearisome peregri-

peregrinations, and tyring of the legges is enioyned. If in any part of the world, such roiall, Pontifical, Persian magnificence, as in your prestes and Nazarites, the votaries of that church, where poverty is pretended. If in any part of the world, such adulterous, incestuous, Sodomiticall defiling of vvomen, men, children, not onely by stealth, but in the sight of the sunne, in brothell-houses and stevves, erected, maintained, rented, iustified, as in the streetes of that mother-city, vvhere chastity is imposed? So the harlot alleageth for her selfe in the Proverbes, *I haue paide my vowes*, yet shee calleth a young man to dalliance and filthinesse. In an epistle they wrote to the Lordes of the counsell (from their Cacus den,) prefixed before the libell of Persecution in Englande, they pleade for the vovves of their church, as a custome standing with good pollicie, & making for the establishment of common-weales. They fetch it in by consequence: that because a vowe made vnto God must be fulfilled, therfore our promise to our neighbour, which is also a kinde of a vow, must not be violated. VVe (they say) on the other side, by affirming that vovves may be broken to God, make no doubt of our breach vvith man; vvhereupon it ensueth, that there is no trust nor faithfulnesse in our dealing. Philo, me thinketh, rightly expressed the qualities of these Saturnine, solleine, discontented men; They are alwaies *complaining of the pollicie of their countrey, and framing an inditement against the lawes of it*. VVith as much right as the vagabonds in the Acts, complained of Iason & the brethren in his house. These are they *which haue subverted the state of the whole worlde, & heere they are*. Surely I confesse, there is a decay and declination, as of the state and strength of the vvorlde, so of all goodnesse. The refuse and drosse of mankinde, vvee are, on vvhome not the ende, but *the endes*, not of the world, *but of the worldes* and ages forepassed, are not onely come, but *met togither* by coniunction. The alacrity and vigour of the vvhole creature is vvorne away. Iustice draweth her breath faintly. The charity of many is waxen colde, *and when the sonne of man commeth*, though he burne cresset-light, *shall he find faith?* There is a *daily defection of the husband-man in the fieldes, the marriner at the sea, innocencie in the courte, iustice in iudgement, concord in friendshippe, workemanshippe in artes, discipline in manners*. Hovv should the scriptures els be true, that in *the latter daies there should be perilous times*, such as the golden age never knew: that men *should be louers of themselues, covetous, boasters, vnnaturall, truce-breakers &c.* which they might find, if they vvould cleare their eies vvith the eie-salue of plaine dealing

Decorsus sone lingu.

Δυσχεραίνοντες τῇ παλαίᾳ πολιτείᾳ. κατηγορίαν ἄγουσι τῶν νόμων μελετῶντες.

Cap. 17.

Cap. 18.

1. Cor. 10.

Εἰς οὓς τὰ τέλη τῶν αἰώνων κατήντησεν.

Indies deficit in agris agricola, &c. Cypr. contra Demetr.

2. Tim. 3.

quocunq;

quocunq́, ſub axe, amongſt Papiſtes as much as Proteſtantes, without whetting their tongue or pen againſt our innocent religion. But whē I heare them hunting for the praiſe of God & man, by ſuch meanes, I call to minde an auncient hiſtory of vowes vied & revied between the citizens of Croto, and Locrus of great Greece in Italie. They vvere at hote ſtrife, and ready to diſcerne their variance by dinte of ſword. And the former vowed vnto their Gods, to giue thē the tenth part of the ſpoile, if they wan the field; the others (to goe a foote before them) promiſed the ninth, ſo they might obtaine the conqueſt. Let theſe admirers of Italy, follow the ſteppes of their Italian predeceſſours. Notvvithſtanding I doubt not, for all their ambitious oſtentation, but though they goe before vs in making vowes, we ſhall not come behinde them in keeping promiſes: vvhat need they gape ſo wide in telling of their vowes and performances, when it is not vnknovvne as far as the world is chriſtened, that they haue verified the old proverbe, in *ſtraining at gnats and ſwallowing downe cammelles*? Admit their keeping of promiſe *for mint and aniſe ſeed, & the ſmaller thinges of the lavve*; yet they vvill breake a promiſe in a matter more capitall touching the life of a man, though in a generall Councell, and in the face of Chriſtendome plighted vnto him. And whereas *an oth for confirmation, is the end of ſtrife*, and it is not onely a ſhamefull thing to bee iuſtly charged, as one of the kings ſeede in Ezechiell, *hee hath deſpiſed the oth, and broken the covenant, yet loe, hee hath given his hande*; but it evermore pulleth downe the iudgement of God, *for, as I liue*, ſaith the Lord, *I will ſurely bring mine oth which he hath deſpiſed, & my covenāt which hee hath broken, vpon his owne heade*: yet will theſe men take an oth, not to the king of Babell, a ſtranger, as he did, but to their ſoveraigne lady the Queene of England, to be true to her crowne and dominions, even with ceremony and ſolemnity; and as Abrahams ſervant put his hād vnder his maſters thigh, taking an oth by him who ſhould come from the thighes of Abraham, ſo theſe lay their hande vpon their maiſters booke, wiſhing a curſe to their owne ſoules, in the ſight of God & angels aboue, & a whole Vniverſity beneath, if they performe not fidelity, yet they vvil breake that ſacrament, vvith as eaſie a diſpenſation, or rather (as Bernard tearmeth it) a diſſipation graunted by themſelues, as if they had but tied a knotte in a ruſhe, to bee vndone againe at their pleaſures. I may truely ſay vvith the Apoſtle Saint Iohn, That which I haue heard, and ſeene, and mine eies haue looked vpon, and I haue handled vvith mine handes, that declare I vnto you. Theſe be their holy ſanctions, their politique

and

Alexan. ab Alex. lib. 3. cap. 22.

Quid dignum tanto feret hic promiſſor hiatu?

Reade the ſtory of Iohn Hus. Hebr. 6.

Chap. 17.

At the taking of their degrees &c.

and religious vndevoute vowes, this the event, these the fruites of them. In the number whereof, I might inserte an other accursed vowe, not vnlike to that of the Iewes against Paul, *that they would neither eate nor drinke*, till they had killed him. Surelye they haue taken an othe, these runnagates of Ephraim, which runne from the chosen of the Lord to Saules sonne, and flie to a forreine nest after the partriche hath bred them, to doe a mischiefe with Herode, and to accomplish as much as the Herodias of Rome shall require of them. Whereto they haue bound themselues, not to the halfe of a kingdome, which they haue not, but to the losse of their heades, which thy daylie come in question of. If nothing will please Herodias, but the head of Iohn Baptist, the greatest amongst the sons of women, it shall be giuen her; if nothing this other strumpet, but the head of a Queene, the greatest amongst the daughters of men, they will doe their best endevour to make it good. Actes 23.

When I first began to handle this propheſie, I told you, that the argument of it was nothing more then mercy: and that from the whole contentes thereof, knit vp in foure chapters, as the sheete of Peter at the foure corners, proceeded a most liuely demonstration of the gracious favour of God, 1. towardes the marriners, 2. towards Ionas, 3. towards the Niniuites, lastly the generality, not so much by personall and practicall experience, as by strife and contention of argument, to iustifie his goodnesse, which Ionas murmured against. The first corner of the sheete hath bene vntied vnto you, (for some make an end of the first chapter, where I nowe left) that is, the mercye of God, embracing the mariners in their extremity of danger, hath ben opened, after that little portion of grace, which the spirit of God hath devided vnto me. This mercy is evident in two singular, and almost despaired deliverances: first of their bodies from a raging and roaring sea; a benefite not to be contemned, for even the Apostle of Christ cried in the like kind of distresse vpon the waters, *helpe Lorde, wee perish*: secondly of their soules, from that idolatrous blindnes wherein they were drowned and stifled; a destruction equall to the former, and indeed far exceeding. The horrour of this destruction was never more faithfully laid out in colours, than in the eight of Amos. Where, after repetition of sorrowes enough (if they were not burnt with hote irons, past sense) as *that the songes of the tẽple shoulde be tured into howlinges, feastes into mourninges, laughter into lamentation, that there shoulde be many dead bodies in everie place, even the nũber so greate that they should cast them forth in silence* (without obsequies) Conclusiõ.

the ſunne going downe at noone, and the earth darkened in the cleare day; that is, their greateſt woe in the greateſt proſperity: yet he threatneth a ſcourge beyõd al theſe. *Behold*, ſaith the Lord, (I haue not yet made your eies dazell, nor your eares tingle with my iudgements, though your eies haue beheld ſufficient miſery to make them faile, yet beholde more) *The daies come.* (I giue you warning of vnhappier times, the plagues you haue endured already, are but the beginnings of ſorrow) *the daies come, that I will ſend a famine in the land*: if the mouth of the Lord had here ſtayed, *famem immittam, I will ſend a famine*, had it not ſufficed? Can a greater croſſe, thinke you, be imagined, than whẽ
1.King.17. a wofull mother of her wofull children, ſhall be driven to ſay, *As the Lorde liueth, I haue but a little meale left in a barrell, and a little oile in a cruiſe, and behold, I am gathering two ſtickes to go in and dreſſe it for me and*
2.King.6. *my ſonne, that we may eate and die?* and much rather if it come to that extremity, that an other mother felt, when ſhee cried vnto the king, *Helpe, my Lord, O King: This woman ſaide vnto mee, giue thy ſonne that wee may eate him to day, and wee will eate my ſonne to morrowe: ſo wee ſodde my ſonne, and did eate him* &c. yet he addeth to the former by a correction, *not a famine of bread, nor a thirſt of water, but of hearing the worde of God: and they ſhall wonder* (not as the ſonnes of Iacob, who vvent but out of Iſraell into Egypt,) but from *ſea to ſea, and from the North to the Eaſt, ſhall they runne to and fro, to ſeeke the worde of the Lorde, and ſhall not finde it*. This was the caſe of theſe men, before a prophet ſpake vnto them, and the wonders of the lawe were ſhewed amongſt them. And this was the caſe of our countrey, when either it fared with vs, as with the church of Ieruſalem, *ſigna non videmus, non eſt amplius propheta, wee ſee no tokens, there is no prophet left*; or if we had pro-
Pſalm.74. Chap.22. phets, they were ſuch as Ezechiell nameth, *they ſaw vanities, and diuined lies*; and the booke of the lawe of the Lord, though it were not
2.King.22. hid in a corner, as in the raigne of Ioſias, nor cut with a penknife,
Ierem.36. and caſt into the fire, as in the daies of Iehoiakim, yet the comfortable vſe of it was interdicted the people of God, vvhen either they could not reade, becauſe it was ſealed vp in an vnknovvne tongue, or vnder the paine of a curſe they might not: and ſuch as hungred and thirſted after the righteouſnes of Ieſus Chriſt, were driven into Germany, and other countries of Europe, to enquire after it. But *bleſſed be the Lord God of Iſraell, for he hath ſo long ſince viſited and redeemed vs his people*. If our many deliuerances beſides, either by ſea, from the invaſion of the grande pirate of Chriſtendome, or from other rebellions and conſpiracies by land, had beene in number as the duſt of

our

our grounde, this one deliverance of our soules, from the kingdome and povver of darkenesse, the very shaddow and borders of death, wherein we sate before the sending of prophets amongst vs, to prophecie right things, to preach the acceptable yeere of the Lorde, and the tidings of salvation, had far surpassed them. Let vs therfore with these marriners, sing a song of thanksgiving, not onely vvith our spirites, (*My soule, blesse thou the Lorde, and all that is within mee, praise his holy name*) but with sacrifices and vowes also, as audible sermons and proclamations to the world, let vs make it knowne, that great is the mercy of Iehovah to our little nation. Psal. 103.

THE XXII. LECTVRE.

The last verse of the 1. Chap. Or, after some, the first of the second.

Nowe the Lord had prepared a great fish to swallow vp Ionas, and Ionas vvas in the belly of the fish three daies and three nightes.

WE are novv come to the second section of the propheſie, wherein the mercy of God towardes Ionas is illustrated. It beginneth at my text, and parteth it selfe into three members. 1. The absorption or burial, 2. the song, 3. the delivery of the Prophet. Isidore in three vvordes summeth the contentes of it: *Cetus obiectum, voratum, vomentem revomuit: The vvhale cast vp Ionas, first cast forth, then devoured, afterwardes making his mone to God.* Ionas is swallowed in this present sentence. *De patrib. vet. testam.*

The iustice and mercy of God runne togither in this history, as those that runne for the masterie in a race. And it is hard a long time for Ionas to discerne, whither his iustice will overcome his mercie, or his mercy triumph over iustice. They labour in contention, as the twinnes in Rebecca's wombe. And although Esau bee first borne, red, and hairy all over like a rough garment, yet Iacob holdeth him by the heele, and is not farre behinde him. I meane, though the iudgment of God against Ionas, bearing a rigorous and bloudy countenance, and satiate with nothing (in likelyhood) but his death, & that most tráge & vnaccustomed, seemeth to haue the first place, yet mercy speedeth her selfe to the rescue; and in the end is fulfilled Gen. 25.

that

that which God prophecied of the other paire, *The elder shall serue the yonger*. For vvhen iustice had her course, and borne the preeminence a greate space, mercy at length putteth in, and getteth the vpper hand. To vs that haue seene and perused the history, vvho haue as it were the table of it before our eies, and know both the first and the last of it, it is apparant that I say; that although he vvere tossed in the ship, & cast forth into the sea, & deuoured, yet God had a purpose prevised herein, to worke the glory of his name, and the others miraculous preservation. But Ionas himselfe, who all the while was the patient, and set as a marke, for the arrowes of heauenly displeasure to be spent at, and knevv no more vvhat the end would be, than a child his right hād from the left, what could he thinke, but that heauen and earth, land and sea, life and death, and all creatures in the world had sworne and conspired his immortall misery? First he vvas driuen to forgoe his natiue countrey, the land *of his fathers sepulchers*, and take the sea. When he had shipt himselfe, the vessell that bare him, stackered like a drunken man to and fro, & never was at rest till shee had cast forth her burthen. Being cast forth, the sea, that did a kinde of fauour to Pharaoh and his host, in giving them a speedy death, is but in manner of a iaylour to Ionas, to deliver him vp to a further torture. Thus from his mothers house, & lap, wherein he dwelt in safety, to a shippe, to seeke a forreine countrey; from the ship into the sea; and from the sea into a monsters belly, (*incompositum*
Chryſoſt. *nauigium*, an incomposed, mishapen ship;) therein, shall I say, to his death? that had bin his happines: he would haue wisht for death, as
Iob. 3. others wisht for treasure. *There are the prisoners at rest, and heare not the voice of the oppressour; there are the small and the great, and the seruant is free from his maister*. So then, there is a comforte in death to a comfortlesse soule, if hee could atchieue it. But Ionas cannot die; the sea that swalloweth downe volumes of slime and sandes, is not graue enough to bury him; hee may rather perswade himselfe, that he is reserved for a thousande deathes, vvhom the vvaters of the Ocean refuse to drowne, giving over their pray to an other creature. *My thoughtes are not your thoughtes*, (saith the LORDE by his pro-
Esa. 55. phet Esay) *neither are your waies my waies. For as the heauens are higher than the earth, so are my waies higher than your waies, and my thoughtes aboue your thoughtes*. It is most true. When vve thinke one thing, GOD thinketh an other: hee safety, and deliverance, vvhen, in the reason of man, there is inevitable destruction. We must not therefore iudge the actions of the Lorde, till we see the last act of them.

them. We must not say *in our hast, all men are liers; the pen of the scribes is* Psal 116.
vaine; the bookes false, the promises vncertaine; Moses, and Samuell, prophets and apostles, are *like rivers dried vp*, & haue deceiued vs. We Abac. 2.
must tarry the end, and know that the *vision is for an apointed time*, but *at the last it shall speake* (according to the wishes of our owne harts) *and* Ps. 119.
shal not lie. Though our *soules faint for his salvation, yet must, we wait for his* Vers. 81.
worde. Though *our eies faile for his promise, saying, O, when wilt thou comfort vs?* and we are as bottels in the smoke (the sap of our hope dryed vp) yet we must not forget his statutes. When we see the fortunate succeeding of things, we shall sing with the righteous prophet, *Wee know, O Lord, that thy iudgments are right*, (though deepe & secret) *and that thou of verie faithfulnes hast caused vs to be tried*: that howsoever our troubles seemed to be without either nũber or end, yet thy faithfulnesse higher than the highest heavens, failed vs not.

To set some order in the sentence propounded, I commende The diuision.
these circumstances vnto you. First the disposer and ruler of the action, *the Lorde*. Secondly, the manner of doing it, *hee provided or prepared* Thirdly, the instrument, *a fish*, togither with the praise & exornation of the instrument, *a great fish*. Fourthly, the end, *to swallow vp Ionas*. Lastly, the state of Ionas, and how it fared with him after he was swallowed vp.

And first, that you may see the difference betwixte inspired spi- 1 The author.
rites, and the conceiptes of prophane men, vvho, as if the nature of thinges bare them to their end vvithout further disposition, as when the clowde is full (they said) it giveth her raine, and going no higher than to seconde and subordinate causes never consider that high hand that wrought them; it may please you to obserue, that through the whole body of this prophecie, vvhatsoever befell Ionas, rare and infrequent, is lifted aboue the spheares of inferiour thinges, and ascribed to the Lord himselfe. *A great winde was sent into the sea, to raise a tempest*. It is not disputed there, what the winde is by nature (a drie exhalation drawne vp from the earth, and carryed betweene it and the middle region of the aire aslant, fitte to engender a tempest,) but *the LORDE sent it*. Ionas vvas afterwardes cast into the sea. It is not then considered so much, vvho tooke him in their armes, and vvere the ministers of that execution, but *thou LORDE, hast done as it pleased thee*. Ionas is heere devoured by a fish. It is not related that the greedinesse and appetite of the fish brought him to his praie, but *the LORDE prepared him*. Ionas againe is delivered from the

belly of the fish. It might be alleadged in reason perhappes, that the fish was not able to concoct him; but it is saide; *the Lorde spake to the fish, and it cast him vp.* Towardes the ende of the prophecie, Ionas maketh him a booth abroade, and sitteth vnder the shadowe of a gourde; *the Lord provided it.* A worme came, and consumed the gourde that it perished; *the Lord provided it.* The sunne arose, and a fervent east-winde bet vpon the heade of Ionas? *the Lorde also provided it.* Who is he *then that saith, and it commeth to passe, if the Lorde commaunde it not? Out of the mouth of the most high commeth there not evill and good?* Thus whensoever we finde in any of the creatures of God, either man or beast, from the greatest whale to the smallest worme, or in the vnsensible things, the sun, the winds, the waters, the plantes of the earth, either pleasure or hurt to vs, the Lord is the worker and disposer of both these conditions,

Lament 3.

Ibid.

2. The maner.

The Lord prepared. That yee may know it came not by chaunce, brought thither by the tide of the sea, but by especiall providence. For it is not saide, that God created, but that *hee ordained and provided* the fish for such a purpose. There is nothing in the works of God, but admirable art and skilfulnesse. *O Lord* (saith David) *how manifolde are thy workes? in wisedome hast thou made them all.* Salomon giueth a rule well beseeming the rashnes and vnadvisednes of man, vvho without deliberate forecast entereth vpon actions *first to prepare the worke without, and to make all things ready in the fielde, and after to build the house.* God keepeth the order himselfe, having his spirit of counsaile and provision alwaies at hande to prepare, as it were, the waie before his face, to make his pathes straight, and to remoove all impedimentes, to levell mountaines, to exalt vallies, to turne vvaters into drie grounde, and drie grounde into water-pooles, and to change the whole nature of things, rather than any worke of his shal be interrupted. He had a purpose in his heart not to destroy Ionas; yet Ionas was throwne into the mouth of destruction. A man would haue thought, that the counsaile of God (if ever) should now haue been frustrated, & that salvation it selfe could not haue saued Ionas: Put from the succor of the ship, from the friendship of his associats, having no rocke to cleaue vnto, far from the shore, and neither able perhaps, nor desirous to escape by swimming, yeelding himselfe to death, and to a liuing graue, with as mortified an affection, as if lumps of lead had been cast down: yet God had prepared a meanes to preserue the life of Ionas. In the bowels of a cruel fish, are as a chariot vnto him to beare him in safety through those vnsearchable depthes. O how many wonders in howe

Psal. 104.

Prov. 24.

few

fevv vvordes? hovv many riddles and darke ſpeeches to the reaſon of man? he will ſcarſely beleeue, when they ſhall be tolde vnto him. 1. That ſo huge a fiſh ſhoulde bee ſo ready to anſwere at the call of the Lord, and to ſaue his prophet. 2 So able to devour a man at a morſell, without comminutiõ or bruiſe offered to any one bone of his. 3. That a man could liue the ſpace of 3. daies and nights in a fiſhes belly. But ſo it vvas. The Lord doeth but vſe a preamble to finiſh his work intended. He ſuffereth not the ſhip to carry him forth-right to the city, but ſo ordereth the matter, that the Mariners deliver him to the ſea, the ſea to the vvhale, the vvhale to the Lord, and the Lord to Niniveh. That we may learne thereby, when our ſinnes hang faſt vpon vs, the harbour of a vvarme ſhippe cannot bee beneficiall: but vvhen vve haue ſhaken them of, the ſea ſhall make a truce, and the vngentleſt beaſtes bee in league with vs. The demaunde of the earthly man in theſe vnprobable vvorkes, hath ever beene, πῶς, hovv can this be? Though an Angel from heaven ſhall tell Sarah of a ſonne, after it hath ceaſed to be with her after the manner of vvomen, ſhee vvill laugh within her ſelfe, and ſay: *What? after I am waxen olde, and my Lord alſo?* But what ſaith the Angell vnto her? *Shall any thing bee harde to the Lorde?* VVhen the children of Iſraell vvanted fleſh to eate, and cryed in the eares of the Lord, *quis dabit? VVho ſhall giue vs fleſh to eate?* God promiſed it for a moneth togither, vntil it ſhould come out of their noſtrels: And *Moſes ſaide, ſixe hundreth thouſande foote-men are there among the people, of whom I am, and thou ſayeſt, I wil giue them fleſh to eate a moneth long. Shall the ſheepe and the beeues be ſlaine for them to finde them, either ſhall all the fiſh of the ſea bee gathered togither for them to ſuffice them?* But the Lord aunſwered him, *is the Lordes hand ſhortened? Thou ſhalt ſee now whether my word ſhall come to paſſe vnto thee, or no.* Elizeus prophecied in that wofull famine of Samaria, when they bought an Aſſes head, and Doues dunge, at an vnreaſonable rate, *To morrowe by this time, a meaſure of fine flowre ſhall bee ſolde for a ſhekel, &c.* Then a prince, on vvhoſe hande the king leaned, aunſwered the man of GOD, *Though the Lorde woulde make windowes in heaven, can this thinge come to paſſe?* the prophet aunſvvered him, *Beholde, thou ſhalt ſee it with thine eies, but ſhalt not eate thereof.* Saint Auguſtine in his thirde epiſtle to Volvſian, and elſewhere, giveth the rules to ſatisfie theſe diſtruſtfull reaſonings. *Wee muſt graunte that GOD is able to doe ſome thinge, vvhich wee are not able to finde out in ſuch works: the vvhole reaſon of the doing, is the power of the doer. It is GOD that hath done them. Conſider the the authour, and all doubts wil ceaſe.* Therfore if Ma-

Chryſ. Hom. 5. ad pop. Antioch.

Gen. 18.

Num. 11.

2. King. 7.

Tota ratio facti, potentia facientis. Conſidera auctorem, tolle dubitationem.

ry receiving a message of vnexpected & vnwonted conception, shal say at the first, *how shall this thing be?* yet, when the Angel shal say vnto her, that it is the vvorke of the *holy Ghost*, *and the might of the most high*, & that *her cozen Elizabeth hath also conceived in her olde age, though shee had purchased* the name *of barren* by her barrennesse, *because with God*, faith the Angel, *nothing is vnpossible*, then let Mary lay her hand vpon her heart, and say, *Beholde the hand-maide of the Lorde*, that is, vvithout further disceptation I submit my selfe to the power of God. But if that former reason of his all sufficient might, be not of strength enough to resolue either pagans abroad, or Atheistes at home, touching the likelyhoode and probability of such vnlikely actes, but the innocency of the sacred Scriptures vvherein they are vvritten, must be arraigned, and condemned by their carnall reason, and our whole religion derided, because vvee iustifie them; I vvil say no more vnto them, but as Augustine doth in his bookes of the citty of God, *Quic. quid mirabile fit, in hoc mundo, profectò minus est quàm totus hic mundus*; *The very creation of the worlde*, (which being the booke of nature they runne and read, and can deny no part of it, though they deny and depraue the booke of scripture,) *shevveth them a greater miracle in the world it selfe, than what soever in these or the like singularities seemeth most incredible.*

Luk. 1.

Li 10. c. 11.

The instrument.

A greate fish. Some of the rabbines thinke, that the fish was created at that moment when Ionas was to be swallowed. Others, that he had lasted from the sixt day of the world. A thirde sorte, that it was a whale that first devoured Ionas, & that afterwardes the Lorde beckned vnto him, & then he cast him into the mouth of a female which was full of yong, where being streightned of his wonted roume, he fel to praier. Fabulous invẽtions, & fruit according to the trees that bare it. Whither the fish were created at that instant or before, sooner or later, I list not enquire. Neither wil I further engage my selfe herein, thã the spirit of God giveth me direction. Only, that which the prophet setteth downe in 2. words, by a circumlocution, *a great fish*, it shall not be amisse to note, that the Evãgelists abridge, & name more distinctly in one, shewing the kinde of the fish: therefore Matthew calleth it the belly *of a whale*. So do the 70 interpretours, from vvhom it is not vnlikely, the expositour of Matthew tooke his warrant.

Math. 12. ἐν κοιλίᾳ κήτους.

I never found any mentiõ of this goodly creature, but the wisdõe of God the creator was willing to commẽd it in some sort. In the first of Genes. God saide, *Let the waters bring forth in abundance every creeping thing that hath the soule of life*: howbeit in all that abundaunce there

is

is nothing ſpecified but the *whale*, as being the prince of the reſt, and, to vſe the ſpeech of Iob, *the king of all the children of pride*, vvherein the workemanſhippe of the maker is moſt admired: for ſo it is ſaide, *Then God created the whales*: and not ſinglie *vvhales*, but with the ſame additament that the prophet vſeth, *the great vvhales*. So doth the Poet tearme them alſo *immania cete*, *the huge vvhales*, as being the ſtate lieſt creature that mooveth in the waters. Likewiſe in the Pſalme: *The earth is full of thy riches, ſo is the greate and vvide ſea, vvhere in are thinges creeping innumerable both ſmall and greate beaſtes. There goe the ſhippes* (the artificialleſt wonder that ever vvas framed) *and there goeth the Leviathan* (the wonder of that nature) *vvhome thou haſt made to play therein.* In the booke of Iob, two argumẽts are produced to amplifie the incomparable power of God; Behemoth by land, Leviathan by ſea: and for the power and perſwaſion of wordes, I do not thinke that ever more was vſed, than where the power of thoſe creatures is expreſſed. Of the latter of theſe it is profeſſed in open tearms: *I wil not keepe ſilence cõcerning his parts, nor his power, nor his comly proportion.* Indeed they are all worthily deſcribed, by the tongue of the learned, evẽ the learnedſt tõgue that the holy Ghoſt had. Never were there river & flouds of eloquẽce, neither in the orators of Athẽs & Rome, nor in the Seraphins of heavẽ, equal to thoſe that are powred forth in that narratiõ. Auguſtine ſome-where noteth that all men marvailed at Tullies tõgue, but not his invẽtion. At Ariſtotles inventiõ all men, but not his tongue. At Platoes invention & tongue both. But for a tongue & wiſdome to, not to be vttered by the tongue, nor to be cõprehended by the wiſdõe of mortal man, I remit you to thoſe chapters. Ierome writeth of the whole booke, *Singula in eo verba plena ſunt ſenſibus, Every word of it is very ſententious*. But no where through the whole, more ſenſe, more ſubſtance, grace and maieſtie ſpent, than where the meaning and intent was, that the maieſty of the moſt high God ſhould fully be illuſtrated. To caſt mine eies backe againe from whẽce I am digreſſed, it is writtẽ of the whale, that whẽ he ſwimmeth & ſheweth himſelfe vpõ the flouds, you would thinke that ilãds ſwã towards you, and that very high hils did aſpire to heaven it ſelfe with their tops. Pliny giveth the reaſõ, why many beaſts in the ſea are bigger thẽ thoſe vpõ land: *Cauſa evidens, humoris luxuria; The evidẽt cauſe*, ſaith he, *is ſuperfluity of moiſture*. Howbeit, it holdeth not in birds (whoſe of ſpring is frõ the waters to) *quibus vita pendentibus, becauſe they liue hãging*, as it were *& hovering or waſting in the aire. But in the open champian ſea*, being of a ſoft & fruitfull encreaſe, *ſemper q; pariente naturâ, & of a*

Iob. 41.

Geneſ. 1.

Pſal. 104.

Chap. 40. & 41.

Iob. 41.

Tulli lin. guam omnes mirantur, pectus non æquè. Ariſtotelis pectus omnes, linguam non æquè. Platonis pectus & linguam æquè. Ep. ad Paulin.

Annare inſulas putes &c.

Plin. lib. 9. cap. 2.

In mari tam lasè ſupine,

Cap. 3.

nature that is ever breeding and bringing forth, monsters are often engendred. He writeth of *Balæna*, the whirle-poole, or we may english it also a whale, (so doth Tremelius interpret the name of Leviathan in Iob & the Psalme:) that in the Indian sea, there are some found to the largenes of *fowre acres of grounde*, & that they are laden & *surcharged with their owne waight*. Likewise he reporteth of other beasts in the sea, that *the dores of houses were made of their iawes, and the rafters of their bones*, some of which bones were 40. cubites in length, and that the skins of some were broad enough to cover habitable houses. So true is the opinion of the people cõmonly received, that *whatsoever is bred in any part of nature, is in the sea, & many creatures besides, which are no where els*. And therfore the lesse marvaile may it seeme, evẽ to a natural man, by the course of nature it selfe his lady & mistresse, that God should prepare a fish great enough to swallow vp Ionas. For the attribute is not adioyned for nought, *A great fish*. Seneca the philosopher writeth of one Senecio sirnamed Grandio: (others haue beene called *Magni* for the greatnes of their vertues, Alexander in Greece, Pompey in Rome. Arsaces in Parthia, Charles amongst the Emperors the great, and Gregory the great amongst the Popes: but Senecio had to name the grãd, or the great, for his great vanity.) He liked of nothing that was not great. He would not speake but what was great. He kept no servants but great. Vsed no plate but great. The shoes he ware, were over great. The figs he ate, wete great outlãdish figs. And he had a wife besids of a great stature. But whosoever is greatest vpõ the face of the earth, though his stile be as great as that emperours, of whõ Eusebius writeth, whose titles were sũmed togither in a long cataloge, *The greatest bishop, greatest in Thebes, greatest in Sarmatia, in Persia five times the greatest, greatest in Germany, greatest in Aegypt*, yet I will say vnto him, as the Psalme to the princes of that time, *Giue vnto the Lord yee sons of the mighty, giue vnto the Lord power and strength, giue vnto the Lord the honour due vnto his name*. That greatnesse belõgeth vnto the Lord alone, we are taught by an excellent phrase of speech proper to the Hebrews. The striuing of Rahell with her sister Leah, about the bearing of childrẽ, because it was very great, is called *the wrastling of God*. The mountaines of the earth wherein the righteousnesse of God is cõpared, because they were very great, are called *the mountaines of God*. The citty of Niniveh, because very great, & of 3. daies iourney, is called *the citie of God*. In all which singular idiotismes, the letter it selfe directeth vs rightly, where to bestowe all greatnes. Vndoubtedly it was the great God of heaven and earth, that prepared great lightes

in

Quaternum iugerum.
Cap. 6.

Superficies.
Quicquid nascitur in parte naturæ vlla, & in mari esse, præterque multa, quæ nusquam alibi. Plin.
Suasor 2.
Quod grandia omnia probaret nihil volebat nisi grãde dicere. Seruos habere nolebat nisi grandes, argentea vasa non nisi grandia, calceos maiores sumpsit &c.
Galerius Pontifex Max.
Thebaïcus Max.
Sarmaticus Max.
Quinquies Persarum Max. &c.
Psal. 29.
Genes. 30.
Psal. 36.
Ion 3.

n the firmament, great fishes in t he sea, great men, great beasts vpon the dry land, *& magnitudinis eius non est finis, and there is no ende, no limits of his greatnesse.* Psal. 105.

To swallowe vp Ionas. The y haue an history in prophane reading, that Arion the Lesbian, a famous musitian, beeing enbarked vvith some, who for the gaine of his money vvould haue cast him into the sea, he craved a litle respite of them before his casting forth; & taking his harpe in hand, & playing a while theron, at length himselfe leapt into the waters, & was caried vpon the backe of a dolphin to the landing place intended, before the Mariners could possibly ariue there. In Herodotus the father of history, saith Tully, there are innumerable fables; & happily this amongst the rest. But I alleadge it to this end, that if God had prepared a whale to haue borne Ionas vpon his back, & to haue held him aboue the waters, where he might haue beheld the light of heaven, & drawn the comfort of the aire, as other living souls, there had been no feare of miscariage. It is quite contrary: for the Lord prepared a *fish to swallow vp Ionas.* Whereof one spake, *a thing not heard of before, the belly of a fish, is the habitation of a man.* If of a man dismembred & dissolved piece-meale, I would neuer haue doubted. The crocodiles of Nilus in Egypt, Ganges in India, & other rivers of Mexico & Peru, vvill devour not onely men, but whole heards of cattell. And a physitian of our latter times hath written (Calvin not sparing to testifie the same) that in the bowels of a Lamia, hath beene found a whole armed man. But Ionas is taken in aliue, through ranges and armies of teeth on both sides, vvithout the collision or crushing of any limme in his body; and entereth the streights of his throat where he had greater reason to cry, thā the childrē in the prophet, *the place is to narrow for me*; and liveth in the entralles of the fish, a prison or caue of extreame darkenesse, where he found nothing but horror, and stinch, and loathsome excrements. What shall we say herevnto, but as Ierome did vpon the place; *where there was nothing looked for but death, there was a custodie*, in a double sense, first to imprison, and yet withall to preserue Ionas.

4. The end.

Apud Herodotum parē historiæ innumerabiles fabulæ.

Res inaudita. Vter Cetes domicilium hominis.

P. Plancius A beast with a womans face, and horses feete.

Vbi putabatur interitus ibi custodia.

Thus farre you haue hearde, first that *a fish*, and for his exornation *great fish*, secondly *vvas prepared*, thirdly *by the Lorde*, fourthly *to swallow vp* his prophet. Now lastly if you will learne what tidings of Ionas, after his entring into the monsters maw, it is published in the nexte vvordes, *And Ionas was in the belly of the fish, three daies and three nightes.*

5. His state in the fish.

Therein I distinguish these particularities. First the person, *Ionas*;

1 not the bodye of Ionas forsaken of the soule, as the bodye of Christ lay in the graue; but the vvhole and entire person of Ionas, compounded of body and soule, living, moving, feeling, meditating, not ground with the teeth, not digested in the stomake, not converted into the substance of the fish, and neither vitall nor
2 integrall part diminished in Ionas. Secondly, the place vvhere he vvas, in the remotest and lovvest partes, *the bovvelles of* the fish, as Ieremy vvas in the bottome of the dungeon *where there was no water*, where what nutriment he had amiddest those purgaments & superfluities, the Loide knovveth; but *man liveth not by bread alone*: or what respiration and breathing, being out of his elemente, amongst those stifling evaporations vvhich the bellye of the vvhale reaked foorth: but vve may as truely say, man liueth not by breath alone.
3 Thirdly, the time, hovve long hee continued there, *three dayes & three nightes*: vvhen, if the course of nature were examined, it is not possible to bee conceived, that a man coulde liue so one moment of time, and his spirit not be strangled within him. Physitians giue
Levin. Lem. lib. 2. cap. 3. advise, that such as are troubled with apoplexies, & falling sicknesses, or the like diseases, should not be buried till the expiration of 72. howres, that is, three daies and three nightes: In which space of time, they say, the humours begin to stop & giue ouer their motion, by reason the moone hath gone through a signe the more in the Zodiake. For this cause it was that our Saviour vndertooke not the raising of Lazarus from the dead, til he had lien foure daies in the graue, least the Ievves might haue slaundered the miracle, if hee had done it in hast, and saide, that Lazarus had but swooned. The like he experienced in himselfe, (besides the opening of his heart) that if falshoode vvoulde open her mouth into slaunder, it might be her greater sin, because he was fully dead. Who would ever haue supposed, that Ionas fulfilling this time in so deadly and pestilent a graue, shoulde haue revived againe? But the *foundation of the Lord standeth sure*, and this sentence hee hath vvritten for the generations to come, *My strength is perfited in infirmity*, vvhen the daunger is most felt, then is my helping arme most welcome. We on the one side, vvhen our case seemeth distressful, are very importunate with God, crying vpō him for help: *It is time that the Lord haue mercy vpon Sion yea the time is come:*
Psal. 102. & if in the instāt he answer not our cry, we are ready to reply against him, *The time is past, and our hope cleane withered.* But he sitteth aboue, in his provident watch-towre, who is far wiser than men, & thinketh with himselfe, you are deceived, the time is not yet come. They meet
Periit spes nostra.

the

the ruler of the ſynagogue in the 5. of Marke, & tell him, *thy daughter is deade, why diſeaſeſt thou thy maiſter any further?* Aſſoone as Ieſus *heard that vvorde* (a word that he lingred and waited for) he ſaid vnto the ruler of the Synagogue, *be not afraide, onely beleeue.* And as Alexander the great, ſolaced and cheered himſelfe with the greatneſſe of his perill in India, when he was to fight both with men and beaſtes, their huge Elephantes, *at length I ſee a danger aunſwerable to my minde*; ſo fareth it with our abſolute and true monarch of the world, who hath a bridle for the lippes of every diſeaſe, & an hooke for the noſtrels of death, to turne them backe the ſame vvay they came; it is the ioy of his hart to protract the time a while, till he ſeeth the heigth and maturity of the daunger, that ſo he may get him the more honour. Martha telleth him in the 11. of Iohn, when her brother had been long dead, and lien in the graue till he ſtanke, paſt hope of recovery, *Lorde, if thou hadſt beene heere, my brother had not beene dead.* And what if abſent? was he not the ſame God? Yet he told his diſciples not long before, *Lazarus is deade, and I am gladde for your ſakes, that I vvas not there, that you might beleeue.* You ſee the difference. Martha is ſory, and Chriſt is glad that he was not there. Martha thinketh the cure commeth to late, and Chriſt thinketh the ſore was never ripe till now. In the booke of Exodus, when Iſrael had pitched their tents by the red ſea, Pharaoh and his hoſt marching apace, and ready to ſurpriſe them, they vvere ſore afraide, and cried vnto the Lord, and murmured againſt Moſes; *haſt thou brought vs, to die in the wilderneſſe, becauſe there were no graues in Egypt? wherefore haſt thou ſerued vs thus, to carrie vs out of Egypt?* &c. *Moſes, the meekeſt man vpon the earth*, quieted them thus, *Feare yee not, ſtande ſtill, and beholde the ſalvation of the Lord, which he will ſhewe to you this day. For the Egyptians whome yee haue ſeene this day, yee ſhall never ſee them againe. The Lorde ſhall fight for you, therefore holde you your peace.* Neither did Moſes feed them with winde, & prophecy the ſurmiſes of his owne braine: for the Lorde made it good, as followeth in the next verſe, *vvherefore cryeſt thou vnto mee? ſpeake vnto the children of Iſraell, that they goe forwarde.* Thus, when the vvound vvas moſt deſperate, & they might haue pledged even their ſoules vpō it, we cannot eſcape; when their legges trembled vnder them that they could not ſtand ſtill, & their hearts fainted that they could not hope, the waters roring before their face, & the wheels of the enimy rarling behinde their backs, they are willed *to ſtand ſtill*, not on their legges alone, but in their diſturbed paſſions, to ſettle their ſhivering ſpirits, to pacifie their vnquiet tongues, *and to go forwards*, though every ſtep they

Tandem par anim.o meo periculum video.

Chap. 14.

they trode, ſeemed to beare them into the mouth of death.

The ſtate of the daunger you ſee. *Ionas is in the belly of the fiſh, three daies and three nightes.* Long enough to haue altered his nature, to haue boyled him into nouriſhment, and to haue incorporated his fleſh into an other ſubſtaunce. Yet Ionas liveth. But *if the LORDE had not beene on my ſide*, (might Ionas novv ſay) *if the LORDE had not beene on my ſide, vvhen the beaſt roſe vp againſt mee, hee had ſwallowed mee vp quicke, vvhen his vvrath vvas ſo ſore enflamed. But praiſed bee the LORDE vvhich hath not giuen mee o-*
Pſal. 124. *ver a pray to his teeth. My ſoule is eſcaped, even as a birde out of the ſnare of the fowler. The ſnare is broken, and I am delivered.* Let all thoſe vvhome the LORDE hath redeemed from the hande of the oppreſſour, from fire, or vvater, or from the perill of death, take that ſongue of thankeſgiving into their lippes, and ſing it to his bleſſed name in remembraunce of his holineſſe. *O thou*
Pſal. 65. *the hope of all the endes of the earth*, (ſaieth that other Pſalme) *and of them that are farre of in the ſea, ſhevve vs but the lighte of thy countenaunce, and vvee ſhall bee ſafe*: giue vs but the comforte of thy mercies, and vvee vvill not feare, *though the earth bee moo-ved, and the mounetaines fall dovvne into the middes of the ſea, and the ſea, and the vvaters thereof rage fearefully*, though Leviathan open his mouth, we will not quake at it, yea though the Leviathan of the bottomleſſe pit, open the throate of hell never ſo vvide to devoure vs, vve vvill not be diſquieted. VVee knovve that there is mercy vvith *the LORDE, and that with him there is plen-tifull redemption*, I meane redemption a thouſande vvaies, by nature and againſt nature, by hope and againſt hope, by thinges that are and thinges that are not. Hee that hath ſaued his people, by gathering the vvaters in heapes like vvalles, and making a path in the redde ſea; hee that hath kept his children in the middeſt of a fiery oven, vvhen, if arte coulde adde any thing to the nature of fire, they ſhoulde haue beene burnt ſeven times for one, becauſe it vvas ſeven times hote; and delivered his prophet in a denne of Lyons, though dieted and prepared for their pray before hand, yet ſhutting their mouthes ſo cloſe, and reſtrayning their appetite, that they forbeare their appointed foode; and committed this ſervaunt of his to the belly of a fiſh, as if hee had committed him to his mothers vvombe, to be kept from harme; he is the ſame GOD both in might and mercy to preſerue vs, no time vnſeaſonable, no place vnmeete, no daunger vncouth and vn-

accuſto-

accuſtomed to his ſtronge deſignementes. *Our only helpe therefore, ſtandeth in the name of the LORDE that hath made heaven and earth*; *bleſſed*, and thrice bleſſed *bee that name of the Lorde, from this time forth for evermore. Amen.* Pſal. 124.

THE XXIII. LECTVRE.

Chap. 2. verſ. 1. *Then Ionas praied vnto the Lord his God out of the fiſhes belly, and ſaide.*

THIS ſecond ſection or diviſion of the prophecie, wherein the mercy of God towardes Ionas is expreſſed, I parted before into three branches. 1. That he was devoured, 2. praied, 3. was delivered. The tearmes that Lyra giveth, are theſe, the place, the manner, the ſucceſſe of his prayer. The marvailes that I haue already noted vnto you, were, 1. that ſo huge a creature, was ſuddeinely provided by the providence of God: 2. that a whole man paſſed through his throate: 3. that he liued in his bowels, three daies & three nightes. Now whither he fulfilled the time exactly, yea or no, three naturall daies complete, conſiſting of twenty foure howres, neither can I affirme, neither is it materiall over-buſily to examine. Our Saviour, you know, in the goſpell, applyeth this figure of Ionas to his buriall. *As Ionas was in the belly of the whale, three daies and three nights, ſo ſhall the ſonne of man be in the heart of the earth.* But if you conferre the ſhadowe and the body togither, you ſhall finde in all the evangelists, that the Lord of life was crucified the *6. howre of the preparation of the ſabbath, and the ninth gaue vp the ghoſt*; *that late in the eveninge, his body was taken downe from the croſſe, and buried*, that he reſted in the graue the night that belongeth to the ſabbath, togither vvith the daie, and night next enſuing after it; and that *in the morning of the firſt day of the weeke*, he roſe againe. So as indeede the body of Chriſt was not in the heart of the earth more than 36. hovvres, to weete two nightes and a daie, vvhich is but the halfe ſpace of 72. howres. Some to ſupplie this defect of time, accompt the lighte before the paſſion of Chriſt, and the darkeneſſe till the 9. howre, one day and a night, *becauſe*, they ſay, *there vvas both light and darknes.* And then the light that followed from the 9. howre, and the ſucceeding

Oratio loci, modus exitus. Math. 12. Math. 27. Marke 16. Lyra.

Hym. ding night, a secõd day & night, likewise the third, til the time he rose againe. Others expoũd it by a mystery thus: 36. hours, they say, to 72. which is the absolute measure of 3. daies & 3. nights, is but *simplum ad duplũ*, one to two, or the halfe of the whole. Now ours was a double death, both in soule by sin, & in body by pain: Christes was but single, only in the body, because concerning his soule he was free frõ sin, therfore they infer, that the moity of time might suffice him. Hugo Cardin. hath an other conceite, that from the creation of the worlde till the resurrection of Christ, the day was evermore numbred before the night, both in the litterall and in the mystical vnderstanding: first there was light, then darknes: but from the resurrection of Christ forwardes, the night is first reconed: (for which cause he thought, the vigiles were appointed for sabbathes & other festivall daies, that vve might be prepared with more devotiõ to solemnize them:) herehẽce he cõcludeth, that the night which followed the sabbath of the Iews, was the angular night (& must twice be repeated, as the corner of a square serueth indifferently for either side which it lyeth betwixte:) for both it belõged (saith he) to the sabbath preceding, & must be ascribed againe vnto the Christian sabbath, or Lords day, wherein the son of God rose from death. And he thinketh there is great reason of his invention: becaus Christ by one night of his, tooke away two of ours. So they are not content to be sober interpretours of the minde of God, but they will gheste & divine at that which he never meant. They thinke their cunning abased, if they go not beyond the moone to fetch an expositiõ. What needeth such curious learning, to apoint every egge to the right hen that laid it, as some did in Delos, so these to thinke their labor vnprofitable in the church of God, vnlesse they can make the devises of their own heads reach home to the letter of the booke in al respects? Our soundest divines agree, that the triduan rest of Christ in the graue, must be vnderstood by the figure *synecdoche*, a part put for the whole. And thus they make their account: the first day of his passion & enterrement (which was the preparation of the Iewish sabbath) must haue the former night set to it. The second was fully & exactly run out. The third had the night complete, and only a piece of the first day of the weeke, which by the figure before named, is to be holpen and supplied. Now I go forwards to explicate the behavior of Ionas in the belly of the fish. Therein we are to consider, 1. what the history speaketh of Ionas, 2. what he speaketh himselfe. The words of the history testyfying his demeanour, are those in the head of the chapter, which you haue already heard.

Angularis est.

Et merito: quia Christus simplâ nocte suâ duplam nostram abstulit.

Divinatores & vates, nõ interpretes.

Senec.

Tull. in Aca.

Then

Then Ionas praied vnto the LORDE his GOD out of the belly of the fish, and saide. VVherein, besides the person of Ionas, needlesse to bee recited any more, vve are stored vvith a cluster of many singular meditations. 1. The connexion or consequution after his former misery; or, if you will, you may note it vnder the circumstance of time; *Then.* 2. What he did, how he exercised and bestowed himselfe; *Hee prayed.* 3. To vvhom he praied and tendered his mone; *To the Lorde.* 4. Vpon what right, interest, or acquaintance with that Lorde; because he *was his God.* 5. From whence he directed his supplications; *Out of the belly of the fish.* 6. The tenour or manner of the song, and request he offered vnto him; *And said.* Thus farre the history vseth her owne tongue: the words that follow, Ionas himselfe endited.

Then.
He prayed.
To the Lo.
His God.
Out of &c.
And saide.

Many thinges haue beene mentioned before, vvhereof vve may vse the speech of Moses: *Enquire of the auncient daies vvhich are before thee, since the day that God created man vpon the earth, and from one ende of heauen to the other, if euer there were the like thing done*: as that a man should breath and liue so long a time, not onely in the bowels of the waters (for there Ionas also was) but in the bowels of a fish within those vvaters; a prison with a double ward, deeper than the prison of Ieremy, vvherein, by his own pittifull relation, he *stacke fast in mire, and was readie to perish thorough hunger, and vvhen hee was pluckte from thence, it vvas the labour of thirtie men to drawe him vp with ropes, putting rags vnder his armes betweene the ropes and his flesh, for feare of hurting him*: closer then the prison of Peter, who was committed to fowre quaternions of souldiours to be kept, and the night before his death intended, *slept betwixte two souldiours, bounde with two chaines, and the keepers before the doore*: yea stricter then the prison of Daniell, the mouth whereof was *closed with a stone*, and sealed with *the signet of the king, and the signet of his princes*, and the keepers of the ward, by nature harder to be entreated than ten times 4 quaternions of souldiours. Name me a prison vnder heaven, except that *lake of fire & brimstone, which is the seconde death*, comparable vnto this wherin Ionas was concluded. Yet Ionas there liveth not for a moment of time, but for that cõtinuance of daies, vvhich the great shepheard of Israell afterwards tooke, & thought a tearme sufficient wherby the certain & vndoubted evictiõ of his death might be published to the whole world. But this is the wonder of wonders, that not onely the body of Ionas is preserved in life & livelyhood (where if he receaved any foode, it was more lothsome to nature than the gall of aspes, or if he drew any

1. Then.

Ier. 38.

Actes 12.

Dan. 6.

aire

aire for breath, it was more vnpleasaunt than the vapours of sulphur) but his soule also and inwarde man vvas not destroyed, and thisled vnder the pressure of so vnspeakable a tribulation. For so it is: he lieth in the belly of the fish, as if he had entered into his bed-chamber, and cast himselfe vpon his couch, recounting his former sinnes, present miseries, praying, beleeving, hoping, preaching vnto himselfe the deliverances of God, with as free a spirite as ever he preached to the children of Israell vpon dry land. He is awake *in the whale, that snorted in the shippe.* VVhat a strange thing was this? O the exceeding riches of the goodnesse of God, the heigth and depth whereof can never be measured, that in the distresses of this kinde (to vse the apostles phrases,) *aboue measure and beyonde the strength of man*, wherein we doubte vvhether vve liue or no, and receaue the sentence of death within our selues, that if you should aske our owne opinion, we cannot say but that in nature and reason we are dead men: yet God leaveth not onely a soule to the body, whereby it mooveth, but a soule to the soule, vvhereby it pondereth and meditateth within it selfe Gods everlasting compassions. Doubtlesse there are some afflictions that are a very death; else the Apostle in the place aforesaide, vvoulde never haue spoken as he did: *Wee trust in God who raiseth vp the deade, and hath delivered vs from so great a death, and doth deliver vs, and in him vves hope that yet hee vvill deliver vs.* Harken to this, yee faint spirites, and lende a patient eare to a thrice most happy deliverance, be strengthened ye weake hands, and feeble knees: receaue cõfort: *hee hath, he doth*, and *yet he will deliver vs*, not only from the death of our bodies, vvhen vvormes and rottennesse haue made their long and last pray vnto them, but from the death of our mindes too, when the spirit is buried vnder sorrowes, and there is no creature founde in heauen or earth to giue it comfort.

Vigilat in ceto, qui stertebat in navi. Mirarer. Zeno ep. Veronens. lib. 2. ser. 38.

2 Cor. 1. καθ' ὑπερβολὴν ὑπὲρ δύναμιν.

Ibid.

ἔρρυσατο, ῥύεται, καὶ ἔτι ῥύσεται.

The next thing we are to enquire, is, what Ionas did. *Hee praied.* *All thinges passe*, saith Seneca, *to returne againe. I see no newe thing, I doe remeve.* A wise man of our owne to the same effect: *That that hath beene, is, and that that shalbee, hath beene.* I haue before handled the nature and vse of praier, with as many requisite conditions to commende it, as there were chosen soules in the arke of Noah. You will now aske me, *quousq; eadem?* how often shall we hear the same matter? I would there were no neede of repetition. But it is true which Elihu speaketh in Iob, *God speaketh once and twice, and man seeth it not.* There is much seede sowen that miscarieth, some by the high-way side, some amongst thornes, some otherwise; many exhortations

2. He prayed.

Nihil novi video nihil novi facio. li. 3. ep. 2. 4.

Eccles. 3.

Chap. 33.

Eccles. 22.

tations spent as vpon men that are a sleepe, and when *the tale is tolde, they aske vvhat is the matter?* Therfore I aunswere your demaund, as Augustine sometimes the Donatistes, when he was enforced to some iteration. *Let those that know it already pardon mee, least I offende those that are ignorant. For it is better to giue him that hath, than to turne him away that hath not.* And if it were trueth of Homer, or may be truth of any man that is formed of clay, *Vnus Homerus satietatem omnium fecit, One Homer never cloyed any mā that red him,* wvch more it is truth, that one and onely Iesus Christ, the precepts and ordinances of his law, his mysteries of faith, haue beene often preached, often heard, & yet never wearied, never satisfied those that hungered and thirsted after hes sauing health. I goe backe to my purpose. Ionas, you heare, *praied.* This is the life of the soule which before I spake of: when being perplexed with such greife of heart, as neither *wine,* (according to the advise of Salomon) nor *stronge drinke* could bring ease vnto, her tōgue cleaving to the roose of her mouth, and her spirite melting like waxe in the middest of her bowels; when it is day, calling for the night againe, and when it is night, saying to her selfe, when shall it be morning? finding no comfort at all, either in light or darkenesse, kinsfolkes or friends, pleasures or riches, and wishing as often as shee openeth her lippes, and draweth in her breath into her, if God were so hasty to heare those wishes, *Oh that thou wouldest hide me in the graue, and keepe me secret, vntill thy wrath were past:* yet then shee taketh vnto her the *wings of a doue,* the motion and agilitie (I meane) of the spirite of God, *shee flieth* by the strength of her praiers into the bosome of Gods mercies, *and there is at rest. Is any afflicted amongest you? Let him pray.* Afflicted or not afflicted, (vnder correction of apostolique iudgement) let him pray. For what shall he else doe? Shall he follow the waies of the wicked, which the prophet describeth? *the wicked is so proud that hee seeketh not after God, hee saith evermore in his heart, there is no God; hee boasteth of his owne hearts desires, he blesseth himselfe and contemneth the Lorde; the iudgementes of God are high above his sight, therefore hee snuffeth at his enimies, and saith to himselfe, I shall never bee moued, nor come in daunger.* I can name you a man that in his prosperity said even as they did; *I shall never be moued; thou Lorde of thy goodnesse hast made my hell so strong.* But see the change. *Thou diddest but hide thy face, & I was troubled. Then cried I vnto the Lord, & prayed vnto my God, saying, what profite is there in my bloud &c.* Or shall he vvith those vnrighteous priests in Malachie, vse bigge vvordes against the LORDE, *It is in vaine that I haue serued him, and what profite is it*

Ignoscam scientes, ne offendam nescientes. Satius est enim offerre habenti, quā differre non habenti. S. de. bapt. cōt. Donat. 1.

Iob. 14.

Psal 10.

Psal. 30.

Mal. 3.

that I haue kept his commaundementes, and vvalked in humilitie before
Iob. 21. *him?* O, *the counsell of the vvicked bee farre from mee*, saithe Iob: *their candell shall often be put out. and the sorowe of the fathers shall bee laide vp for their children, and they shall even drinke the wrath of the almigh-*
Malach. 3. *ty*. And all such as *feare the Lord* speak otherwise *every one to his neighbour, and the Lorde harkeneth and heareth it, and a booke of remembrance is written of them that feare him, and thinke vpon his name*. Or shall he on the other side, when his sorrowes are multiplied vpon him, saie, as it is in the Psalme, *vvho shall shew mee any good thing?* Let him
Psal. 4. aunswere the distrust of his minde in the next woordes: *Lorde liste thou vp the lighte of thy countenaunce vpon mee. Thou shalt put more ioy thereby into mine hearte*, than the plentifullest *encrease of corne, wine, and oile* bring to others. Or lastly vvhat shall hee doe? shall he adde griefe vnto griefe, and welcome his woes vnto him? shall he drinke downe pensiuenesse, as Behemoth drinketh downe Iordan into his mouthe? shall he burie himselfe aliue, and drowne his soule in a gulfe of desperation? shall he liue the life of Cain, or die the death of Iudas? shall he spend his wretched time in bannings and execrations, cursing the night that kept counsaile to his conception, cursing the day that brought tidings of his bringing forth, cursing the earth that beareth him, the aire that inspireth him, the light that shineth vpon him? *shall hee curse God and die*, or perhappes, curse God and not die? or shall he keepe his anguish to himselfe, & let his heart burst like newe pottelles that are full of wine, for want of venting? or shall hee howle and yell into the aire, like the wolues in the wilderneſſe, and as the manner of the heathen is, not knowing where or how to make their mone, feeling a wounde, but not knowing how to cure it? or what shall he doe when he findeth himselfe in misery, his waies hedged vp with thornes, that he cannot stirre to
In fine sent. deliver himselfe there-hence, what should he doe but pray? Bernard, vnder a fiction propoſeth a table well worthy our beholding; therein the Kinges of Babylon and Ieruſalem, signifying the state of the world and the church, alwaies warring together. In which encounter at length it fell out, that one of the souldiours of Ieruſalem was fled to the castell of iustice. Siege laide to the castell, and a multitude of enimies intrencht round about it. Feare gaue over all hope, but prudence ministred her comfort. Doest thou not know, saith shee, that our king is *the king of glorie? the Lorde strong and mighty, even the Lord mighty in battell?* let vs therefore dispatch a messenger, that may informe him of our necessities. feare replyeth, but who is able

to

to breake thorough? Darknes is vpon the face of the earth, and our wals are begirt with a watchful troupe of armed men, & we are vtterly vnexperte of the way into so farre a country, where vpon Iustice is consulted. Be of good cheare, saith Iustice; I haue a messenger of especiall trust, vvell knowne to the king and his court, Praier by name, who knoweth to addresse her selfe by waies vnknowne, in the stilleſt silence of the night, til shee commeth to the secrets and chamber of the king himselfe. Forthvvith shee goeth and finding the gates shut, knocketh amaine, *Open yee gates of righteousnesse, and bee yee opened yee everlasting dores*, that I may come in and tell the king of Ierusalem hovve our case standeth, Doubtlesse the trustiest and effectualleſt messenger we haue to send, is Praier. If we send vp merits, the stars in heaven will disdeine it, that we which dwell at the footestoole of God dare to presume so far, when the pureſt creatures in heauen are impure in his sight. If we send vp feare and distrustfulnesse, the length of the way vvill tire them out. They are as heavy and lumpish as gaddes of iron, they will sinke to the ground, before they come halfe way to the throne of salvation. If we send vp blasphemies and curses, all the creatures betwixt heaven and earth vvill band themselues against vs. The sun and the moone will raine downe bloud, the fire hote burning coales, the aire thunderboltes vpon our heads. Praier, I say againe, is the sureſt embassadour which neither the tediousnes of the way, nor difficulties of the passage can hinder from her purpose; quicke of speede, faithful for trustinesse, happy for successe, able to mount aboue the eagles of the sky, into the heaven of heavens, and as a chariote of fire bearing vs aloft into the presence of God, to seeke his assistance.

And Ionas prayed *vnto the Lorde*. I handled also this point before more largely then at this present I intende. *I* noted therein their vvisdome and choice, vvho take their marke aright, and direct their petitions to their true and proper periode. I vvill briefly say, *Non minus est Deum fingere quam negare. It is as greate an offence, to make a vevve, as to deny the true GOD. In the Lorde put I my trust, hovve then saie yee vnto my soule* (yee seducers of soules) *that shee shoulde flie vnto the mountaines as a birde*; to seeke vnnecessary and forraine helpes, as if the LORDE alone were not sufficient? *The LORDE is my rocke, and my fortresse, and he that delivereth mee, my GOD, and my strength; in him will I trust: my shielde, the horne also of my salvation, and my refuge. I vvill call vpon the Lorde vvhich is vvorthie to bee praised, so shall I bee safe from mine enemiee;*

3 Vnto the Lord.

Hil. in. Psſ. 1.

Psal. 11.

Psal. 18.

vvhome haue I in heaven but thee, amongst those thousands of angels and Saintes, vvhat Michaell or Gabriell, vvhat Moses or Samuel,
Psal.146. vvhat Peter what Paule? *and there is none in earth that I desire in comparison of thee. Put not your trust in Princes* (vvhich are the ablest vpon the earth) *nor in the sonne of man for there is no helpe in him. His breath departeth, and he returneth to his earth, and then all his thoughts perish. But blessed is the man that hath the GOD of Iacob for his helpe, vvhose hope is in the LORDE his GOD.* In that lamentable siege and famine of Samaria, a vvoman cryed to the king as he passed by,
2.King.6. *helpe my Lorde O king.* The king aunsweted, *seeing the Lorde doeth not succour thee, howe shoulde I helpe thee vvith the barne or the wine-presse?* The king concluded soundly, that if the LORDE withdraw his helping hande it lyeth not in any prince of the earth to afforde it.
Psal.62. *GOD hath spoken once, and I haue heard it twise, that power belongeth vnto GOD, and thine O LORDE is salvation*; even *thine* alone. As much as to say, God is very constant in the asseveration of this doctrine. To driue it into our conceiptes he hath spoken it once and tvvise, that is not once, but many times, he hath spoken it eternally, vnmooueably, effectually, vvithout retractation. Once in the law and a seconde time in the gospell. Both the breastes of the church giue this milke, Moses and Christ, prophets and Evangelistes runne vpon this point. Surely they forsake their *first & better husbande*, and goe after *lovers*, whose company they wil dearely repente, (for they vvill see an alteration, and be driven to confesse, *It was better with mee at that time, then nowe*) which think that *their breade and water, woole, and flaxe, and oile, and drinke are not the blessings of God*, much more the gifts and vertues of the soule, inward and spirituall graces; that cry for deliverance where there is none, that
Es.55. lay out their *silver and not for breade, bestow their labour and are not satisfied*, spend and consume their praiers and are not heard. Or (as I-
Lib.2.ca.12. renee maketh the comparison) *they are not vnlike AEsopes dogge, who having meate in his mouth, caught at the shaddowe vvhich hee sawe in the vvaters, and lost the substance. Is not the gleaning of Ephraim of more worth then all the vintage of Abiathar?* Is not the staffe of the Lord of more strength (whereof David spake) *thy staffe and thy rodde comforted mee*; then all the staues of Assur and Egypt, staues of reeds, staues of flesh and bloud? is not the least finger of his right hand of more puissance then the whole arme either of flesh, or any spirite besides, yea then the vvhole loynes, vvhole bodies, vvhole substances of angels, men, silver, golde, silke, purple, al other creatures? Olympias the mo-

Semel & bis. i. non semel, sæpius, æternaliter, penitus, inconcusse.

ther

ther of Alexander the great, wrote to her ſonne, when he called himſelfe the ſonne of Iupiter, not to do it; for feare of procuring vnto her the envy and diſpleaſure of Iuno. The angels and Saintes in heauen, are much diſpleaſed, I dare affirme, to haue ſuch daungerous honour thruſt vpon them, that bringeth them into emulation with their fearful Lorde, whoſe preſence they tremble at: and if it were poſſible for them to heare ſuch vnlawfull praiers of men, they would I doubte not, with a contrary ſoũd of words, labor to purge themſelues before the Lord of hoaſts. *Not vnto vs, Lord, not vnto vs*: it belongeth not to thy ſervants to receiue ſuch ſacrifice. They that refuſed a far ſmaller offer vpon the earth, the only *bowing of the knee* vnto them, *See thou do it not*, when the knees of the heart ſhall ſtoupe, and praiers be powred vnto them, they will much more be diſcontented. I conclude out of Saint Bernard, *Sperent in alijs alij; Let others put their truſt in other things. Some in the knowledge of letters, ſome in the wines of this world. Some in nobility, ſome in preferment, or in any the like vanity, and let him that liſteth truſt in vncertaine riches. But it is good for mee to holde mee by the Lord, and to put my hope in God. Who ever hoped in the Lord and was confounded? The Lions lacke and ſuffer hunger, but they that feare the Lorde, ſhall wante no manner of thing that good is.*

The ſpecialitie followeth, whervpon he tooke encouragement to pray vnto the Lord; he had a particuler feeling of the loue of God towards him, and knew him to be *his God*. He had not only heard and ſeene in others, but taſted in himſelfe howe ſweete the LORDE was: ſome little experience of deliverance he had already made, becauſe the waters chokte him not, and albeit he were ſwallowed into the belly of the fiſh, yet his life remained in him, & there is no other likelyhoode but he liued in hope of a farre greater ſalvation. The former circumſtance, is as the alablaſter boxe of ſpikenarde, that containd precious ointmente in it, but kept it cloſe and vncommunicated: this latter breaketh the boxe and powreth out the ointmente, that the ſavour of the perfume may fil the whole houſe, and comforte both the body and ſoule of him that will vſe it. The former at large delivereth the arguments of the might and mercies of God, telleth vs, there *is a Lord* aboue, whom al the ends of the worlde haue a portion in, whoſe name is Iehovah, and his aide moſt requiſite to be ſought vnto. 4 His God.

This latter bringeth him home as it were, vnder the rooſe of our priuate houſes, and giueth him entertainmente in our particular conſciences, The former giueth counſaile, and ſheweth the vvaie,

the latter putteh in execution; the one teacheth knowledge the other application; the one what to beleeue, the other what to hope, the one to pray vnto the Lord, the other to pray vnto the Lorde *our God. Dicit fides, parata ſunt bona, &c.* faith ſaith, *there are good thinges, which cannot be tolde, prepared for beleeuers*; hope ſaith, *they are kepte for mee*. Charitie, which is *the thirde ſiſter*, ſaith, *I runne and endevour to attaine vnto them*. Before he had ſaide, that there *was a neare affinitie betweene faith and hope*. *For that which the one beleeueth ſhall bee, the other begineth to hope ſhall bee for her*. The prophet breaketh not the order of theſe two vertues: firſt he beleeveth, then hopeth. *For faith is the ſubſtance of thinges hoped for*: and no more can a man hope after that, which he beleeueth not, then a painter paint in the aire or vpon emptines. Auguſtine in his enchiridion to Laurentius, alleadgeth many differences betwixt faith and hope. Namely theſe, that more is beleeved then is *hoped for; as the paines of hell; but nothing is hoped, vvhich is not beleeued*. Againe, *faith apprehendeth both good and evill; reward and puniſhmente; thinges paſt, thinges preſent, and things to come, as the death of Chriſt for the firſt, for the ſecond his ſitting at the right hande of God, for the laſt, his comming to iudgement. Moreover faith hath to do in matters both concerning our ſelues and others*; for we alſo beleeue that, that appertaineth to Angels. But hope is the expectatiō only of good things, & ſuch as are to come, & are proper to our ſelues. So faith is evermore ampler then hope, and hope is in a manner a contracted & abridged faith. Clem. Alex. ſaith, *that hope is the bloud of faith*. And whē hope hath giuen vp the ghoſt, it is as if the bloud of faith had flowed out, & all her vitall power were exhauſted. The devils both know & obey God. Iob 1. & they acknowledge his ſon Ieſus chriſt, not only in the ſubſtance of his deity to be the ſon of God, but in his office of mediation, *Thou art that Chriſt*, Marc. 1. and they profeſſe & publiſh that knowledge of theirs, for Chriſt rebuketh them for it, Luc. 4. neither are they ignorāt of his cōmiſſion, that al *power is granted vnto him both in heaven & earth*. And that he is ordained *the iudge of the quicke & the dead*. Therfore they aske, *why art thou come to vex vs before the time?* Math. 8. Yea they fall *downe and worſhip him*, Mark. 5. they *feare and trēble and beleeue*. Iam. 2. & they *pray vnto him*. For the Legion inſtantly beſought him 4. Mark. not to ſend them away out of the coaſts of the Gadarens. So there is in the devils, you ſee, 1. knowledge, and that very deepe and profound, 2. confeſſion, 3. worſhip, 4. feare, 5. beliefe, 6. praier and ſupplication; what want they? that which if chriſtians wāt, they haue a name that they liue, but indeed are dead. They want a par-

Dicit fides, parata ſunt bona inexplicabilia &c.

Dicit ſpes, mihi illa ſervantur. Nā charitas &c. Bern. ſer. 10. ſuper qui habitat.

Nempe germana fidei ſpeiq, cognatio eſt. Vtq, illa futuram credit, hæc ſibi incipiat ſperare futurum. Super inane. Cap. 8.

See Matt. Luther vpon the 5. to the Galathians.

Aliquid creditur quod nō ſperatur, nihil ſperatur quod non creditur. Fides eſt malorum verū & bonarum, & præteritarū, & præſentium & futurarū, & ſuarum rerum & alienarū. Spes eſt bonarum rerū tantū & futurarum & noſtrarum. 2. Pædag. 6.

a particular confi dent faith, the application of mercy, which is the life of Christians, and the defect whereof maketh devils. For not to beleeue assuredly that God is rich in mercy to all that call vpon him in faithfulnes and truth, to haue his loving kindnes in iealousie, to distrust his promises which are yea and Amen, to falsifie his word more stable thē the pillers of the earth, to make him a lier what in vs lyeth, & to evacuate the testimony of his spirit speaking to our spirites that we are the sons of God, & as it were to pull off the seale whereby vve are sealed against the redemption of the iust, is that damnable & desperate infi delity which turneth men into devils, and of the houshold of faith maketh them a family for the prince of darknes. And not to speake more of this beautifull damsell, as highly favoured of the king of kings as ever was Esther of the king of the Medes & Persians, not cōtenting her selfe to stay without at the gate, but with an hūble presumptiō approaching into the inner court, & finding the goldē scepter of favor ever ready to be held out vnto her; be ye assured in your soules, and write it in the tables of your harts with the point of a Diamond, with the perswasiō of Gods holy spirit, that the writings of adversaries may never raze it out againe, that if you erre not in the nature of a true faith, if you take not shadowes of mountaines for men, a fanshe and shadow of faith for the body it selfe, if it be sound and substātial, rightly informed, properly qualified, you may say vnto it, *goe in peace*; it shall walke through life & death without controlement. If it finde angels, principalities, powers, things present, things to come, any other creature in the world, stopping her passage, & rebuking her forwardnes, she shal cleare her way notwithstanding with the strēgth of her hope, and climbe into the presence of her God; vvhere if shee craue to sit at his right or left hand in his everlasting kingdome, her suit shall be graunted. Esther. Iud. 9.

He praied vnto the Lord his God *out of the belly of the fish*; where he had as litle cōfort of life, as blind Tobias had: *what ioy cā I haue*, said he, *that sit in darknes and behold not the light of heaven*? Ionas might truly say in a double sense *de profundis clamavi*, & *abyssus abyssū invocat*, *out of the deepe haue I cried, & one depth calleth vpon another*, who lay both in the bottome of a mōster, & in the lowest gulfe of afflictiō that ever soule was plunged in. Might he haue had the liberty of the sons of God, to haue entred into the house of the Lord, *the house of praier*, as the prophet calleth it, the place where his honor dwelt, there to haue hūbled himselfe and powred out his soule to him that made it, I would lesse haue marvailed to heare this duty performed. Anna the daughter of 5. The place. Tob. 5.

Luke 2. Phanuell hath ſpent her daies in the temple of God, *ſerving the Lord with faſtings and praiers night and daie, and ſhee departed not thence.* David deſired *but one thing of the Lorde, and that he would require, that he might* Pſal. 72. *dwell in the houſe of the Lord all the daies of his life, to beholde the beautie of the Lord, and to viſite his temple.* But in the belly of the fiſh there vvas no beauty to invite vnto devotion; in this darkeſome and deſerte houſe, no company or fellowſhippe to draw him on, *Ibimus in domum* Pſal. 122. *domini, Come vvee will goe into the houſe of the Lord: Our feete ſhall ſtand in thy gates O Ieruſalem.* No, not ſo much as ſwallowes and ſparrovves, which David envied, becauſe they had leaue to build their neſtes by the altars of God; yea, if vultures and ſhrich-owles had but dwelte thereby, it had beene ſome comfort. Yet in this deſolate and ſolitary houſe, voider of haunt then the ranſackte ſanctuary of Ieruſalem, the pathes wherof foxes for want of paſſengers ran vp & downe vpon, wherin he lay as forlorne in a māner, as he that made his abode Mark. 5. amongſt the tombes of the dead and frequented the company neither of men nor beaſts, even in this hatefull cage of filth and vncleannes, he ſetteth himſelfe on vvorke, humbling his ſoule in praier lower then his body vvas humbled in the vvater, talking vvith God on high, mourning and lamenting his wretchednes, not in a caue of Horeb as Elias did, nor in a caue of Adullam as David, but in the ougliеſt, vncomfortableſt vault (ſetting hell aparte) that ever vvas entred. O Lord, where ſhall thy ſpirite forſake thy choſen ones? if we climbe into heaven, there it is as apparant to the vvorlde as the ſunne in his brightneſſe. *If* we be driven into the vvilderneſſe, there it vvill attend on vs. If vve lie dovvne in the bottome of the ſea, if in the bowels of a whale within that bottome of the ſea, there vvill it alſo embrace vs.

To conclude all in one for this time, there was never contemplation or ſtudy in the world ſo holy and heavenly in the ſight of God, ſo faithfull and ſociable to him that vſeth it, as *praier* is. It travaileth *Peregrinatur, pernoctat.* by day it avvaketh by night vvith vs; it forſaketh vs not by land, by vvater, in vveale, in vvoe, living nor dying. It is our laſt friend and indiſſolubleſt companion: therefore vve *muſt praie*. There vvas never name ſo vvorthy to be called vpon, in heaven or earth, ſo mighty for deliverance, ſo ſure for protection, ſo gainefull for ſucceſſe, ſo compendious to cut of vnneceſſary labours, as the name of *Iehovah* our merciſull father, and the image of his countenaunce, Ieſus Chriſt. *Therefore to the Lord.* There was never citty of refuge ſo free for tranſgreſſours, never holes in the rockes ſo open for doues,

neuer lappe of the mother so open to her babes, as the boweles of Gods compassions are open to beleeuers. Therefore we must pray in that stile of propriety which Thomas vsed, when he looked vpon Christ, *my Lord and my God*. Lastly there was never affliction so great, but the hand of the Lord hath beene able to maister it: therefore if we walke in the shadow of death (as where was the shadow of death if these bowels of the whale were not?) we must not take discomforte at it. *The Lord siteth aboue the water flouds*; the Lord commandeth the sea and all that therein is. He that hath hidden Ionas in the belly of a fish, as a chosen shafte in the quiver of his mercifull providence, and made destruction it selfe a tabernacle and hiding place to preserue him from destruction, blessed be his holy name, and let the mighte of his maiesty receiue honour for evermore) he will never forsake his sonnes and daughters, neither in healt h nor sikneſſe, light nor darkneſſe, in the land of the liuing, nor in the land of forgetfulneſſe. And therefore as David cursed the mountaines of Gilboah, *that neither dew nor raine might fall vpon them, because the sheelde of the mighty was there cast downe*; so cursed be all faithlesse and faint harted passions, that throwe awaie the *shielde of fauth*, and open the way for the *fierie dartes* of the devill to worke ther purpose. But blessed be the mountaines of Armenia, for there they found rest. Blessed be the povver and mercy of our God, for these are the mountaines vvherevpon the arke resteth: these are the holy hils whereon the Sion and church of the Lord hath her everlasting foundations. The Lord liveth, and blessed be our strength, even the God of our salvation for ever and ever be exalted. *Amen.* 2. Sam. 1.

THE XXIIII. LECTVRE.

Chap. 2. ver. 2. *And said, I cryed in mine affliction to the Lord and he heard me, out of the belly of hell cried I, and thou heardest my voice.*

IN the wordes of the history, before we come to Ionas speaking frō his own person, I noted 1. his action during the time of his imprisonmēt, *praier*, 2. the obiect of his praier, *the Lord*, 3. the applicatiō, *his God*, 4. his house of praier, *the belly of the fish*, & 5. the specification of it, *he said*; which particle only remaineth to bee adioyned to the former, before wee proceede to to praier it selfe.

And saide. It beareth one sense thus: I will not onely acquaint you that Ionas prayed, but I will also expresse vnto you what that prayer was; this was the summe and substance of it: the matter hee framed and compiled to his God, was to this effect. *Hee prayed and saide*, that is, these were the very wordes, this was the tenour and text of his songe indited. But if the worde be better lookt vnto, it may yeeld a further construction. For in the three principall tongues Hebrew, Greeke and Latine, there hath ever beene held a differēce betweene speaking & saying: the former being more generall & vnperfite, belonging to as many as vse the instruments of speech. Therſites spake though he spake like a lay, & they speake of whome the proverbe is verified, *little wisedome, much prating*. Eupolis noted them in the greeke verse,

Aul Gel. l. no. 9. Ar. 15. Satis loquentiæ sapientiæ parum. Salus.

Ἄριστοι λαλεῖν, ἀδυνατώτατοι λέγειν, they are excellent to talke, but very vnable to say. The later is more speciall, & noteth a wise & deliberated speech, graue & sententious, weighed in the ballance as it is in the words of Syrach, & vttered to good purpose. Tully in his rhetorickes giveth the difference, in that he ascribeth saying to oratours alone, speaking to the cōmon people; & that the one cōmeth from nature, the other from art. Such was the handling of that argument in the 45. Psalme, whereof the author witnesseth before hand, *My heart is inditing of a good matter; & his tongue was but the pen of a ready writer. It was sermo natus in pectore, a matter bred in the breast not at the tongues end.* And such was the song of Ionas in this place. It was drawne as deepe as the water from the well of Iacob, the sentences wherof were advisedly penned & the words themselues set vpon feete, and placed in equall proportions. A skilfull and artificiall song, as if it should haue fitted an instrument, cōposed in number & measure, to the honour of his name *who giueth the argument of a song in the night season*: who in the heaviest and solitariest time, when nature calleth for rest, quickeneth vp the spirit of a man, and giueth him wisdóe & grace to meditate within himselfe his vnspeakable mercies. I doe not thinke that the praier of Ionas was thus metrically digested within the belly of the fish as now it standeth. But such were the thoughts and cogitations wherein his soule was occupied, which after his landing againe, perhappes he repolished, & brought into order & fashion, as a memoriall & monument of the goodnes of God that had enlarged him. It ministreth this instruction vnto vs al, that when we sing or say any thing vnto the Lord we keepe the rule of the Psalme, *Sing yee praises with vnderstanding*: that as Iohn Baptist went before

Eccl. 21.

Solius est oratoris dicere, loqui autem communis vulgi.

Iob. 35.

Psal. 47.

Christ

Christ to prepare his vvaies, so our heartes may ever go before our tongues to prepare their speeches; that first vvee speake within our selues as the woman with the bloudy issue did (εἶπε γὰρ ἐν ἑαυτῇ for *shee saide within her selfe, if I may but touch the hemme of his garment*) afterwardes to others, first in our harts with David in the Psalme, *Dixi Custodiam &c. I saide I will keepe my waies*, then with our lippes; that first we hew the stones and make them fit for the building of the tẽple before we place them in the walles, least by our hammering and confusion at the present time we disorder al things; finally that whither we pray or preach, we come not wildly and vnadvisedly to those sacred workes, beating the aire with empty words, and seeking our matter vp and downe as Saul his fathers asses, but furnished and prepared to our busines with sufficient meditatiõ. I never shal perswade my selfe that the exactest industrie vvhich either tongue or penne can take in the handling of his workes can displease God. And they that thinke the contrary, seeke but a cloake for themselues (the greater parte) to cover their ignorance withall, as it was noted of Honorius the third, when he forbade the cleargy the study of both laws, *the foxe dispraiseth the grapes vvhich himselfe cannot reach.* VVhen the Tabernacle should be made with the arke of testimonye, and the mercy seate, and all other instrumentes belonging therevnto, GOD *called Bezeleel by name, and filled him with his spirit, in wisedome, and in vnderstanding, in knovvledge, and in all vvorkemanshippe, and ioyned Aholiab vvith him, and as many as vvere vvise of hearte besides, God put cunning into them.* As Bezeleel and his fellows were fitter for these works, then others vnfurnished, so had they been very vnworthy of these graces of God, if being bestowed to such an end, they had not vsed thẽ to the vttermost. I aske in the like maner. Who made the mouth and the heart of man? whose are learning and artes, invention and eloquence? what wombe hath ingendred them? are they not Gods blessings? shall we dissemble the authour? shall we obscure the giftes? shall we wrap them vp in a napkin, & hide them in the ground, and not expresse them to the honour of his name by whom they were giuen? Eratmus in his preface vpon the workes of Cyprian, giveth this testimony & applause to that glorious martyr of Christ. *Talem ecclesia doctorem &c. such a doctour of the church, such a champion of Christian religion, did the schoole of rhetoricians bring forth vnto vs; least any man fool shie should flatter himselfe, that hee never medled vvith rhetorike.* It is not vnknowne to all that peruse the holye vvritte that Moses vvas *learned in all the wisedome of Egypte*;

Math 9.

Psal 39.

Exod. 31.

Neque sibi stolidè placeat, quod nihil vitiorum vices assignet.

Daniel

Daniell of Chaldee, Iob not vnexpert in astronomy, Ieremy in the common lawes of his time, David in musicke, Paul in Poetry, and in all the knowledge both of Iewes & Gentiles; and those that delight in the histories of the church, shall finde Cyprian, Optatus, Hilarie, Lactantius and others, laden out of Ægypte vvith the treasures and spoiles of the Egyptians, instructed for the better service of GOD with the helpes of prophane writers. They require but their owne, for these other were but theeues (saith Clem. Alex.) and robbed Moses and the prophets; and likewise in the iudgment of Tertullian harping vpon the same string, vvhat Poet or sophister hath there ever beene, that dranke not at the well of the prophets? or if there be any thing in them besides, let them be enforced to confesse with Iulian, *proprijs pennis configimur*, *wee are striken through with our owne quilles*, that is vvounded and disadvantaged, by our owne learning. And therefore I end with the saying of Picus Mirandula, *if it bee an opprobrious thing to embrace good letters, I had rather acknowledge my faulte then aske pardon of it.*

Strom. 1. et 5.

apolog. c. 45.

Si turpe est bonas literas colere, malè agnoscere culpam quàm deprecari.

Hitherto went the words of the history, now let vs see vvhat Ionas himselfe saith. *I cryed in mine affliction vnto the Lord, &c.* I remember what Eschines spake of Demosthenes at Rhodes, *when hee red* the defence that Demosthenes had framed to his accusatiõ, the people wondring at the strength and validity of it, *quid si ipsum audisset is? what would yee haue thought, if you had heard him pronouncing with his owne mouth?* I thinke no lesse betwixt Ionas & Ionas, vvhen I find what oddes there is betwixt him and himselfe, as he speaketh in the name of the history vvhat he vvriteth, and as in his owne person. His pen wrote nothing so effectually as his heart felt, and being the scribe & oratour onely, he is not so fluent and copious, as vvhen he is the patient. Iob demaundeth in the sixt of his booke; *will yee giue the words of him that is afflicted to the winde?* as if he had saide, when affliction it selfe and the inmost sorrowes of my hearte tell my tale, will you not regard it? *Oh that your soules were in my soules steede*, that you felt as much as I am grieved with: I could then keepe your company, and could shake mine head at you. *Loquor in angustia mea, queror in amaritudine animæ meæ; I speake that that I speake from a worlde of trouble, I make my complaint in the bitternes of my soule.* So Ieruſalem cryeth in the Lamentations of the Prophet, *all yee that passe by, stay and consider, if ever there were sorrow like vnto that wherewith the Lord hath afflicted me.* For they that past by, considered it not, but Ieruſalem felt it at the heart. The style of the history before if you observed it, was sim-

The words of Ionas himselfe.

Iob. 16.

Iob. 7.

Chap. 1.

ple

ple and plaine, in as vsuall, naked, and vulgar tearmes as might be: *Ionas prayed vnto the Lorde his God out of the belly of the fish*: vvhat one vvorde therein lofty and magnificent, and lifted aboue the common course of speech? But the style of Ionas himselfe speaking from a sense and impression of his vvorks, is full of ornament and maiesty, full of transflated and varied phrases, as if a sentence of ordinary tearmes vvere not sufficient to expresse his miseries. It is not novv said that he praied, but that *he cryed*, praying is turned into crying, not from the belly of the fish, but fró the *belly of hell*, a marveilous transformatiõ; & the trouble he speaketh of is not properly trouble, but *narrownes & streights*, & the hearing of the Lord is not naturally hearing, but *aunswering*, a degree beyond. Agnne the stile of the history was single and briefe, and not a worde bestowed therein more then was needefull to explane the matter intended. But the stile of Ionas himselfe in every part is doubled and iterated. For vvhere it vvas saide before at once, Ionas prayed, now, *hee cried and cried*. And the Lord *hearde and hearde*. And the belly of the fish there mentioned, is novv, *both pressure and tribulation, and the belly of hell to*. Euripides charged Eschylus in the comędy for vnnecessary repetition of wordes.

Clamavi, vociferatus sum. Exaudivit, exaudivisti. Angustia, venter inferni.

Aul. Gel. 13. 23.

Δὶς ταυτὸν ἡμῖν εἶπε τοὔπος Αἰσχύλος
Ἦκω φέρουσ' ἐγὼ κατέρχομαι,
Ἦκω γ' ταυτόν ἐστι τῷ κατέρχομαι.
Wise Eschylus hath one thing twise repeated
In that, I come, and come, againe is vsed.
When comming there, and comming is not changed.

Ibid. μάκλῃσι & χάσκοπες.

But in the two members of this present verse, though there bee neare affinity, and they seeme to importe but the same meaning, yet we may not take thē for an idle repetitiō: the later of the two rising in degree in some sort, & giving elucidation to that which went before it. And as nature in the body of man hath doubled his eies, his eares and other partes, that if the one should faile in his office and charge, the other might supplie the defect: so in the body of this sentence the wisedome of the prophet hath doubled every word, that if those of the former ranke, faile in their office and message wherevnto they are sent, the other in the later might helpe them out. For thus me thinketh they sound. Is any man desirous to vnderstand my case? I was in affliction: and that affliction so great, as if I had been pinched and thronged in some narrow roume; as if the Lord had *hedged aboute mee that I shoulde not get foorth, and mured mee vp within bewa-*

Ex angustiis. Lam. 3.

Bone

Clamavi. *Exaudivit.* *Eventre inferni.* *Vociferatus sum.* *Tu Domine.*

ſtone, they are the words of Ieremy, to ſhewe the nature of extreame tribulatiõ, If you will know my refuge, I wẽt vnto the Lord, not with a cold & careleſſe devotiõ, nor with a dũbe ſpirit, but with as earneſt & impatient a voice as the affections of my hart could ſend forth. If you will alſo learne the ſucceſſe, what cõfort & ſpeed my crying had, the Lord gaue eare and anſwere vnto it. Now in the ſecond clauſe of my text, though neither the order of the partes, nor the ſubſtaunce of the words diſagreeth, yet their vertue and power is much more ſignificant. For that which he called before tribulation and anguiſh is now *the belly of hell.* And the cry that he vſed before is now *vociferation*, an other kinde of cry. And vvhereas he ſaid before, the Lord hath heard me, as one that were farther removed from him, now by changing the perſon, he cõmeth nearer to his throne of grace, & deliereth his tale as it were in the eares, & vnder the eies of the author of his deliverance; *Thou Lord haſt anſwered me.* Frõ this difference of ſtiles, that when he ſpeaketh frõ himſelfe, he vſeth greater force of wordes, then when the hiſtory ſpeaketh of him, I make this briefe collection: that Ionas interpreted aright, the afflictions ſent of God, & miſtooke not the end why he was chaſtened. For what was the cauſe of them, but to put a ſenſible & liuely feeling into the ſoul of Ionas, that he might ſee and ſay in himſelfe, I am ſicke indeed, and that his ſoule refuſing all other comfort, he might run to the ſuccours of God, there to be refreſhed. God did iuſtly complaine againſt Iſrael in the ſecond of Ieremy. *I haue ſmitten their children in vaine, they receiued no correction.* The prophet in the 5. chap. findeth the ſame fault, *Thou haſt ſtriken them, but they haue not ſorrowed: thou haſt conſumed them, but they refuſe to be corrected: they haue made their faces harder then a ſtone and refuſe to returne.* But what wil be the end of this ſtupidity & blockiſhnes in apprehending the chaſtiſements of God? the ſame which is ſpoken of Ezec. 16. *receſſit zelus meus à te, my wrath is departed frõ thee, & I wil ceaſe, & bee no more angry.* Wherupõ ſweet S. Bernard. *I treble at the very hearing of it. Now thou perceiveſt that God is then more angry, when he is not angry.* God keepe me frõ ſuch mercy: *this pitty is beyonde all wrath.* Let thẽ conſider this wel that take the afflictions of God brought vpon thẽ as an horſe or mule taketh the brãding of an hote iron which they preſently forget: who whẽ they are ſmitten with ſorrow, ſicknes, infamy, loſſes or ſuch like tẽptations, are no more moued therwith, thẽ when they ſee the weather or winde in the aire chãged. *O Lord, they will not behold thine high hand, but they ſhall ſee it.* If they will not apply it to amendment of life, they ſhall receiue it to their further iudgement.

Solo auditu contremiſco. Videſ quia eunc magis iraſcitur Deus cum nõ iraſcitur. Miſericordiam hanc ego nolo. Super omnem iram Miſericordia eſt. Ser. 42. ſuper Cant.

The

The partes ſeverally to be handled in the preſent words are theſe. Diviſion of
1. the gravity of his afflictions declared by two metaphors, *ſtraightnes*, the text,
& the belly of hell, & what effect thoſe afflictions drew frō him, *prayer*,
2. the vehemency of that praier, expreſſed both by the ingemination
& increment of 2. wordes, *crying & vociferation or out-crying*. 3. the ſucceſſe of his praier, in two other words laide downe and amplified by
changing the perſon, *he heard & thou heardeſt*.

The firſt metaphor or tranſlation bewraying his miſery vnto vs, is Out of my
anguſtia, narrownes, ſtrictnes of roume, & as it were, a little eaſe, whēce anguiſh.
I ſuppoſe, we deriue our engliſh name *anguiſh*. The reaſon of this metaphor in afflictions, is becauſe the heart & countenāce at ſuch times
indure a kinde of cōpreſſiō & coarctation, a ſhrinking togither, & are
drawne as it were into a leſſer roume, the ſpirites not diffuſing themſelues ſo freely, as when there is occaſion of mirth & cherefulnes For
it is not vnknowne in common experience, that laughter dilateth &
ſpreadeth the face abroade, which ſorow contracteth; therefore God *Dilatabitur*
promiſeth in the 60. of Eſay, *that the heart of the church ſhal be inlarged*, *cor eccleſiæ.*
that is, filled with ioy. Or this may be an other cauſe, that in a narrow
& cloſe roume (ſay for exāple the priſon of Iohn Baptiſt, or the grate
wherein Tāberlaine kept the great Turke) there is not that ſcope and
freedome of paſſage, there is not that plenty and variety of neceſſary helpes, as in a larger place. Therefore David giueth thankes in the Pſal. 18.
Pſalme at his firſt comming to the kingdome, that after he had beene
chaſed like a flie from country to country, firſt to Samuell in Ramah,
then to Abimelech in Nob, afterwarde, to Achis in Gath, ſometimes into a caue, ſometimes into a wilderneſſe, at length the Lord
had delivered him *and ſet his feete in a large roome*. The afflictions of
Iob, you all know, how vehemēt they were, & he never more kindly expreſſed thē then by this tranſlatiō, in the 7. of his booke. *Am I a*
ſea, or a whale fiſh that thou keepeſt mee in warde? afterwardes hee
expoundeth his meaning: *that God did try him every moment, that hee*
would never depart from him, nor let him alone till he might ſwallow his ſpittle
downe, ſuch were the ſtraightes he was hemd in. The like manner of
ſpeech he vſed in the 11. *He hath put my feete in the ſtockes & looketh nar-* *Ex anguſtiâ*
rowly to al my waies. There were enough in this former borowed tearme *mihi.*
to ſhew the affliction of Ionas, which by the grace that is vſed in the
words, ſeemeth to haue ſitten as cloſe to his ſoule as a garment to his
ſkin, or as the entrals of the fiſh lay to his body, wherin as the ſpaces
of groūd which he vſed to walk were ſtinted & abridged him, ſo the
pleaſure & freedome of his minde, ſolace of his frinds, & comfort of

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Out of the belly of hel. the lighte of heaven were taken from him: but the other without comparison, let the world be sought through from the vtmost circle to the centre of it, is the absoluteſt parterne of misery that ever ſanke into humane invention. For as nothing is more direfull and vnſufferable then hell, ſo nothing more fit in the nature of things, wherevnto the hugeſt tribulation may be compared. The word in the Hebrew caryeth it ſelfe indifferently either for hell or the graue, for they are both alvvaies crauing *Bring in*; and thence they haue their name, the graue is never ſatisfied with the corpſes of the dead, nor hell with the ſoules of the damned that deſcend into it. I rather take it to ſignifie hell in this place, one ſaith becauſe of the horrour, an other for the darkneſſe, ſome for the depth, ſome for the hugeneſſe of the belly of the fiſh. *Ventet inferni alvus cæti, tanti magnitudinis vt inſtar obtineat inferni: The belly of hell is the belly of the fiſh, ſo large and capable that it may goe in ſteede of hell.* The belly of the fiſh, ſaith an other, *alter mihi infernus erat, vvas an other hell vnto mee.* David vſeth the ſame phraſe with Ionas, *the paines of hel compaſſed mee aboute, and the ſnares of death over-take mee.* But in an other Pſalme more diſtinctly. *Thou haſt delivered my ſoule from the nethermoſt hell.* VVhat? did Ionas or David ever deſcende into that fiery lake, to know the torments thereof? Or as Pythagoras gheſt at the ſtature and pitch of Hercules by the length of his foote, which vvas but one part of his body, ſo by a taſte of bitterneſſe incident to this preſent life, haue theſe conceiued what ſorrow and vexation is reſerved to the wicked for times to come? Vndoubtedly the griefe of heart hath beene infinite, and as much as mortality could ever admitte. The mournings of Hannah, Iob, David, Ieremy, Ieruſalem ſuch, as his hart muſt needes bee harder then the ſtithy which the ſmith beateth vpon, that readeth the catalogues of their woes and is not moved at them. But if all those foreſaide agonies, and as many beſides as ever wrunge & wreſted the ſpirite of man, ſince the breath of life was breathed into him, were put togither to parte the tormentes of hell among them, parte after parte, as if they woulde empty the ſtore-houſe, and breake the ſtreames of it, yet hath the hand of hell an vnmeaſureable portion behinde to diſtribute to her children, an endeleſſe patrimonie, of howling, wringing, & gnaſhing which all the forepaſſed miſchiefes and maimes in this life, haue skarſe beene ſhadowes & counterfeites of. *The belly of hell*, you heare, but in a type or figure, where the worde is miſtaken and abuſed, and broughte from his proper ſenſe, though it be fearfull enough, and

Heron.

Iercr.

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the extremity of paine hath ſo beguiled and beſotted ſome (I ſpeake it vvith ſobriety) in the iudgementes of their minds, that they haue thought it very hell indeede, yet vvoe be to them tenne thouſande times more, and more then can be imagined, by any heart as deepe as a ſlovvde, vvhom the belly of very hell hath ſwallowed and cloſed vp. It is not poſſible to be ſpoken, it is more vnpoſſible to be endured (yet it muſt be endured) vvhat the terrours and tortures of hell are. *Take him*, ſaith the goſpell, *binde him hande and foote*, is it no more but ſo? *Lictor liga manus*: *goe ſergeant binde his handes*? yeſs *caſt him into vtter darkeneſſe*: outwarde to thoſe inwarde wherin they delighted before, blindneſſe of minde and vnderſtanding; outward, becauſe the vvhole man, body and ſoule ſhalbe folded and comprehended therein; outward becauſe in extremitie, without the limites and borders of any favour of God to be extended. Where neither the lighte of the ſunne, moone and ſtarres, and much leſſe the ſight of Gods glorious face ſhall ever ſhine: *There ſhall bee weeping and gnaſhing of teeth*, there is, there ſhalbee, no time ſet. It ſtandeth for all eternity, no mytiade of yeares ſhall ever determine it. There the eies ſhall deſtill like fountaines, and the teeth clatter like armed men, and all the partes of the body relinquiſh their natural vſes, and ſpend their curſed time in wretchedneſſe and confuſion. Theſe are the ſtraightes indeede, not like to thoſe vvhich before I mentioned, vvhen handes and feete are ſo bounde, body and ſoule ſo hampered and ſnared, not vvith cordes and withes as Sampſons were, but with the vnexplicable *bandes of long nightes*, that not a part of either of the two ſhal haue any power or activity left to gratifie their owner with; neither the minde to contemplate more then endleſſe infelicity, nor the memory to recounte more then auncient and thrice moſt hatefull ſinnes, nor the phantaſie to preſent more then feareful viſions, nor the eies to behold more then legions of vncleane ſpirites, nor the eares to heare more then the roarings of findes, nor the noſtrelles to ſmell more then the ſmoake of brimſtone, nor the handes to catch hold of more then flames of fire, nor the feete to walke further, then their giues and chaines wil giue them leaue. Tormentes, invented and inflicted by tyrants, haue bin moſt hideous; the teeth of vvilde beaſtes, hote glowing ovens and fornaces, caldrons of boyling oile, fiery braſon bulles, powning to death in morters, rowling in barrels of nailes, roſting vpon ſpittes, boaring with augers, parting the nailes and fingers-endes with needles, nipping the fleſh with pinſers, racking and rending aſunder the iointes vvith vvilde horſes, no pitty

Mat 22. &c

Cyprian. Sævitum eſt in vulnera. Non mihi ſi centum &c. Bern.

no remorſe taken, whileſt there was either fleſh, or bloud, or ſinevv or bone, or I ſay not member, but wound in the body to vvorke vpon. But the torments of hell are in greater variety;

Had I an hundred tongues and mouthes to hold them,
A voice of iron, yet could I not vnfould them:

and in an other kinde, or rather indeede without kind. *Ibi or do nullus, horror ſempiternus: where there is no order but everlaſting horrour.* For who can define either by ſpeech or vnderſtanding a thing ſo infinite? ſo monſtrouſly compact of natures moſt diſparate and repugnant? an ende not ending, a death not dying, vnquenchable fire, yet a darkeneſſe withall to accompany it more palpable then the fogges of AEgypt, and blacker then blackneſſe it ſelfe; everlaſtingly burning, yet not conſuming. So much more vnſufferable then any tormentes of tortours vpon earth, as the inventions of devilles can better deviſe then man, and the malice of devilles better put in execution. This this is the *cup of the deadlieſt wine* that ever vvas taſted of; theſe theſe are *thoſe deepe graues* in the Pſalme from vvhence there is no riſing againe. This is *the fire that goeth not out, the worme that never leaveth gnawing* in the laſt of Eſay. Theſe are *thoſe waters of gall* in Ieremy, *thoſe fearefull thinges wherewith the Lorde* ſhall pleade againſt the vnrighteous of the earth as he pleaded ſometimes againſt Gog and Magog in Ezechiell, *peſtilence and bloude, and ſore raine, and huge haileſtones, and fire and brimſtone*: not ſuch as fel vpon the ſiſters Sodome and Gomorrhe, the witneſſes wherof for many ſucceeding ages were *heapes of aſhes and clowdes of pitch*; but fire and brimſtone from a bottomleſſe mine, which burneth in the lake of death, and ſhall neuer ceaſe from burning. Laſtly, this is *that greate wine-preſſe of the wrath of God, where the ſmoke of torments aſcendeth for evermore, and there is no reſt day nor night*, thoſe endleſſe and vnmercifull plagues which the angels powre out of their vialles, vvhen men *have given them bloude to drinke, and boile in heate, and gnaw their tongues for ſorrow*. And yet are theſe but ſhadowes and ſemblances which the ſcripture hath vſed, therein to exemplifie in ſome ſorte the calamities to come: feareful enough, if there were no more, to make the heart of the ſtrongeſt melte and fall aſunder vvithin him, as the yce againſt the ſummers ſunne: but that as the ioyes of heaven are vnmeaſurable for their part, ſo concerning the paines of hell, the eye hath never ſeene, the eare not hearde, the tongue not vttered, the heart not conceiued them ſufficiently in their nature and perfection. That accurſed glutton in the goſpell, who could ſpeake by

Pſal.60. Pſal.40.

Cap.8. Cap.38.

Revel.14. Revel.14.

ex-

experience of his vneſtimable diſcruciatiõs, as Aeneas did of the troubles of Troy, *Et quorum pars vna fui, what I haue felt and borne a parte of,* he giveth a warning to his brethren in the fleſh, not to account ſo lightly as they doe, of the torments of that place. The flames & fervour whereof were ſo importunate to exact their due of him, that hee craved with more ſtreams of teares, thã ever Eſau ſought his bleſſing, but *one drop of water to coole his tongue with*, & could not obtaine it. And vvhat if all the rivers in the South, if all the waters in the Ocean ſea had been grãted him? his tongue notwithſtanding would haue ſmarted and withered with heat ſtil, & he would haue cried in the lãguage of hel, *It is not enough.* Or what if his tõgue had been eaſed? his hart, his liuer, his lungs, his bowels, his armes, his legs would haue fried ſtill. O bitter day when not the leaſt finger, I ſay not of God, whoſe hand is wholy medicinal, but not of the pooreſt ſaint in heauen, nor the skanteſt drop, I ſay not from the waters of life, but not of the waters of the brooke, ſhalbe ſpared to a ſoule to giue it comfort. Which if the lateſt day of all the running generations of men, if the great yeare which Plato dreamed of, might ever end, the eaſe were ſomewhat for hopes ſake. But it is apointed for a time & times, & no time even *when time ſhall be no more*, then ſhall it continue. The gates are kept from egreſſe, as the gates of paradiſe were warded from entrance, not by the Cherubines vvith the blade of a ſvvorde but by the angels of Sathan vvith all the inſtrumentes of death; and the ſeale of Gods eternal decree ſet thereunto, as the ſeale of the high prieſtes and rulers vvere ſet vpon the tombe-ſtone of Chriſt. The covenaunt of day and night ſhall one day bee changed. The ſtarres ſhal finiſh their race, the element melt with heat, heaven and earth be renued, ſommer and winter haue an end, but the plagues of the priſoners in hell ſhall neuer be releaſed. Revel. 10.

If you aske the cauſe why I enter ſo large and vngratefull a diſcourſe of hel vpon ſo ſmal an offer in my text, as ſome may conceiue, I will not diſſemble it. Some may be deceived by the tranſlation, impropriety, and abuſe of words. For becauſe they heare the name of hel alleadged and applyed to the preſent tribulations of this life, they are induced thereby to thinke that there is no other hell, nor ſorer vexations elſwhere to be ſuſtained: as ſome on the other ſide hearing the reſt of God to bee called by name of *Ieruſalem that is aboue, the wals & foundations wherof are ſaphires & carbuncles, &c.* take it to bee no more thã Ieruſalẽ in Paleſtina, or Venice in Italy, or any the like glorious and ſumptuous citty vpon the face of the earth, and therefore I

dispose themselues with so much the colder affection to the attaine-
2 ment of it. Some haue taught and commaunded their tongues to speake a he, & to say that there is no hel, (for I cānot thinke, that ever they shal commād their harts to deny it,) & as Tully spake of Metrodorus an atheist of his time, *I never sawe any man that more feared those things, which he said were not to be feared, I meane, death & the gods*; so I will never perswade my selfe but the atheists of our times, hartily feare that which they are cōtent to say, they feare not. Now lest these sleepy adders should passe their time in a dreame, or rather in a lethargy, no man awaking thē vp from their careless & supine opinions wherwith they enchant their soules, and infect others; Let not the watchman hold his peace, least they die in their sins for want of warning, let the trūpet of iudgmēt oft ē be blowne vnto thē, let it be published in their eares 7. times, as the rams horns 7. times sounded about the wals of Iericho, that their ruine & downfal is at hand, that hell gapeth for thē, & that God hath ordained long since, their impious & blasphemous spirites to immortal malediction. Of others that is true, which
3 God complaineth in Esay, *Let mercy be shewed to the wicked, yet he wil not*
Chap. 26. *learne righteousnes.* Preach *honor, & glory, & peace, a garlād of righteousnes, an vncorruptible crowne, fruit of the tree of life, sight of the face of God, following the lābe, fellowship with angels & saintes & the congregatiō of first-borne, new names, and white garments, pleasures at the right hand of God, and fulnes of ioy in his presence for evermore*; they are as obstinately bent & vnmovably setled against these blessings of God, as Daniel against the hire
Daniel 5. of Balthazar *keepe thy rewardes to thy selfe, and giue thy gifts to another.* They are not wonne nor enamoured with the expectation of good thinges: and the revelation of the sons of God, which the whole creature longeth & groneth for, savoureth no more vnto them, than a boxe of putrified ointment. What? is there no way to quicken & put
Deut 27. life into them? yes. If the blessings of sixe Levites vpon mount Garizzim will not moove them, let them heare the cursing of sixe others vpon mount Ebal: if they take no pleasure in the beauty of Sion, *let the thundering & lightning of Sinai, & the fire to the midst of heavē, & mists, & cloudes, & smoke ascending like the smoke of a fornace, and the exceeding lowde sounde of a trumpet*, put them in feare, & make them beleeue that there is a God of iudgment: if the *spirit of gentlenes* take no place, shake the *rod* over them, as the Apostle speaketh. Giue thē *mourning for ioie, ashes for beauty, the spirit of heavines for the oile of gladnes, a rent in steede of a girdle*, & teare, I say not their garments, but their hearts a sunder, pull their bodies, soules & spirits one frō the other: lastly, if the offer of peace

Nec quēquā vidi qui magis ea timeret quæ timēda esse negaret, morte dico, & deos. Affirmāt tibi non sibi. Interdiuno noctu.

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be refuſed, ſound wars & rumors of wars at their gates, & ſuch tribulation beſides, as the like hath never beene ſince the beginning of the creatiõ which God created vnto that time, neither ſhalbe again. Who knoweth if they wil be ſoftened, if not for the loue of vertue, nor for the recõpence that ſpringeth therehence, yet for the other cauſe, for *Formidine pœnæ.* feare of the wrath of God, which they hear denoũced? It may be, feeding a while vpõ *the foode of iudgment*, as Ezechiel calleth it, wil breed good bloud in thẽ, & the cõſideration of ſuch miſery, wil work the ſãe effect in thẽ, that the ſenſe of adverſity wrought in Ionas, I meane, to ſhake of their burthẽ of ſin, & to turne vnto the Lord their God with vnfained cõverſiõ: which was the 2. thing that I propoũded vnto you in the afflictiõ of the prophet, what effect they produced from him - I cryed.

I cried in mine affliction. Binde Manaſſes with chaines, loade him with irons, bow downe his necke and his backe with bonds, & he wil know himſelfe. Pull the king of Babylon frõ his throne, lay his honor & inſolency in the duſt, hunt him frõ the cõpany of men, baniſh him frõ his pallace, wherin he ietted like a monarch indeed, turne him into the field to eat graſſe like an oxe, to be wet with the dew of heavẽ, & you ſhall find a miracle quickly done, an oxe to haue more vnderſtãding thã a mã: he wil thẽ learne to *praiſe the king of heavẽ, whoſe power is an everlaſting power & his kingdõe frõ generatiõ to generatiõ.* The idolatrous Iewes in the 2. of Ier. that being called to the true God, ſpake deſperately, & ſtufly, *No, but we haue loued ſtrangers, & thoſe wil we follow,* in their trouble notwithſtanding they will cry to the right God, *ariſe* Oſee 5. *thou and helpe vs. In their affliction they will ſeeke him diligently, & will take* Oſee 6. *found wordes into their lips. Come, and let vs returne to the Lord, for he hath ſpoiled, & he will heale vs, he hath wounded, & he will binde vs vp.* Let Moab Ierem. 48. *ſettle it ſelfe vpon her lees, & not be emptied frõ veſſel to veſſel, & her ſent will remaine in her: Doth the wild aſſe bray whẽ he hath graſſe, or the oxe low whẽ* Iob 6. *he hath fodder?* But take away the graſſe from the wilde aſſe, & he will be tamer, & fodder frõ the oxe, & you ſhal heare him rore. There muſt be a whirl-winde raiſed, & a fiery chariot prepared to carry Elias into heavẽ: there muſt be hereſies to try the approved: there muſt be a furnace to purge the ſilver & gold: there muſt be a fire *to fine the ſonnes of* Petr. Chryſolog. *Levi*: there muſt be an angel of Sathan to keepe Paul from pride. A Ser. 3. in dñ *pilote muſt be tried by a tempeſt* (ſaith Baſile) *a runner by a race, a captaine vit, ẽ varot. by a battaile, a chriſtian by a calamity, tentation, provocatiõ, & miſery.* Wherin, if poiſons become preſervatiues, & frõ the venime of ſerpents the wiſedome of God can extract an antidote againſt the venime of ſerpents, if all things ſhall worke togither to the beſt for thoſe that are

dispose themselues with so much the colder affection to the attainement of it. 2 Some haue taught and commaunded their tongues to speake a lie, & to say that there is no hel, (for I cānot thinke, that euer they shal commād their harts to deny it,) & as Tully spake of Metrodorus an atheist of his time, *I never sawe any man that more feared those things, which he said were not to be feared, I meane, death & the gods*; so I will never perswade my selfe but the atheists of our times, hartily feare that which they are cōtent to say, they feare not. Now it is time these sleepy adders should passe their time in a dreame, or rather in a lethargy, no man awaking thē vp from their careles & supine opinions wherwith they enchant their soules, and infect others. Let not the watchman hold his peace, least they die in their sins for want of warning, let the trūpet of iudgmēt oft é be blowne vnto thē, let it be published in their eares 7. times, as the rams horns 7. times sounded about the wals of Iericho, that their ruine & downfal is at hand, that hell gapeth for thē, & that God hath ordained long since, their impious & blasphemous spirites to immortal malediction. Of others that is true, which 3 God complaineth in Esay. *Let mercy be shewed to the wicked, yet he wil not learne righteousnes.* Preach *honor, & glory, & peace, a garlād of righteousnes, an vncorruptible crowne, fruit of the tree of life, sight of the face of God, following the lābe, fellowship with angels & saintes & the congregatiō of first-borne, new names, and white garments, pleasures at the right hand of God, and fulnes of ioy in his presence for evermore*; they are as obstinately bent & vnmovably setled against these blessings of God, as Daniel against the hire of Balthazar, *keepe thy rewardes to thy selfe, and giue thy gifts to an other.* They are not wonne nor enamoured with the expectation of good thinges: and the revelation of the sons of God, which the whole creature longeth & groneth for, savoureth no more vnto them, than a boxe of putrified ointment. What? is there no way to quicken & put life into them? yes. If the blessings of sixe Levites vpon mount Garizzim will not moove them, let them heare the cursing of sixe others vpon mount Ebal: if they take no pleasure in the beauty of Sion, *let the thundering & lightning of Sinai, & the fire to the midst of heavē, & mists, & cloudes, & smoke ascending like the smoke of a fornace, and the exceeding lowde sounde of a trumpet*, put them in feare, & make them beleeue that there is a God of iudgment: if the *spirit of gentlenes* take no place, shake the *rod* over them, as the Apostle speaketh. Giue thē *mourning for oile, ashes for beauty, the spirit of heavines for the oile of gladnes, a vent in steede of a girdle*, & teare, I say not their garments, but their hearts a sunder, pull their bodies, soules & spirits one frō the other: lastly, if the offer of peace

Nec quēquā vidi qui magis ea timeret quæ timēda essent, mortē dico, & deos. Affirmāt tibi non sibi. Interdiunō noctu.

Chap. 26.

Daniel 5.

Deut 27.

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be refuſed, ſound wars & rumors of wars at their gates, & ſuch tribulation beſides, as the like hath never beene ſince the begining of the creatiõ which God created vnto that time, neither ſhalbe again. Who knoweth if they wil be ſoftened, if not for the loue of vertue, not for the recõpence that ſpringeth therehence, yet for the other cauſe, for feare of the wrath of God, which they hear denoũced? It may be, feeding a while vpõ *the foode of iudgment*, as Ezechiel calleth it, wil breed good bloud in thẽ, & the cõſideration of ſuch miſery, wil work the ſãe effect in thẽ, that the ſenſe of adverſity wrought in Ionas, I meane, to ſhake of their burthẽ of ſin, & to turne vnto the Lord their God with vnfained cõverſiõ: which was the 2. thing that I propoũded vnto you in the afflictiõ of the prophet, what effect they produced from him. *Formidine pœnæ.*

I cried in mine affliction. I cryed.

Binde Manaſſes with chaines, loade him with irons, bow downe his necke and his backe with bonds, & he wil know himſelfe. Pull the king of Babylon frõ his throne, lay his honor & inſolency in the duſt, hunt him frõ the cõpany of men, baniſh him frõ his pallace, wherin he ietted like a monarch indeed, turne him into the field to eat graſſe like an oxe, to be wet with the dew of heavẽ, & you ſhall find a miracle quickly done, an oxe to haue more vnderſtãding thã a mã: he wil thẽ learne to *praiſe the king of heavẽ, whoſe power is an everlaſting power & his kingdõe frõ generatiõ to generatiõ*. The idolatrous Iewes in the 2. of Ier. that being called to the true God, ſpake deſperately, & ſtufly, *No, but we haue loued ſtrangers, & thoſe wil we follow*, in their trouble notwithſtanding they will cry to the right God, *ariſe thou and helpe vs*. Oſee 5. *In their affliction they will ſeeke him diligently, & will take found wordes into their lips. Come, and let vs returne to the Lord, for he hath ſpoiled, & he will heale vs, he hath wounded, & he will binde vs vp.* Oſee 6. Let Moab *ſettle it ſelfe vpon her lees, & not be emptied frõ veſſel to veſſel, & her ſent will remaine in her: Doth the wild aſſe bray whẽ he hath graſſe, or the oxe low whẽ he hath fodder?* Ierem. 48. Iob 6. But take away the graſſe from the wilde aſſe, & he will be tamer, & fodder frõ the oxe, & you ſhal heare him rore. There muſt be a whirl-winde raiſed, & a fiery chariot prepared to carry Elias into heavẽ: there muſt be hereſies to try the approved: there muſt be a furnace to purge the ſilver & gold: there muſt be a fire *to fine the ſonnes of Levi*: there muſt be an angel of Sathan to keepe Paul from pride. A *pilote muſt be tried by a tempeſt* (ſaith Baſile) *a runner by a race, a captaine wit, a warrior by a battaile, a chriſtian by a calamity, tentation provocatiõ, & miſery*. Wherin, if poiſons become preſervatiues, & frõ the venime of ſerpents the wiſedome of God can extract an antidote againſt the venime of ſerpents, if all things ſhall worke togither to the beſt for thoſe that are Petr. Chryſolog. Ser. 3. in dñi. Chriſtes,

Christes, if evill by nature shall be made good by his powrefull art, if the waters of a floud overspreading the whole globe of the earth be so far from drowning the Arke, that they shall lift it hither, and bring it nearer to the presence of God, if afflictions I meane by the good hādling of our gracious God, be not afflictions but medicines, & the more they encrease vpon vs, the nearer they land vs to the heven of his blessings; how truely may we say & acknowledge with Barnard,

Serm. 15. super Qui habitat. Epist. 87

Totus mundus fidelis divitiarum est, the whole worlde is riches to a faithful mā (even when it seemeth to be poverty) & with Augustine, *that nothing happeneth to man from the Lord our God, but cōmeth in the nature of mercie, when tribulation it selfe is such a benefite? For both prosperity is his gifte comforting, and adversitie his gift admonishing vs.* A very vnlikly seede to yeeld such fruit, as bitter as mustard seede, but give it leaue to growe, & the fruit shall be very pleasant. *The wicked vnderstand not this, & the vnwise have not knowledge of his waies.* She crieth in the comœdy, & shee presenteth the person of them all, that are her companions;

Insipidum, amarīs granum sinapis, sed ingens, fructus.

In Rudente.

Hanccine ego partem capio ob pietatem præcipuam?
Tum hoc mihi indecorè iniquè, immodestè datis dij:
Nam quid habebunt sibi igitur impij post hac? &c.

Is this my portion & guerdon for my especial piety? thē do the Gods reward me very vnsemely, vniustly & vnreasonably. For how shal the wicked hereafter be dealt with, if the godly be thus honored amōgst you? Augustine in his preface vpon the 25. Psalme, laieth downe the like cōplaints of some, *O Deus Deus, Hæccinè est iustitia tua? O God God, is this thy iustice?* & the Lord answereth them againe, *hæccinè est fides tua? is this thy faith?* hast thou so learned Christ? is this the best instruction thou hast found in my law, to murmure against thy discipline? possesse thy soule therfore in patience, whosoever thou art, leaue the ordering of these things to the wisedome of God, with whō it is alike to sweeten the pot of the prophets with meale, & the waters of Iericho with salt, to cure the eies of Tobias with a gall, & to strēgthen the sight of Ionathā with an honi-cōbe. Some he healeth by hony, some by gall, some by salt, some by meale, some by sower, some by sweete, some by piping, sōe by dācing, some by prosperity, some by afflictiō, but al by some meanes or other, that haue a longing & desire to the waies of happines. Now then againe I say, *if it be a good thing sometimes to be humbled of the Lord;* (for til we are hūbled, cōmonly we go astray) if it be an happy pricking of the body that maketh a pricking in the hart; if expedient for al sorts of mē that the hand of the Lord shoulde now and then take holde on them, because *a sinner is amended, the righ-*

Bene pungeris, si cōpungeris. Bern. Si peccator, ut corrigatur, si vero iustus, vt eruditur. Hugo Card.

righteous is instructed thereby, because gold is proved, iron is scowred by this meanes; if when *the outwarde man is corrupted, the inwarde is renued daily*, 2. Cor. 4. *and there is honour in dishonour, riches in poverty, life in death, possessing all thinges in having nothing*: 2. Cor. 6. if when the *fathers of our flesh chasten vs for their pleasures, the father of our spirites correcteth vs for our profit, that we may be partakers of his holines, and though no chastisement seeme ioious for the time, yet it bringeth the quiet fruit of righteousnes to those that are exercised thereby*; if when the body of Ionas was in thrall beneath, the soule of Ionas triumphed aloft, and when the tongue of his flesh could not speake perhaps a word, skarce mutter to it selfe, the tongue of his spirit cried & cried alowd; if whē he lay in the belly of hel, even then he climbed aboue the starres of the firmamēt and though he saw nothing with his bodily eies, he saw heaven opened vnto him with the eies of his vndetstāding: thē let vs not be dismaied, my brethrē, if tribulatiō come, let vs *not thinke it any strange thing*: yea rather if tribulation come, let vs not thinke it an vnprofitable & vnwelcome thing, let vs receiue it with thanks, keepe it with patience, digest it in hope, apply it with wisdome, bury it in meditation, & it shall end vnto vs no doubt in glory and peace more than can be spoken.

Siaurum, ut probetur. Si ferrum, ut rubiginē amittat. Grā. Heb. 12.

THE XXV. LECTVRE.

Chap. 2. ver. 2. *I cried in mine affliction vnto the Lorde, and he heard me, out of the belly of hell cried I, &c.*

IN the two members of this second verse, signifying almost the same thing, I obserued first the measure of his afflictions, explicated by two metaphors togither with the effect they brought forth; secōdly the force & zealousnes of his praiers, declared likewise by two words; and thirdly the audience which ensued vpon his praying.

The force of his praier, wherin I am to proceed, is interpreted by 2. phrases, though not distinguished in our English trāslations, yet in the Hebrew, Greek, & Latine of Tremelius somwhat varied: as if hee had said, I called & cried, or I cried & outcried. Which Ierome expoūdeth *vel aquis cedentibus, either the waters yeelding him a way*, & making passage, *vel toto cordis affectu, or with whole intētiō of his hart*. The former is not likely; I rather take it to haue bene the vehemency of spirit, such as is vsually mēt in the scriptures vnder these or the like vvords: as in the 119. Psalme expressly; *I haue cried vvith my vvhole hearte.*

2. *Clamavi, vociferatus sum.*

Galath.4. *God hath sent the spirite of his sonne into our haarts crying, Abba,* that is, *father*, though it be in the hart alone, yet it is called crying. It ever noteth, whither in propriety or by translation, an earnest, lowd, importunate desire, loath to loose audience for wante of speaking out, and impatient of repulse, when it hath spoken. Therefore Elias bade the prieſtes of Baal, *cry with a lowd voice*: and he in the comœdy, mervailing at overmuch patience, sheweth what should bee done; *Eho, non clamas? non iraſceris? What? doest thou not cry? art thou not angrie?* Annah in a patt of her song telleth vs what the mãner of the wicked sometimes is, *Impij in tenebris tacent: when they are afflicted, they lay their handes vpon their mouthes, and heartes too,* they frette with indignation, & repine to themselues, letting neither voice nor grone come foorth, nor any other token of submission to him that hath cast them downe. Of vvhom I may say with Gregory, *To suffer so despightfully and maliciously, is not the true vertue of patience, but a covered or concealed madnesse.* Now Ionas is many degrees beyond these. 1. He is not silent, which, as you heard, is sometimes a marke of impiety. 2. He doth not mutter to himselfe, as the philosophers in the Poet, humming vvithin themselues, and vttering a kinde of vnsensible and vnarticulate silence. 3. He doth more than speake: for that might argue the heart of a man but indifferently disposed to obtaine. 4. He speaketh with most endevored contention, he crieth vnto the Lord, and when he hath once cried, crieth againe, and with an other kinde of crying. For as if the former word were not enough, a latter is added, to signifie either a different kinde, or if the same, in a more intensiue and forcible affection. This ingemination, either of one and the same word again repeated, or of sundry bearing the same sense, giveth as it were a double strength to the declaration of that vvhich is delivered. As Phavorinus gaue his iudgement of the verse in Homer, wherin Ideus laboureth by perswasion to pacifie the contention betwixt Ajax and Hector, Μηκέτι παῖδε φίλω πολεμίζετε, μηδὲ μάχεσθον, *Warre not any longer, beloved youngmen, neither fight together*; that the addition of the second word, (though adding nothing in signification to the former) is not to make vp the verse, but as they continued in their strife, so *duplex eadem compellatio admonitionem facit intentiorem, his twise speaking vnto them in the same mãner of speech, maketh his advise the more earnest.* And if they were the same words, yet one might very wel thinke them to be others, *quia aures & animum sapius ferunt, because they beate the eares and the minde of a man often.* These often and fierce inclamations within the spirit of Ionas, speaking to the Lord, as it were with a

1. King. 18.
1. Sam. 2.
Tolerare & odisse non est virtus mansuetudinis, sed velamẽtum furoris Homil. 2. in Ezech.
Murmurandum secum & rabiosa silentia reuinni. Persius.

Au. Ge. noct. At. 13. 23.

Ibid.

doubled

doubled and cloven tongue, & ſending vp his praiers into heaven, as incenſe caſteth vp ſmoke without intermiſsion, condemne the diſſolute and perfunctorie prayings of our daies both in churches & chambers, who vtter a forme of wordes, as the manner of hypocrites or the Gentiles was, or as the parret of Aſcanius recited the creede, rather of cuſtome than zeale, *flattering God with our mouthes, and diſſembling with him with our tongues*, leauing our ſpirites as it were in a ſlumber the meane time, or if we cal thē vp to praier, leauing them againe, as Chriſt his diſciples before we haue throughly awaked them; as if the offering of *the halt & the lame*, body without ſoule, or ſoule without deuotion, voice without ſpirit, or ſpirit without clamor and vociferation could pleaſe him. The praiers of David (I am ſure) had an other edge vpon them. In the 55 Pſalme, *I mourne in my prayer & make a noiſe. Euening and morning and at noone will I pray, and make a noiſe, and he will heare my voice.* In the 38. before, *I roare for the very griefe of mine heart. Lord mine vvhole deſire is before thee, and my ſighing is not hid frō thee. Cor meum palpitat, my hearte panteth, or runneth too and fro, I haue no reſt, no quietneſſe within mee.* Such was the pange & palpitation of Iobs hart, *My groning commeth before I eate, & effunduntur velut aquæ rugitus mei, and my roarings are powred forth and waue like vvaters*: not gronings not crying, but plaine roarings, with a continuall inundation, *velut vnda impellitur vndâ*, as one water driueth on an other. Theſe are wonderfull paſsions. The Lion in the foreſt never roared ſo much for his pray, nor the hart after the water-brookes, as the ſoules of the faithfull after Gods goodnes. Yea, *the Lion indeed hath roared, who will not feare? the Lord God hath ſpoken, who can but prophecie?* The mightie Lion of the tribe of Iudah hath roared in his ſupplications, and his righteous ſpirit beene vexed and diſquieted within him: and ſhal not we be moued? of him it is witneſſed in the 11. of Iohn, that at the rayſing of Lazarus, he not only wept, but groned or yearned in his ſpirite, *and troubled himſelfe* about it. It was trouble indeede, Tartarus hath his name from ſuch troubles, He roared then for Lazarus whom he loued, and for Martha, s ſake, and for other of the Iewes that were there abouts. But afterwardes in his owne cauſe, when not onely his *ſoule was vexed vnto death*, and vexation helde it in *on every ſide*, but when he *cried with a great voice, My God, my God, why haſt thou forſaken mee?* and *crying againe vvith a great voice, gaue vp the ghoſt.* Therefore the Apoſtle ſpeaking of the daies of his fleſh, and that fruite of his lippes and ſpirite which wee are nowe in hande with, thought it not ſufficient to make mētion of his *praiers and ſupplications*, nor of his

Pſal. 78.

Plango, per ſtrepo, tumul. tuor. Rugio præ fremitu.

Chap. 3.

Am. 3.

Ἐτάραξεν ἑαυτὸν.

Περίλυπος

Math. 28.

Heb. 5.

Δακρύων. κραυγῆς ἰσχυρᾶς. Rom. 8. his teares, which watered his blessed plantes, nor of *a crie alone* weakely sent forth, but of *a stronge crie*, which if heaven were brasse, vvere able to breake through it. So it is saide of the spirit of God, vvho helpeth our infirmities, that because we *know not our selues what to aske as wee ought to doe, hee maketh requeste in our names, vvith grones not to be expressed.* *Ipse inducitur gemens qui gementes facit, hee that putteth groninge into vs, is brought in groninge himselfe.* *The voice of the turtle is heard in our lande:* the groninge of this turtle doue, is heard within our bosome. *Vox quidem gementi non canenti similis, a voice in truth, as of one that mourneth, and that singeth not.* Thus the example of the glorious Lorde of life, who mourned vnspeakably, not for the sinnes of his owne person, but of the sonnes and daughters of Ierusalem, who led the way before vs in water and bloud, not in water alone, but in water and bloud both, who with his bleeding teares, shewed vs the right forme of faithfull supplications, this very example bindeth vs to crie in our praiers. The helpe & assistāce of the blessed spirite of God groning as vnmeasureably on the other side, not for his owne necessities, but for ours his wretched creatures and clientes, not of infirmitie in himselfe, but of compassion towards vs, whome we continually greeue, and no way so much as for want of our greefe and repentance, biddeth vs cry. The dreadfull maiesty of the sacred LORDE of hostes vvhome vve stande before, the roialty of his nature, sublimity of his place, dominion over men and angels, vvho with the spirit of his mouth is able to comsume our both bodies and spirites, biddeth vs cry. The view of our wretched mortality (as Adam and Eue when they saw their nakednesse, fled, Miriam when her leprousy, shee vvas ashamed) after mortality exceedingly mortall, the vievv of our sinne exceedingly sinfull, that we are not worthy to cast vp our eies towards the seat of GOD, and after our sinne, our misery exceedingly miserable that the prophet was amased in himselfe to see either *man or the sonne of man so kindelye visited*, biddeth vs crye. Lastly the hope and expectation of successe, (vnlesse vvee will sowe and not reape, plant vines and not drinke the vvine thereof, powre out many prayers and not be hearde: (the delicacie and tendernesse of the eares of God, which must be vvisely entreated, and the precious favour of his countenance, which must be carefully sought, bid vs crie. Let vs not thinke, that the sound and noise of our lippes, as the ringing of basons, or vocall modulation, without cordiall and inward meditation, can procure vs audience.

Bern ser. 59. in Cant. 2. Cantic.

Valenti-

Valentiores voces apud secretissimas dei aures non faciunt verba, sed desideria. The most effectuall speech in the secret eares of God, commeth not from wordes, but from desires. He that heareth without eares, can interpret our praiers without our tongues. He that saw and sanctified Nathaniel vnder the figtree before he was called, saw and sanctified Iohn Baptist in his mothers wombe, before he came forth, he seeth and blesseth our prayers fervently conceaued in the bosome of our conscience, before they be vttered: but if they want devotion, they shall be answered by God, as the praiers of those idolators in Ezech. *though they cry in mine eares with a lowde voice, yet will I not heare them.* Greg. Ezech. 8.

And hee heard me. The Hebrew saith, *hee answered mee*; which doth better expresse the mercy of God towards Ionas, than if it had beene barely pronounced that he heard Ionas. For a man may heare when he doth not answere, as Christ heard the false witnesses, & when the priests asked him, *answerest thou nothing? tacuit, he held his peace.* And likewise he heard Pilate, whē vpon the accusatiō of the priests he askt him, *answerest thou nothing? yet he answered not; so as Pilate mervailed at his silence.* David in the 18. Psal. confesseth of his enemies, *that they cried, but there was none to saue them, even vnto the Lorde, but he answered them not.* Now this answere of God, wherof he speaketh, is not a verbal answere shapte of words, but a reall, substantiall satisfaction and graunt, directly & fitly applied, as answeres should be to questions, so this to fulfil the minde & desire of Ionas. For as *he heard the heavens* Osee 2. (not that the heavens spake, or he listened) *& the heavens the earth, the earth the corne, oile, & wine; & the corne, oile, & wine, Israel*; not by speech, but by actuall performāce of some thing which they wanted; he the heavēs by giving vertuous dispositiō vnto thē, they the earth by their happy influēce, the earth her fruits by yelding thē iuice, & these Israel by ministring their abūdāce: so doth he answer Ionas here by graūting his petition. For as to answer a questiō is not to render speech for speech alōe, but if ther be scruple or vncertainty in the matter proposed, to resolue it; so to answere a suite, is to ease the hart & satisfie the expectatiō of him that tēdred it. In this case Pub. Piso a rhetoriciā in Rome was abused by his servāt: who to avoide molestatiō, had giuen his servants a charge, to aunswere his demandes briefly & directlye without any further additions. It fell out that he provided a supper for Clodius the generall, whome he long lookt & often sent for at the howre, & yet Clodius came not. At lēgth he asked his man; didst thou bid Clodius? I bad him. Why commeth he not? he refused. How chanceth thou toldst me not so much? because you demāded it not. 3. Successe. Marke. 14. Marke. 15. Plutarc. de garrul.

Plutarke

Plutarke in the ſame booke, where hereporteth that tale, maketh three ſortes of aunſweres. For ſome giue an aunſwere of neceſſity, ſome of humanity, others of ſuperfluity. The firſt, if you aske whether Socrates bee within, telleth you faintly and vnwillingly, he is not within: perhappes he aunſwereth by a Laconiſme, & not. The ſecond with more curteſie, and to the ſufficient meaſure of the demaund, vvilling to inſtruct the ignorant; he is not vvithin but in ſuch a place, at the exchange. The third rũning over with loquacity, knovveth no end of ſpeaking; he is not vvithin, but at the exchange vvaiting for ſtrangers out of Ionia, in vvhoſe behalfe Alcibiades hath written from Miletum &c.

The aunſweres of God are neither ſo ſparing aed reſtrict as the firſt, leauing the ſoule in manner as doubtfull and perplexed as he founde it by grauntinge to little, nor ſo idle and ſuperfluous as the laſt, to bring a lothing to men by ſurcharge of his benefites, but they are in the middle ſorte, tempered with good moderation, full of humanity, kindneſſe and grace, giuing enough, and happily more than was askt, and ſending away the heart ioyfull for that which it hath obteined; According to the phraſe of the Pſalme, *dilata os tuum & implebo illud*, *aske largely*, *boldely*, *bountifully*, *I will not deny thee*. Our ſaviour promiſeth as franckely in the goſpell, *Aske and it ſhalbe giuen you*, *ſeeke and you ſhall finde*, *knocke and it ſhall bee opened vnto you*, Perhappes he meaneth of diſciples alone: No, *but whoſoever asketh receaueth*, *and hee that ſeeketh findeth*, *and to him that knocketh it ſhall be opened*. Giue but thy prayer a voice to aske with, for it muſt not be dumbe nor toung-tide; giue it an eie to ſeeke, for it muſt not be careleſſe; giue it an hande to knocke with, for it muſt not feare to moleſt and diſquiet: and not onely the dores, but all the treaſures and iewelles of the kingdome of heaven ſhall bee open vnto it. You know what labour is made to the princes and ſtates of the earth by travell of body, expenſe of purſe, mediation of friends, ſuppliancy of geſture and ſpeech, intervention of time, to obteine but temporary and frivolous ſutes. A vviddow of Macedon had a longe ſute to Philippe the king, wherein ſhee was perſwaded the equity of her cauſe called for iudgment. At length hee aunſwered her, *non eſt mihi otium* (which is the manner of moſt magiſtrates) *I am not at leiſure*; ſhee bouldly replieth vnto him, *Ergo ne ſis Rex*, *then bee not King any longer*. No mervaile if ſuch an aunſwere be giuen by a King or a iudge, when a private and familiar friende in a ſmall requeſt for 3. loaues, ſhall aunſwere his friende. *Trouble mee*

Pſal. 81.

not

not, my dores are ſhut, my children in bed &c. Bathſheba commeth to Salomon her ſonne in behalfe of Adoniah, about a matter of no great moment, as ſhee interpreted it. The King encourageth her, *Aske on, my mother, for I will not ſay thee nay.* A ſonne to his owne mother, and *one whome hee bowed vnto, and ſet her at his right hand.* 1. ſhee requeſted it; 2. a ſmal thing; 3. deſired him not to ſay her nay. Yet when ſhee had opened it, *then goe aske the kingdome too,* ſaide hee, and he ſware in her preſence that *Adoniah had asked it againſt his life,* and forthwith gaue order that he might be executed. Hovv fearefull was Nehemias, though he held the cup to the king, to make a requeſt vnto him? At laſt, vvith ſome invitation from his Lorde, *vvhy is thy countenance ſad? this is but ſorrovve of heart*; not without lovvly ſalutation; *God ſaue the king for ever*, and praiers to the GOD of heaven, hee diſcloſed it: the gladdeſt man aliue that his ſuite vvas heard. It vvas the daunger of Eſthers life to come before the king vnleſſe ſhee vvere called for. For it was their law, that *whoſoever man or woman came into the inner courte, which was not called, ſhould die, vnleſſe the King helde forth his golden rodde.* But the ſcepter of the Lord our God, I meane not that iron ſcepter of his iuſtice, but the golden of his grace, is ever held forth to man, woman, childe, bond and free, ſtraunger or citizen, whether they be called or not called, they may ſafely approach, I name neither outwarde nor inwarde courte, but even to the throne where the King himſelfe ſitteth, and if they ſhall craue of him, I ſay not *to the halfe of his kingdome*, as the Perſian Monarch ſaid, but to the whole, to devide the inheritance with the principall heire Chriſt Ieſus, to eate and drinke at his table, to ſit vpon a throne and iudge the angels of heaven, it ſhall not be denied them. Zedekias ſpake it in folly, and in a ſervile, popular affection that he bare to the princes of his land, when they required the life of Ieremy; but God ſpeaketh it of the abundaunce of his hearte and riches of mercies, *The King can deny you nothing.*

1. King 2.

Chap. 2.

Eſth. 4.

Ier. 38.

Surely they doe iniury to his grace, vvho talke of vvarders, and porters, and maiſters of requeſtes, Angels and Saintes, to admit vs into preſence, and to bring vs to ſpeech with God. Services not vnmeete for the governours of the earth, whoſe life is the life of the country and their people vvith vvhome they liue; as Ieremy in the 4. of Lament. calleth their King *the breath of their noſtrelles.* And therfore it is very neceſſary that their perſons ſhoulde bee carefully garded and attended vpon. Cæſar thought, that to bee an Empe-rour, vvas ſafegarde enough againſt daunger, vvhen a little ſhip or

bote

boate, & a great tempeſt being committed togither (a very vnequall match) & the maſter himſelfe doubting the vvorſt, *feare, not*, ſaith he, *thou carrieſt Caſar*. He might haue bin deceived, and afterwards was, in a ſafer place. Maximilian had ſome like conceite, vvhen he told his ſouldiers dropping away at his heeles, with the ſhot of their enemies: You muſt not adventure as far as I do, *habent enim principes peculiarem quandam fortunam ſuam; for princes haue a lucke of their owne*. I am ſure they muſt haue a peculiar regard and garde to their bodies, or they may ſoone fall into dangers. Againe it is true of the princes of this world, which Iethro told Moſes, when he ſate from morning to eve-
Exod. 18. ning to heare the cauſes of the people, *Thou both wearieſt thy ſelfe & the people that is with thee, the thing is too heavy for thee, thou art not able to doe it thy ſelfe alone*: and therefore infinite ſuites, beſides the diſtracti-on of many other buſineſſes, requiring larger audience thā the eares of any one mortall man can afforde, driue them of neceſſity to the deputation of ſubordinate officers, both to receiue and commence the requeſtes of their inferiours. But is there either daunger in the perſon of God, who *rideth vpon the Cherubins, and maketh his enemies his foote-ſtoole*? Or defect in his hearing, whoſe *eares are open to the praiers of the poore deſtitute, and his eie lidds ſoundlie trie and examine the children of men*? Hee that *boweth the heavens*, and himſelfe *commeth downe* vvith his omniſcient knowledge, hath he neede of intelligencers and informers to giue him knovvledge of earthly things? *Hee that planted the eare, doeth hee not heare*? He that ſtandeth and knocketh at our dores, and calleth for entraunce, vvhen vve ſtande and knocke at his, vvill hee not graunt entrance? Is he not neare and next of all to all ſuch as call vppon him with faithfulneſſe? We dreame of outwarde and invvard courtes, dores and gates, porters and mediatours, impediments and ſtoppes, I graunt, in earthly Courtes. But the Lorde is porter himſelfe at theſe hea-
Chap. 11. venly gates. For vvhen the friende knocked in the parable of Luke at midnight, the deadeſt houre of the night, who was nea-reſt the gate, firſt avvoke, if yet hee ſlept at all, and firſt anſwered?
Petr. Rauē. *O quam dare vult &c. O hovve vvilling is he to graunte that is ſo vvil-ling to bee diſquieted? Hovve glad to heare thy knocke, that hath placed his bedde ſo neare the gate? O quam non ad ianuam tantùm, ſed ipſa ianua dominus fuit? &c. And hovve truely may vvee ſaie, that he was not onely neare the gate, but the Lorde himſelfe the very gate*, who, when
Primus & ſolus. his children were a ſleepe, the eares of Angelles and Saintes ſhutte vppe, *firſt* and at the firſt call, nay *onely* amongſt the reſt,

made

made aunſwere vnto it? The Lord is alwaies nearer to vs than vvee to him; *hee heareth the deſire of the poore* in the tenth Pſalme, he *firſt prepareth the hearte*, and ſetteth it on worke *to pray*, and when he hath ſo done, *bendeth his eare vnto them*. If now they can otherwiſe demonſtrate that as Pallas the Emperours libertine, would never ſpeake to any ſervant about him (forgetting his owne late ſervile eſtate) but either by pointing *and ſignifyingwith the fingers*, as the wiſeman calleth it, or becking, or if the buſines were long, by writing; becauſe *for-ſooth he was loth to beſtowe the honour of ſpeaking vpon them*; and as the rulers of the earth in a kinde of maieſty not vnfitting to their place, aunſwere by mediation of others; ſo the Lord aboue heareth not ſuiters but by the preferment and procurement of Angels and other glorified ſpirits, then it cannot be hindered, but other advocates and ſpokeſ-men muſt be allowed of. But this is likewiſe cleared in the 102. Pſal. where it is ſaide, *that hee hath looked downe from the height of his ſanctuarie, out of the heaven did the* LORDE *beholde the earth*; to what other end? but *that hee might heare the mourning of the priſoner, and deliver the children appointed vnto death*. And this more over I am ſure of, that the LORDE hath often and expreſſely enioyned vs, *Call vpon mee*: and if the booke were ſearched throughout with creſſet-light, never vvould it be prooved, that he gaue any charge to call vpon others. Neither was ever the ſhadowe of any thing ſo faithfull to the body, to follovv and vvaite vpon it, as the ſucceſſe of good ſeede hath beene conſequent to a prayer faithfully made. For, as if their ſoules vvere knit togither, like the ſoules of David and Ionathan, you ſhall ever ſee them ioyned. So in the fourth Pſalme, *I called vpon the* LORD *and hee heard mee at large*: and an hundreth the like might be alleadged for confirmation. And therefore if vve erre in this point of doctrine, vve may ſay truely vvith Ieremy, *Thou haſt deceived vs* LORDE, *vvhen vvee vvere deceaued*, that is, vvhen we were vvilled to call vpon thee alone, thine was the blame, if vve doe amiſſe, and wee may comfort our ſelues that wee erre by vvarrant and authority from him, that muſt pardon errours. Therefore I conclude from the two and twentieth Pſalme; *Praiſe the Lorde yee that feare him, magnifie him all yee the ſeede of Iacob, and feare him all yee the ſeede of Iſraell. For hee hath not deſpiſed the lovve eſtate of the poore, nor hidde himſelfe from him, but vvhen hee called, he harkened vnto him*. Let the houſe of Eſau vſe the liberty of the vvide worlde, and the ſeede of Babylon call vpon other helps as they haue done,

Claudij Cæſaris libertus. Aut manu, aut nutu, aut ſi res longior, ſcripto; ſcilicet ne vocis dignitatem iis impertiret.

and

and thoſe that feare not the Lord, vſe their diſcretion. Our example leadeth vs otherwiſe. Ionas was this *poore man*, and his *lowe eſtate*, the belly of the fiſh, hee called vpon his God, and he harkened vnto him.

Thou hearedeſt my voice.

The varying of the perſon, in that before he ſpake of God, nowe to God, giueth vs variety of inſtruction, and helpeth to confirme the doctrine before delivered. For ſince we haue immediate acceſſe to the Lord, to ſpeake to his maieſty as it were face to face, and mouth to mouth, it were to ſhamefaſt and ſenſeleſſe a part in vs to make other meanes. And it is beſides, a ſingular teſtification of his thankefull minde; who receaveth not the favour of God as his nine lepers in the goſpell receaved their clenſing not returning againe to giue thankes to him that cured them, but firſt reporteth to himſelfe, and as many as ſhall reade or heare this ſonge what God hath done for him, *I called vpon the Lorde, and he heard mee*, (which is ſomwhat further of;) and then with a nearer approche ioyning his ſoule as cloſely to the eares of God, as Philip ioyned himſelfe to the chariot of the Eunuch, relateth the bleſſing of his prayer to the authour himſelfe of all bleſſings, *And thou Lord heardeſt my voice*; thus rendring vnto him *grace for grace*, a kinde and dutifull rememoration, for the mercies beſtowed vpō him. Some take the comforts of God, as the beaſtes in the field take their meate, not looking vp to heaven from whence they come. Nay *the Oxe will knowe his owner*, and caſt an eie to his hande, and *the aſſe his maiſters cribbe*, *but my people knowe not mee*, ſaith the Lorde. Some acknowledge the Authour, and forget him preſently, *even whilſt the meate is betweene their teeth*, as Iſraell did. Some remember ſufficiently, but accept them as due debt, as if they had God in bandes to performe them. They *ſerue not God for naught*, vvhich was the obiection of Sathan. Some are ready to *kiſſe their owne handes*, for every bleſſing that commeth vpon them, and to aſcribe them to their ſtrength or wit, whereof Bernard ſpake, *Vti datis tanquam innatis, maxima ſuperbia, It is the greateſt pride, to vſe Gods gifties, as if they were bred in vs.* Others there are that giue thankes *ex uſu magis quàm ſenſu*, *rather of cuſtome then devotion*, as cymballes ſounde from their emptineſſe; for even Saul vvill bee a prophet amongſt prophets, and an hypocrite take good words into his mouth amongſt harty profeſſours. Ionas, I nothing doubt, from *the ground of his heart*, telleth forth the deliverance of the Lord, vvhich in the ſpirit of a prophet hee foreſeeth and preſumeth before it commeth, not onely to himſelfe and vs, but as the rivers of the Lorde ſende

Idem.

backe

back their waters to the sea, in a thankfull remembraunce and remuneration, that they tooke them thence; so Ionas returneth this mercy to the Lorde himselfe that was the giver of the mercy, *and thou Lorde heardest my voice*: as if he had concluded and agreed to himselfe, that neither God, nor man, nor his owne conscience shoulde ever be able to accuse him of vnthankefulnesse. I will both preach it to my selfe privately, and publikely to the world, that *the Lord hath heard mee*. And *thou Lord* shalt also vnderstande from mine owne lips, that I make acknowledgement and profession to haue receaved my safety from thine onely goodnesse, *Thou Lorde hast heard my voice*. I will so meditate vpon thy benignities within mine owne heart, and leaue a chronicle of them to all posterity to come, that *I* vvil not meane-while forget to looke *vp to the mountaines from whence my helpe was*. It is the part of an honest and ingenious minde, to confesse vvho they are by vvhom thou hast profited; but on the other side, the marke of a most vngratious and vnhappy nature, rather to bee taken in the theft, than to returne like for like. And what doe they else but steale and embezell the graces of God, which either dissembling their authour assume them to themselues, or confessing the authour, extenuate their vvorth, as if they vvere not meete to bee accounted for? These are the theeues & robbers indeede, capitall malefactours, *sure to bee cut of on the right hand and on the lefte*, and not to *inherite the kingdome of God*, as the Apostle threatneth. The stealing of temporall things may be acquited againe, either vvith single, or double, foure-folde, or *seven-folde resolution*. But the filching and purloining of the glory of God can never be aunswered. Others *steale of necessity to satisfie their soules, because they are hungrie*, and but equall from equall, man from man. But these of pleasure and pride breake through heaven; vvhich though it bee free from violent theeues, yet these by a vvile and insidiation enter into it, and steale away the honour of God which is most precious vnto him. When Iohn Baptist was borne, the neighbours and cousins vpon the eighth day at the circumcising of the childe, called him Zacharias after the name of his father. Elizabeth aunswered them, *not so, but hee shall bee called Iohn*, though it were a mervaile to them al, and none of his kinred were so named; and Zachary wrote in his tables, *that Iohn should bee his name*. They knevv that hee vvas the gift of God, vvhich his mother in her olde age and in the state of her barrennes had conceaved, and therefore called *him Iohn*, that is, the gift of God, in remembraunce of natures vnfruitfulnesse, and their vndeserved sonne, vvhome neither

Plin. prolog. nat. histor. *Deprehendi, in furto male quàm minimum reddere.*

Zach. 5. 1. Cor. 6. Prou. 6.

Luc. 1.

father

father, nor mother, nor kinred, I meane not ordinary and carnall generation coulde haue giuen vnto them, such are the children of our vvombes (*a gifte that commeth from the Lorde.*) And such are our children and fruit otherwise, vvhatsoeuer vve possesse, outward or invvarde, vvee holde it in *Capite*, euen in the Lord of Lords, who *is the giver of everie good & perfitte gifte*, as Iames writeth. Scipio Africanus the elder had made the citty of Rome, *being in a consumption, and readie to giue vp the ghost*, *Lady of Africke*. At length being banished into a base country towne, his will was that his tombe should haue this inscription vpon it, *Ingrata patria, ne ossa quidem mea habes; vnthankefull country, thou hast not so much as my bones.* Many and mighty deliverances haue risen from the Lorde to this lande of ours to make provocation of our thankefulnesse. For not to go by a kalender, but to speake in tvvo vvordes, vve haue lien in ignorance as in the belly of the vvhale, or rather the belly of hell (for blindnesse of heart is the very brimme and introduction into the hell of the damned;) the Lord hath pulled vs thence. VVee haue also lien in the heart of our enemies as in the belly of the fish; Geball, and Ammon, and Amelek, and the Philistines vvith those of Tyre, haue combined themselues, and cried *a conspederecie, a confederacy* against vs; the LORD hath also delivered vs, to make some proofe of our gratefull spirites. For this a rule in beneficence, *Ingratus est adversus vnum beneficium? is a man vnthankefull for one benefite? for a seconde hee will not. Hath hee forgotten two? the third will reduce to his memorie*, those that are slipt thence. God hath liberally tried vs, with one, and an other, and a third, and yet ceaseth not. But what becommeth of our gratitude? It hath beene our manner for the time, to haue pamphlets and formes of thankesgiving in our churches, our heartes haue burnt within vs for the present, as of the two disciples that vvent to Emaus, to assemble our selues at praiers, preachings, breaking of bread, and to giue an howre or two more than vsuall from our vvorldly affaires, as a recompense of Gods goodnes. Our *mouthes haue beene filled with laughter, and our tongues with ioy*, and we haue beene content to say, *the Lord hath done great things for vs, wherof wee reioice*. But how quickly forget we all againe? *Ingrata Anglia, ne ossa quidem habes; Vngratefull England thou hast not so much as the bones* of thy patrone and deliverer; thou hast exiled him from thy thoughtes, buried him in oblivion, there is not one remnant or foote-print left, to witnesse to the vvorlde, that thou hast bene protected. What others haue testified in former times, by building of altars, pitching

Val. Max. li. 5. cap. 3.

Exanguem & morituram.

Senec.

pitching of huge ſtones, rayſing of pillers, dedication of feaſtes, vvriting of bookes, that their childrens children might aske a reaſon, and bee inſtructed in GODS auncient mercies; thou haſt not leſte to thy race to come by one ſtone, one turfe, one poſt, one paper or ſchrole of continuance, in remembrance vnto them of thy ampler beneſites. It deſerveth the proteſtation of GOD 1. Eſay, (Heare O men? and harken O Angels? no.) A greater auditory is required. *Heare ô heavens, and harken ô earth, I haue brought vp*, preferred, and exalted ſonnes, *and they haue deſpiſed me.* If ſervauntes and bond-men, the ſonnes of Agar, of vvhom it vvas ſaide, *Caſt out the bond-man*, it might leſſe haue beene marvayled at: but ſonnes of mine owne education, adopted by ſpecial grace, theſe haue deſpiſed me. They had an action in Athens againſt vnthankefull perſons: The more their blame, *Qui cum æquiſſima iura, ſed iniquiſſima habuerent ingenia, moribus ſuis quàm legibus vti maluerunt; vvho having good lavves, ill natures, had rather vſe their manners than their lawes.* For if ſome of thoſe excellent men, which Athens deſpightfully and baſely required, Theſeus who was buried in a rocke, Miltiades who dyed in priſon, and the ſonne of Miltiades vvho inherited nothing amongſt them but his fathers bands, Solon, Ariſtides, Phocion, vvho lived in baniſhment, ſhould bring their action againſt Athens in the courte of ſome other citty, vvere it able to aunſvvere their iuſt exprobrations? O Athens, thy wals, thy people, thy trophees, and triumphes farre and neare, by land and ſea are thus and thus multiplyed. *Horum authores vbi vixerint, vbi iaceant, reſponde. But put in thine aunſwere, and ſhevve, vvhere the authours of thoſe thinges lived, and vvhere they are buried.* God hath an action of ingratitude againſt his ſonnes, and bringeth them into lavv, not before citty or nation, but (to note the horror of the vice) before heaven and earth, that all the corners and creatures of the vvorlde may both knovvve and deteſt it. And ſurely it was well marked by a learned man; No man wondreth at dogs, or wolues, becauſe they are common: but centaures, and ſatyres, & ſuch monſters of nature al gaze vpon. It may be, drunkennes, & adultery, and other faultes, having either nature or cuſtome on their ſide, are leſſe odious to men, though not leſſe haynous in their kindes. But name an vngratefull perſon, and vvithout naming any more, vvee all deteſt him as a prodigious, vnnaturall noveltie, violating the communion and nature of mankinde. I conclude. *It is a good thing to praiſe the Lorde, & to ſing vnto the name of the moſt high, to declare*

Val. Max.

Ingratum ſi dixeris.

Pſal 92.

his loving kindneſſe in the morning and his trueth in the night ſeaſon. It is
1 good touching the actiō it ſelfe. For it is better to bleſſe thē to curſe,
2 and to giue thankes, then to giue out a *voice of grudgings*. It is good in reſpect of the matter and obiect; that ſo glorious & renowned a God vouchſafeth to be magnified by our polluted lippes, the honor retur-
3 neth vpon our ſelues. It is good becauſe of the retribution. For *Ceſſat decurſus gratiarum, vbi non fuerit recurſus; the courſe and deſcent of the graces of God ceaſeth, and the ſpring is dried vp, where there is not a recourſe and tide of our thankefulneſſe.* Wherefore let not ſo good an exercise bee a burthen and griefe to good ſoules. Let the vnrighteous vaniſh away in their graceleſſe ingratitude, and become as the dunge of the earth. Let them forget the God of heaven, that the God of heaven may alſo forget them. But let the righteous alwaies reioice in the Lord, for it *becommeth well the iuſt to bee thankefull.* Earely and late let vs bleſſe his holy name, though not with Lutes and Harpes and inſtrumentes of ten ſtringes, yet with the beſt members and inſtruments we haue, bodies and ſpirits, which the fingers of God haue harmonically compoſed and ioined togither, and the ioy of the holy Ghoſt, hath melo-
Ezech. 8. diouſly tuned for this purpoſe. Let vs *never turne our backes to the temple of the Lord*, nor our faces from the *mercy-ſeat*. Let vs not take without giving, as vnprofitable ground drinketh & deuoureth ſeed without reſtoring. Let vs neither eate nor drinke, nay I will more ſay, let vs neither hunger nor thirſt, without this condiment to it, *The Lorde bee praiſed.* Let the frontlets betweene our eies, the bracelets vpon our armes the gards vpon our garments, be thankes. Whatſoever we receiue to vſe or enioy, let vs write that poſie and epiphoneme of Za-
Zach. 4. chary vpon it. *Grace, grace vnto it*, for all is grace. Let vs learne the ſong of the bleſſed before hād, that hereafter we may be able to ſing it with more perfection; *Praiſe, honor, and glory, bee vnto him that ſitteth vpon the throne, and to the Lambe.* Paul is ours, Apollos is ours, Cephas is ours, the worlde ours, children, friendes, fieldes, vineyardes, health, wealth, all things ours, but we are Chriſtes, and Chriſt Gods; there is the fountaine, thence they come all, thither they all returne. He is α and ω, firſt and laſt, authour and finiſher, giver and receiver, his holy name be bleſſed for ever and ever. *Amen.*

Chap.

Chap. 2. verse 3. and 4. *For thou hadst cast mee into the bottome, in the middest of the sea, and the flowdes compassed me about; all thy surges & all thy waues passed over me. Then I said, I am cast away out of thy sight: &c.*

IMAGINE the songe of Ionas to consist of three partes, a proposition, narration, and a conclusion; and the proposition alreadye to bee past in the seconde verse, summarilye abridging the beginning, proceeding, and ending of the matter in hande, that is the perill, praier, and deliveraunce of Ionas. The narration nowe followeth to the eight and ninth, wherein hee concludeth: so that all that lyeth betweene the seconde and those, maketh but for exornation; for both his daunger is more amplie described, and his praiers often mentioned, and a frequent hope of his deliveraunce ingested. And it is vvell worthy your considering, that as musicke consisteth of *acutum* and *graue*, *high and lowe*, *sharpe and flatte*, so this song of Sion which Ionas singeth in a strange lande, vvith a far heavier hearte then ever Israell sange by the rivers of Babylon, is mixte and compounded of two kindes of soundes. For on the one side, are daungers, terrours, desperations and deiections of minde often hearde, but on the other, the sweetest comfortes and ioyes of the holy Ghost that coulde be conceived. First in the third verse, *Thou hast cast mee into the bottome of the sea*, vvith many exaggerations to declare his feare. But in the fourth, *Yet vvill I looke againe to thy holy temple*. Againe in the fifth, *The waters compassed mee aboute vnto the soule, &c.* But in the sixte. *Yet hastest thou broughte vp my life from the pitte, O LORDE my God.* Lastly in the seventh, *My soule fainted within mee, yet I remembred the LORDE, and my praier came vnto thee into thine holy temple. Invicem cedunt dolor & voluptas*: sovver and svveete, mourninge and ioy, trouble and peace come by courses and successions. There is no weeding vp of these tares, no removing of these griefes and annoyaunces from the life of man. This is the state and condition of our present pilgrimage, as of a fielde, vvherein there is vvheate aad darnell; they must of

neceſsity grovve togither till the harveſt, when it ſhall be ſaide, *priora tranſierunt*, *the former thinges are paſt*, ſorrovv and ſickeneſſe, dreade and death haue novve their ende. The evening and the morning are both one daie. Bernards alluſion to that place of Geneſis is the interpretation of the Pſalme, *heavineſſe maye bee in the evening, but ioye commeth in the morninge. VVee beare foorth our ſeede vvith teares, vvee ſhall bringe home the ſheaves in our boſome vvith ioye.* The ſonne of GOD hath beene entertained in this life, at one time vvith *Benedictus*, *bleſſed is hee that commeth in the name of the LORDE*; at an other, vvith *crucifige*, *crucifie him*. Iohn Baptiſt at one time is *reverenced and hearde gladlie*, at an other beheaded. Not to ſpeake of the heade or members aparte, the vvhole bodye cryeth in the Canticles, *I am blacke, O yee daughters of Ieruſalem, but comelye.* *Nigra veſtro, formoſa divino Angelicó que iudicio, blacke in the iudgment of meune, faire in the ſighte of GOD and Angelles; nigra foris, ſed intus formoſa, blacke without*, by reaſon of the miſeries and deformities of this life, but *invvardely beautifull*, vvith a godlye preſumption and hope of my bliſſe to come. *One generation paſſeth and an other ſucceedeth*, ſaieth Eccleſiaſtes, *the ſunne goeth dovvne, and the ſunne dravveth to the place of his riſing againe, the vvinde goeth in the South, and compaſſeth tovvardes the North, and returneth by the ſame circuite: and though all times differ, yet they differ not in this, that they are all ſubiecte to variations.* And as a diſcorde in muſicke giveth a grace and commendation to the ſong, ſo theſe diſcordes and iarres in our life keeping their alternatió, make our pleaſures more welcome when they come. That Chriſtians ſhould well digeſt them, there is ſome better cauſe, by reaſon of their faith. For they thinke not how bitter the potion is in taſt, but what health commeth after it. Nor are they ignorant, that theſe croſſes and diſturbances, are as it were the *firſt-frvites of the ſpirite, the earneſt penny of our fathers inheritance, a prelibation of glorie to come*: that if we beſtow al that we haue as the poore widow did, our 2. mites, body and ſoule (as one compareth them) vpon the ſervice and at the pleaſure of our God, we leaue but *ſimpla pro centulis, one for an hundreth fold*, which ſhall afterwardes be reſtored. But you ſhall finde that the Gentiles themſelues, who were without the covenant of God, & conſequently the hope of better things, were loth to ſurſet of pleaſure, and tooke it as an introduction to worſe to come, if ever they received too much even of good fortune. When tydings was brought to Philip of Macedon, that Parmenio got the victory over his enimies,

Alex-

Cantic. 1.

Bern. ſer. 25. in Cantic.

Eccleſ. 1.

Hoc vnũ æquale habet omnium tẽporum inæqualitas quod viciſſitudo in omnibus reperitur. Nazian.

Primitiæ ſpiritus, arrha paternæ hereditatis, prælibatio gloriæ.

Corpus & anima minuta duo.

Alexander his ſonne was borne, and his chariots won ne the prize at Olympus, all in one day, hee called vpon fortune (reputed a goddeſſe in thoſe dayes) to doe him ſome little hurte, and to ſpice as it were his ioyes, with bitterneſſe, that they make him not forget himſelfe. It was the reaſon that the king of Egypte bleſt himſelfe from hauing any thing to doe vvith Polycrates king of Samos, becauſe he was over fortunate. For having throwne a maſſie and rich ring into the ſea to try an experiment in diſpight of fortune, he found it againe at his table in the belly of a fiſh vvhich vvas brought for a preſent vnto him. They many times wiſhed good lucke, and pleaſurable daies to the verieſt enimies they had. In the bookes of Iob and the Pſalmes, the thriuing of the wicked, vvanteth not a learned orator to ſet it forth at large. *Their bullocke gendereth and fayleth not, their cowe calveth and caſteth not her calfe. They ſende foorth their children like ſheepe, and their ſonnes daunce. They take the tabret and harpe and reioyce in the ſounde of the organs.* Thus farre it vvere good, you vvoulde thinke, to bee no good man. For *they come into no misfortune like other men.* VVhat? no misfortune? Even the greateſt in this, that they haue ſo large an indulgence. Surely it vvere good for vs not to be acquainted vvith ſuch engroſſers of proſperitie, and much leſſe to haue to doe vvith their vnhappy happineſſe. For as in the burning of a candle, vvhen it hath long giuen light, *extremum occupat fumus & caligo, the ende is in ſmoake and caliginouſneſſe*, ſo fareth it, when the *candle of the vvicked is put out* (for ſo Iob compareth their felicitye.) Their *ende is vvorſe then their beginning*, as the beginning of Saintes is vvorſe then their end. *In puncto deſcendunt in infernum*; *in the ſtirring of any eye, they goe dovvne into hell.* VVhere if there bee not, *fumus & caligo*, and much vvorſe, there is no hell. He that ſaw *the vvicked flouriſhing like a greene bay tree, which winter defaceth not*, & it never withereth til it be pluckt from the earth, *looked at an other time for their place*, (I ſay not the trees but their place) *and they were no more found. O how ſuddainely are they deſtroyed, periſh, and come to a fearefull ende? as a dreame when one awaketh? Lord, when thou raiſeſt vs vp, thou ſhalt make their image deſpiſed. Suddenly, and fearefullie* and *contemtibly*, meaſure enough, themſelues *vaniſhing, periſhing, conſumed*, whē others ariſe whom they thought not of. He that at one time ſaid of himſelfe, *I haue cleanſed my hart in vaine*, becauſe he coulde not iudge aright of the proſperitie of the wicked, at an other time ſaide to the fooliſh, *Be not ſo fooliſh, and to the wicked, liſte not vp the horne, liſt not vp your horne on high, neither ſpeake with a ſtiffe necke. For in the hande of*

Fortuna omnipotens & inelutabile fatum.
Levi me affecit infortunio.
Hoſtium filiis contingat in delicijs viuere.
Iob. 21.
Pſal. 73.
Pſalm. 37.
Pſal 73.
Ibid.
Pſal. 75.

the Lorde is a cuppe, and the vvine is of the colour of blonde, it is fully tempered, and hee powreth out the same, and all the vvicked of the earth shall surely vvringe out and drinke the dregges thereof. What pleasure is there now in the cuppes of Balthazar and his concubines, the cuppes of the vvhore of Babylon, golden and sugred cuppes, and *vvine in bowles*, as the prophet speaketh, vvhen at the ende of the banquet to close vp the stomake, they must take this cup from the hand of the Lord, and drinke their fatall draught? Thus of the one side, you shall ever finde the happines of the wicked *in primis*, it commeth *at the first*, and falleth like a dry thistle flower. *Sonne, thou hadst thy pleasure*: it is now past. But if you will learne what becommeth of the righteous, *in novissimis intelligetis, you shall understand it in the last daies. Marke the vpright man, and beholde the iust, for the end of that man is peace.* Seneca writeth that as the same chaine coupleth the keeper and prisoners togither, so hope and feare are ever conioined, and feare followeth hope. For where our wishes and desires are bent, we cannot choose but doubt of our good speede. These two are coupled togither in the song of Ionas, but their order inverted. For feare goeth before, like the keeper and iaylour of Ionas, and hope commeth ever behinde, to giue him comforte of enlargement. Feare seemeth to haue the greater scope, and to triumph over hope, as may appeare, in that so many words, even fowre whole members of the two nexte verses, are spent in the amplification of it, when as but a short clause, & snatching looke of the eie is added in the end to expresse his hope. But how little leaven of hope seasoneth the whole lumpe of the daunger before mentioned?

Ierem 30.

Psalm.37.

Vt eadem catena custodem & militem copulat, sic spes & metus coniuncta. I. ep. 6.

The diuisiō of the text.

1. Thou hadst cast me.
2. Into the bottome.
3. The flouds cōpassed me &c.
4 Then I saide.
2. yet will I looke againe.
1. The authour.

The partes are according to the number of the verses, two. First, his daunger, secondly, the hope of recovery. The daunger enlarged, first by the authour, *Thou hadst cast mee*, vvhich noteth not only a violence, but a neglect, as if the Lord had throwne him aside never to be remembred more: secondly by the place, *into the bottome in the midst of the sea*: thirdly by the accessaries to the place, *the flondes compassed mee, all thy surges and all thy waues passed ouer mee*: fourthly by the infirmity and distrust of his owne hearte, the effect of the rest, and his conclusion vpon the precedent proofes, *Then I saide, I am cast awaie out of thy sighte.* But in the seconde place, one cast and motion of his eie towardes the temple of the LORD, maketh satisfaction and amendes for all those former discomfortes.

1 *Thou hast cast mee.* The authour is not his equall; (a briar contending

tending vvith a thorne, an earthen veſſel vvith an earthen veſſel, wherein there is ſome proportionate compariſon: The children of Iſrael & ſonnes of Anak, David and Golias, vvere not equally matched, yet man to man; Wherin if either part be the weaker, it may be redreſſed in time, either by thēſelues, or by their abettours, Or if never redreſſed, the body alone beareth the ſmart, the ſoule no whit endangered. But the worker of this vvoe, is the moſt mighty LORDE, whoſe *face is burning and his lips full of indignation*; whoſe wrath he liveth not vpon the earth that can abide, *vvhen the foundations of the mountaines moone and ſhake becauſe hee is angrie*; vvhoſe anger hath a further extent, not vpon the body alone, but vpon the ſoule too, not onely to kill, but to caſt them both away for ever into hell fire. Beholde, *he breaketh downe and it cannot be built, hee ſhutteth vp a man and hee cannot bee looſed. Wo, woe be vnto vs*, cried the vncircumciſed Philiſtines, though they ſtood in battaile aray, *who ſhall deliver vs out of the hands of theſe mightie Gods?* erring in the number, but not in the power of the glorious deity? The men of Bethſhemeſh, being afterwards ſmitten, becauſe they had pried into the arke of ovenant, accounted themſelues but dead men before him, *VVho is able to ſtande before this holy Lord God? The very pillers of heaven*, ſaith Iob, *tremble and quake at his reproofe. At his rebuke he dryeth vp the ſea, and maketh the flowdes deſerte; their fiſh rotte for want of vvater and die for thirſt. He clotheth the heavens with darkeneſſe, & maketh a ſacke their covering* in the prophecy of Eſay. How fearefull a thing ſhall it then be, to a ſinfull man, *vvhoſe foundation is but duſt*, and not like thoſe of the mountaines, and the pillers of his body but fleſh and bloud, farre inferiour to the pillers of heaven, all the moiſture of whoſe ſubſtance ſhall ſooner be exacted than that of the flouds & rivers, to *fall into the handes of the living God*, who liveth for al eternity beyond the daies of heaven, and therefore is more able to avēge any iniury done vnto him? The anger of a prince, though it ſeemeth as dreadfull as the *meſſengers of death* vnto vs, may be pacified; if not, his anger is mortal like himſelfe, his breath is in his noſtrels, and promiſeth to thoſe that feare, an ende of his life and wrath togither. The hoſtility of a deadly foe may bee reſiſted by hoſtilitie againe, though *his quiver bee an open ſepulchre, and they all very ſtrong*; if not, he can but *eate vp our harveſt and bread, eate vp our ſonnes and daughters, our ſheepe and our bullockes, our vines and fig-trees, and deſtroy our cities.* But if the anger of the Lord of hoſts be kindled, who can put it out? if he be an enemy, let heaven and earth ioine hand in hand to worke our ſafety, it ſhould not helpe. If *he begin he will make an end*, in the firſt

Pſal. 18.
Iob. 12.
1. Sam. 4.
1. Sam. 6.
Iob. 26.
Chap. 50.
Ierem. 5.
1. Sam. 3.

of Samuell, or rather not an ende, in the fourth of Ieremy. Consider the visiõ. *I haue looked vpon the earth*, saith the Prophet, *and loe it was vvithout forme and voide; and to the heavens and they had no light. I behelde the mountaines, and loe they trembled, and all the hils shooke. I behelde, and loe there vvas no man, and all the birdes of the ayre vvere departed. I behelde, and loe the fruitfull place was a vvilderneſſe, and all the cities thereof vvere broken downe at the preſence of the LORDE and by his fierce wrath. For thus hath the Lorde saide, the vvhole lande shall bee deſolate, yet vvill I not make a full ende.* Beholde now an end and no end. Novv if the Lord had so cast Ionas as he cast the Angels out of heaven, vvithout repentaunce and revocation of his fact, Ionas must haue lien belovv as the gravel and slime of the sea never to haue risen vp. But he cast him in mercy not in fury, as he cast Adam out of Paradise to till the ground. Nabuchodonosor from his kingdome to eate with the beastes of the field, Iob from his house and home to lie vpon the dunghill, to doe them greater honor and favour in time to come.

2

The place. *In profundum.* The place hath three amplifications, 1. *He vvas cast into the bottome of the sea*; vvhere hence in likely hoode, there was no recovery. Else, vvhat ment Micheas by the phrase in the seventh of his booke, that God *vvill cast our sinnes into the bottome of the sea*, but that he vvill lay them so lovve, and heape such a burthen and weight vpon them, that they shall never rise vp againe? And our Saviour by the same in the gospell, that he who should offend *one of his little ones*, Math. 18. it were better for *him that a mil-stone were hanged aboute his necke and hee throwne into the bottome of the sea*? Implying therein so desperate a daunger to the body, as vvould never be restored. So they sing of Pharaoh and his host in the fifteenth of Exodus: *Abyssi operuerunt eos, & descenderunt in profundum velut lapis*, and afterwardes, *profunda petierunt vt plumbum*. *The bottomleſſe depthes covered them, and they sunke to the bottome as a stone; and as lead they were swallowed in the waters.* Some vvrite, that the sea at the deepest is forty furlonges. I cannot censure their estimation. But this I am sure of, it is very deepe, and our Saviour ment to signifie no lesse when he called it not (*mare*) Math. 18. *the sea* by it selfe, but *Pelagus maris, the bottome of the sea*. So Iob speaketh of Leviathan, *hee maketh the deepe to boile like a potte of ointmente.* Iob. 41. *Yea, thou vvouldest thinke that the bottomeleſſe depth had an hoary heade.* VVhere it is compared for depth vvith that which the legion of Devils in the eighth of Luke, desired they might not be throwne into. Now one furlong or faddome of waters had beene deepe enough

Abyſſus.

to

to haue taken away the life of Ionas; much more was he in ieopardy, when he was caſt into the *bottome of the ſea*. 2. he was not onely in the ſea, but in the *midſt, the heart*, the inwardſt ſecretes and celles of it, as the heart of a liuing thing is mid-moſt, and inwardſt vnto it. Where-vpon Chriſt is ſaid to haue lien in *Corde terræ, in the heart of the earth* Math 12. and the *depthes to haue ſtoode vp together in Corde maris, in the heart of the ſea* Exodus the fifteenth. This was the next augmentation of the daunger, that the whale bare him farthest from the ſhore, and kept his way in the deepeſt channell or trade, ſo that al hope of ever comming to land againe ſeemed to haue forſaken him. 3. he vvas not onely in the heart of the ſea, but of the *ſeas*. There is but one vniverſall and maine ſea, which is the girdle to the dry land, but many particulars vvhich take their ſeverall names from the places they lie next vnto. Novve the voyage of Ionas vvas not limited and bounded vvithin the compaſſe of the Syriacke ſea, vvhereinto he vvas firſt received. But if it be true which Ioſephus hath, that hee vvas caſt vp to land vpon the ſhore of the Euxine ſea, then muſt hee needes bee carryed through diverſe ſeas, before his arrival to that place. He had a purpoſe at firſt perhappes to goe no further then to Tarſus in Cilicia, vvhich vvas harde at hand, and the Cilician ſea, the firſt he paſt by. But Ionas is borne from the Cilician to the Ægean, from thence to Propontis, and ſo to the rode vvhere his landing vvas. A iuſt iudgment of God vpon him, that becauſe he would flie from the preſence of the Lord, he ſhoulde be made to flie indeede. God threatneth Sobna the treaſurer, Eſay the 22. *that hee woulde carry him into captivity, and toſſe him as a ball in a large country, that hee would drive him from his ſtation, and deſtroy him from out his dwelling place.* So is Ionas carried into captivity, a priſoner to a whale, and toſt as a bal in a large country, from ſea to ſea, driven from his ſtation vvhere he meant to haue ſetled himſelfe, and deſtroyed from out his dwelling place, & from the land of the living, & as Caine was a runnagate vpon the land, ſo is Ionas vpon the waters, and till the Lord giue a charge for his diſcharge and manumiſſion, no land dareth receiue him.

In corde.

Marium.

3 The accidentes.

The ſlowdes compaſſed mee aboute, &c. His thirde peril is from the accidentes of the ſea. For being in *the bottome*, and in the *middeſt* of the bottome, not of the ſea, but of *the ſeas*, is he at reſt there? No. There is no agony, nor paſſion of the ſea but Ionas feeleth it. The diſquietmentes of that element, are either the meetinge of the freſh and ſalte vvaters togither, or the ebbing and flovving of it;

or

or the vvaues and ſurges that ariſe, either by vvinds in the aire, or by
ſlawes and expirations from the cavernes of the earth; vvith all theſe
Eccleſ. 1. is Ionas acquainted. There is no queſtion, but *all rivers rvnne into the ſea*, according to the proverbe, *Qui neſcit viam ad mare, quærat ſibi annem comitem*, hee that knovveth not the way to the ſea, let him get ſome river to be his guide. Novve it muſt needes breed a vexation and tumulte, vvhen theſe contrary waters meete: there is a fight and contention held betwixt them for the time. It is an o-
Cymothoes ea regna vagæ. Sil. Ital. ther diſturbaunce, vvhich the continuall agitation, the fluxe and refluxe of the waters maketh. For when the courſe of that migh-ty body of waters is turned backe againe, vvhither by the moone, as they holde in Philoſophy, or by other diſpoſition, which all the inſtrumentes and engines in the worlde cannot bring to paſſe, vve cannot imagine that ſo reciprocall a motion is done in peace, but
Ποταμοὶ ἐκκύκλωσάν με. that the whole heape of the ſea is moleſted thereby: There be the *flovvdes vvhich encircle him and compaſſe him aboute*, vvhich either the confluence of the waters diverſly qualified, or the ebbing and flowing of the ſea procured vnto him. As vvho ſhoulde ſay, I lay not in a calme, but looke where the waters were moſt vnpeaceable and vnquiet, even there was I compaſſed about and had no vvay to paſſe forth. The ſea is otherwiſe diſquieted, when either the vvindes in the aire, or ſlawes from the vawtes & breaches of the ground, raiſe vp the waues thereof. For the earth hath aire oftentimes impriſo-ned in the hollowneſſe of it, vvhich being inwardly choked, and la-bouring to get out, ſometimes ſhaketh the ioyntes of the land with earth-quakes, ſometimes ſetteth the people of the ſea in a rage, and bringeth a furious commotion vpon the face of the waters. VVhere-fore Ionas being carryed through the Mid-land ſea, having the land on both ſides of it, muſt needes bee troubled the more, by reaſon the waters haue not ſo free a paſſage as in the patent Ocean, & there-fore make away with ſorer impatience. Giue them ſtreame at will, and there is leſſe daunger of travaile, but ſtraighten their courſe, and they breake a paſſage by force, and ſhevve vvhat indignation they can againſt the barres that hinder them. By common experience at home in lockes and mill-dammes vvee ſee vvhat catarrhactes and dovvne-falles there are by the rage of the vvater, what haſt it maketh to paſſe, how vnpatiently it roreth becauſe her liberty is denied her. But thoſe that ever paſſed the Magellan ſtraightes, or entred the mouth of the Gaditan ſea betwixt Europe and Africke, where Spaine and Barbary is devided, to make a voyage into Barbary, or any other

coaſt

coast within the Mid-land sea know it to be most true, not by easie experience alone, but by the aduenture both of their vesselles and their liues also. So as, you see, the very nature of these seas, where the propinquity & enclosure of the continent did so much annoye them on euerie side, partly by breathing vpon them out of manye holes and ruptures thereof, partly by lessening their channell, besides the ordinarie windes which raised vp their billowes, and the extraordinary providence of God which delt more strongly than all those, did the more afflict Ionas.

The wordes are very significant. *All thy surges and all thy vvaues passed over mee.* 1. They are not simplie waues (as all confesse) but waues with irruption and violent assault. Our English vvell interpreteth them *surges*, which is the meeting and breaking of vvaters in such sorte, that the one encountreth the other as if they were at war. The Poet notably expresseth them in the ship-wracke of Cæix: that they plaide vpon the shippe, as engines and brakes of warre play vpon castles, and as a Lion runneth with all his mighte vpon the weapons of man, or as in the siege and skaling of a wall, though many haue assailed it before, yet one of a thousand at length surpriseth it; so when many volumes of waues had before beated and tried themselues vpon the sides of the shippe, yet the tenth vvaue commeth further and fiercer than all the rest. They were not inferiour to those that shooke and battered the shippe of Ionas, when the sides thereof *groned, and it thought to bee rent in peeces.* 2. They are not the surges of the dead and senseleſſe sea, such as the winde and wether onely mighte excite, but they are the vvaues of God, chosen and appointed by him to bee his ministers to execute vvrath against disobedient Ionas; *Thy vvaues.* 3. Their number is so infinite and past comprehension, that he speaketh in the largest number, *All thy waues*, as if they had beene levied from the endes of the sea, and had assembled their forces into one place. 4. They lay not aboute him as the floudes before mentioned, but *they passe quite ouer him*; and are a burthen to his head to keepe him vnder still: they are on his right hande and on his lefte, vpwardes and downewardes, forwardes and backewardes, and leaue him no hope of evasion. The severing of the particulars weakeneth the force of the words. But take a summary view of all in one, and make a single sentence of the whole togither, and you shall finde them beyond exception. 1. Hee is in the *bottome*, the lowest and basest part, far from the top of the waters. 2. in *the heart* and entralles, far from the shore; 3. not of one singu-

Omnes fluctus & gurgites tui.

Metam. 11.

Inter mille viros nam tamen occupat vnus. Vastius insurgens decimæ vnus impetus vndæ.

lar ſea, which had ſome limites, but of a continuall tract and courſe *of ſeas*. 4. Not where the waters were placide and ſtill, but vvhere the *floudes* were ever fighting togither. 5. Thoſe floudes lie as a *circle* about him, and keepe him in like armed men 6. Not onely the flouds annoy him, the tides of the ſea, and the decourſe of lande rivers, but hee is alſo troubled with *vvaues*. 7. They are not ſimply waues, but *ſurges*, vvaues of the vehementeſt colliſion and inſultation. 8. And not ſimply ſurges, but ſuch as are ſtrengthned by the arme and animation of God, *his waues*. 9. As if there were no more in the world, but they had all forſaken their proper place (as they came to the ſiege of troy) to turmoile this one ſea, hee tearmeth them in generality, *all* thy waues. Laſtly, they were not aboute him as before, but laie like a preſſure vpon his body to keepe it downe. There is yet a ſtinge in the taile of the Scorpion, a danger behinde, worſe then the former; which as it is reſerued to the laſt place, ſo hath it more venime in it then all the reſt.

4. Infirmity of heart.

Then I ſaide, I am caſt out of thy ſighte, which containeth the weakneſſe and diſtruſt of his fearefull conſcience. See what a daungerous concluſion hee maketh againſt his ſoule; not raſhly apprehended, but with leaſure and deliberation conceiued. *I ſaide*: that becauſe the Lord had caſt him into the bottome of the ſea from the ſight of men, and the floudes and ſurges were over and about him, therefore hee ſhould thinke, he is caſt from the ſight of God, that is, that the lighte of his face, brightnes of his countenance, aſpect of his mercy & compaſsion had everlaſtingly forſaken him. Ionas, thou art deceiued. Thou ſpeakeſt more to thy ſelfe, thē ever the Lord ſaid. Hee that caſt thee into the ſea, or cauſed the mariners to do it, never ſaid, that he caſt thee out of his ſight; & if thou hadſt askt the ſeas and the flouds wherein thou wert overwhelmed, they would never haue ſaid it. They know that the Lotd can ſay *vnto the earth, give, and to the ſea, reſtore*, keepe not thoſe my ſonnes & daughters back whom I call for. It is the voice of the ſerpent that ſpeaketh this damnable ſentēce vvithin thee. Beware of his ſophiſtry, admit it not, his reaſoning is not good, that becauſe thou art perſecuted & driven to the bottome of the ſea, therefore thou art wholy caſt out. It is the peſtilenteſt bait that ever Sathan laide to infect ſoules with. Who being himſelfe the *ſonne of perdition*, compaſſeth ſea and lande to make others his proſelytes, the childrē of hel, as deeply as himſelfe is: & the cords wherwith he draweth thē into his own inheritance of deſtruction, are to make the grievouſnes of their ſins; & the ſenſe of their preſēt & but momē-

tany

tany afflictions, markes of their finall dereliction, and that the savour of God is vtterlie departed from them. This vvas the snare that he set for the soule of Iob in the mouthes of his three friendes pronouncing him a reprobate, and hypocrite, because hee vvas afflicted by God. The like for the soule of David, in the lippes of his insolent enimies, vvhen they vpbraided him, *where is now thy God? he trusted in God let God deliver him, if hee will haue him*. Behold I shew you a sea indeede, of a bottomlesse depth, the ground whereof can no more be founded than the lowest hel. He that is throwne into this sea, is alwaies falling and descending, and never findeth an ende. It hath no midst in it, as the sea hath, because it is vnmeasurable and infinite: I meane a desperate conseience, distrusting the mercies of God, relinquished of it selfe; the flouds and surges whereof, restlesse, turbulent, vnplacable cogitations can never be quieted, and the fighting therein, as betwixt waters and waters in the sea, betweene affirmation & negation (it is and it is not) cannot be reconciled. Let all the rivers and streames of fresh water vvhich glad the citty of God, and comforte the soules of the faithfull, runne into it, they are resisted and driven backe. There is no entrance (I meane) for any persvvasion of the graciousnes & kindnes of the Lord, though it be preached a thousand times. The salt, vnsavory, bitter quality in the soule, wherewith it is baned before, hath no communion with so sweete a nature. Which sin of desperation as the nature of man hath iust cause to detest, because it breaketh that league of kindnes which we owe to our owne flesh, & many a bloudy instrument hath it put into the hands of man to destroy himselfe, (which execution beeing done against the laws of nature, a worse ever ensueth from the iudgmēt seat of God) so for that iniury & indignity which it offereth to the Lord of heavē, soner shal he forgiue the apostasie of his reprobate angels, than this dāned sin. Ierome obserueth vpon the Psalmes, that *Iudas offended more in despairing of pardon, and hanging himselfe, than in betraying his innocent maister to death*. Isiodore giueth a kinde of reason for it. *Because to commit an offence is the death of the sone, but to cast of hope of forgiuenesse is to descende into hell*. What can ever be done more derogatorie and iniurious to that righteous nature of his, then to change his trueth into a lye, and the lyes of Sathan into trueth, and to iustifie Sathan more than God: that when as the Lord shall speake on the one side, & binde by promise, confirme by oth, and seale with the bloud of his only begotten son, touching his goodnes towards al true penitent sinners, that althogh he haue mâde a wound, he wil heal

In Psa. 108.

Perpetrare flagitium est mors animæ Sed veniam desperare est ad infernum descendere. 2. de sum. bo.

it,

it, though broken hee will binde vp, though killed he will giue life, yet he is not beleeved? But when the Devill contrariwise shal suggest for his parte that the iustice of GOD will never bee satisfied, the heynousnesse of our sinnes never pardoned, as if he had left his name of beeing the *father of lyes* any longer, hee is harkened vnto? VVhat else is this, but to turne falshoode into trueth, darckenesse into light, and GOD for ever to be magnified into the Devill himselfe? Ionas went not so farre as I now speake of. For though it were a daungerous pang vvhich he was fallen into, and there wanted but age and strength to make it vp, yet he persisted not therein; *his feete had vvell nigh slipte*, but he recovered them, and he *spake vnadvisedlye vvith his lippes*, but he recalled it againe. *Yet vvill I looke tovvardes thine holy temple*, I vvill not so much explicate the wordes at large, as vrge their consequence. This vvas the difference betweene Iudas and Ionas. Iudas *vvente out*, and never looked backe more. The LORDE cast him foorth, and the devil bare him avvaie to a tree, vvhence he returned not till hee had hunge himselfe. Ionas *is cast out*, vvith an hope and minde to returne. Hee forgetteth not the temple of the LORDE, and the place vvhere his honour dwelt, though hee vvere farre remooved from it. Iudas hath nothing but mill-stones about his necke (the necke of his guilty conscience,) to vveigh him dovvne; Ionas hath wings and corke to beare him vp. Iudas like a carkas (vvherein there is no life, falleth downe as the Lacedemonian said of a dead man, whom hee coulde not set vpright vpon his feete, *oportet aliquid intus esse, there must bee somevvhat vvithin*: Ionas hath that vvithin, a spirite of comforte to quicken and supporte him. Hee hath an eie in his heade, discovering those hidden vvaies vvhich the eie of the eagle and kite never founde out, to looke to the temple of the LORDE. VVhither he ment the temple at Ierusalem, or vvhither his temple in heaven, vvhereof the Psalme speaketh, *the LORDE is in his holy pallace, the Lordes throne is in the heavens*, I enquire not: but thrice blessed vvere those eies that did him this service. If his sentence and resolution had ended in those former wordes, *I am cast out*, and there had beene the period and full pointe, all his ioyes had ended. When the Iewes saide in the Prophet, *perijt spes nostra, our hope is gone*, they might aswell haue added, *perijt salus nostra*, our saluation is gone, a man vvithout hope is without his best advocate. *Good successe may often forsake the innocente, but never good hope.* And therefore he chaunged his stile in good time, *veruntamen*, yet not withstanding

2. His hope

Psa. 11.

Fortuna innocentem deserit sæpe, at spes bona nunquàm. Senec.

ding, I haue annointed mine eyes with the eye saiue of hope, and through all those obstacles of sea and seas, floudes and surges, I am able to looke to the place of thy rest. It standeth as the rudder in the sentence, and turneth it quite an other way. It vvas running apace vpon dangerous shelues, and had set vp the full sailes of deadliest discomfortes, but a breath of faith commeth in and stoppeth that wretched course. *Notwithstãding*: Now doth Ionas begin to neese, with the childe that the prophet called to life; now is his first vprising from the dead; he had vtterly fainted when he was in the belly whither of the vvhale or of hell, but that he beleeued verily to see the goodnesse of the Lord in his holy temple. Epaminondas being striken thorough with a speare, and his bloud fayling him, asked, if his target were safe, and whither the enimy were put to flight: and vnderstanding all to be answerable to his heartes desire, said, *my fellowes in armes, it is not an ende of my life that is nowe come, but a better beginning*. The losse of the body is not great. VVe sow it in dishonor, we shall reape it in honour. And conscience may be wounded and daunted sometimes in the best that liveth. But if Ionas had lost *his shielde of faith, and his helmet of hope*, the principall armour of defence, the one for the head vvherein the braine, the other for the breast wherein the heart lieth, and if the enimies of his soule, these desperate agonies had gotten the vpper hande, and not beene vanquished by him, where had his glory, where had his safety beene: But his shield, you heare, is whole. *Notwithstanding I will looke towardes thine holy temple*. VVith a litle difference you haue the same speeches in the Psalmes which Ionas heere vseth. As in the 31. Psalme. *I saide in mine haste, I am cast out of thy sight*. Likewise in 42. *All thy waues and thy floods are gone over mee*. I repeate no more. But they make it an argument, that Ionas had diligently red the Psalmes, and kept them by hearte, and applyed them as neede served, to his particular occasions. *Valer. Max. lib. 3. cap. 2.*

Est certè non magnus, verum aureolus, & ad verbum ediscendus libellus. As he spake of Crantors booke. Surely the *booke of the Psalmes is not great, but golden*, and throughly to be learned. Ierome advised Rusticus that the booke of the Psalmes *shoulde never depart from his handling and reading*. *Let everie word of the Psalter be conned vvithout booke*. I vvill say shortely, saieth he, It is *a common treasurie of all good learning*. It appeareth in the gospell that Christ and his disciples were very conversant in that booke; because in their sayings & writings not fewer then threescore authorities are procured from aboue forty of those severall Psalmes. But my meaning is not so much to commende the booke at this time, as your vse

Tul.

Nunquam de manibus recedat.

Discatur psalterium ad verbum.

of

of it. For it is never ſo well red or hearde, as vvhen the harpe of David and the ditty of our hearte, the ſcripture of the Pſalme, and the ſenſe of our preſent occaſion go togither. *Quid proſunt lecta & non intellecta, niſi teipſum legas & intelligas?* reading and vnderſtanding without application, is nothing. Neither is it to purpoſe to ſing Pſalmes, vnleſſe we make them accord to our preſent miſeries, when we are in miſery; when we are delivered, to our deliverances; & other the like variations. Thus did Ionas.

But to come backe to David himſelfe; though hee ſpeake ſo daungerouſly as you haue hearde, *I am caſt of*: yet hee confeſſeth, hee ſpake *it in his haſte*, and hee correcteth that haſty ſpeech vvith a *veruntamen* (a particle of better grace, as Ionas did) *yet thou hearedeſt the voice of my praier, vvhen I cryed vnto thee. And hee exhorteth all thoſe that truſt in the LORDE to bee ſtronge, and hee vvil eſtabliſh their heartes.* Likevviſe in former vvordes: theſe amongſt the reſt iarring very vnpleaſantly, and ſtriking out of tune, *I am forgotten as a deade man out of minde, I am like a broken veſſell. But I truſted in thee, O Lorde, I ſaide, thou art my God.* But for (*niſi* and *veruntamen*) *but and notwithſtanding*, notes as it were of a better ſound, our harts might quake, to ſee ſuch paſſions in the Saintes of God. The beloved ſonne of God, was not without this convulſion of ſpirite, *My God, my God, why haſte thou forſaken mee?* not feared and ſuſpected, but felt and preſently endured: why haſt thou done it? yet he commendeth his ſpirit into the handes of that Lord, who ſeemed to haue
Pſal. 68. forſaken him. Thus ever *the Lord ſendeth a gracious raine vpon his inheritance to refreſh it when it is weary*: and it is true which Oſee ſaith, though vve looke for a day or tvvo, as if vve were dead and forlorne, yet
Oſee. 6. after *thoſe two dayes hee will revive vs, and the thirde he vvill raiſe vs vp, and we ſhall liue in his ſight.* I will now proclaime from an other Pſalme. *Heare this all yee people, give eare all that dwell in the world: low and high, rich*
Pſal. 49. *and poore, one with an other. My mouth ſhall ſpeake of vviſedome, and the meditation of my heart is of knowledge. I wil encline mine eare to a parable, and vtter a graue matter vpon mine harpe.* Surely it is vviſedome, and knowledge, and a graue matter indeede, and bleſſed are they that conceaue it. If it be hid, it is hid to thoſe that periſh, it is a parable to Cain, and Saul, and Iudas, and ſuch like caſt awaies. If I had the doubled ſpirit of Elias, and wiſedome like the Angels of GOD. I vvoulde ſpend it wholy in the commendation of this graue and ſerious ſentence. *VVherefore ſhoulde I feare in the evill daies, when iniquitie ſhall compaſſe mee aboute as at mine heeles?* vvhen it ſhall preſſe and

vrge

vrge me so closely vvith the iudgementes of God, that I am alvvaies in daunger to be supplanted? Novve vvhat are the pilers of this heavenly security? can riches, or vvisedome, or houses and lands after our names, or honour sustaine vs? these are but rotten foundations to builde eternity vpon. But, *GOD shall deliver my soule from the povver of the graue, for hee vvill receiue mee.* I draw to an ende. GOD is *faithfull that hath promised: heaven and earth shall passe avvay, but not a iote of his blessed vvorde.* As the *billes vvere about Ierusalem*, and as these flovvdes vvere aboute *Ionas*; so is the *LORDE aboute all those that feare him*. He hath made a decree in heaven, it belongeth to the nevve testamente, confirmed by the death of the testatour, vvitnessed by three in heaven, and as many in earth, and never shall it be altered, That *at what time soever, a sinner (whatsoever) shall repent him of his wickednes (whatsoever) from the bottome of his hearte, the Lorde vvill forgiue and forget it.* O heaven before heaven. And the contrary perswasions, hell before hell, damnation before the time. I say againe, if hee repent of his vvickednesse, it is not the misery of this wretched life, nor terrour of conscience, nor malice of foes, let them bee men or devilles, let them be seven in one, a legion in another, all the principalities and powers of darkenesse in the thirde, that shall hinder forgiuenesse. Beholde the lambe of GOD, you *that are lions in your house*, as the proverbe speaketh, vvorst towardes your selues; you that are ready to teare and devoure your own soules with griefe and feare of hearte, *beholde the Lambe of GOD that taketh avvay the sinnes of the worlde.* Hath his death put sense into rockes and stones, and can it not perswade you? shall that bloud of the lambe cleanse you from your guiltinesse, and vvill you in a madde and impatient moode throwe your bloud into the aire with Iulian, or spill it vpon the grounde vvith Saul, or sacrifice it vpon an alder vvith Iudas, and not vse the medicine that shoulde ease their maladies? shall hee open heaven, and vvill you shutte it? he naile the writings to his crosse, and you renue them? he pull you from the fire, and you runne into it againe? Is this his thankes? this the recompence of his labours? this the wages yee giue him for bearing the heate and burthen of the day in your persons? this the harvest for the seede he sovved in teares? this the vvine he shall drinke for treading the vvine-presse? in steede of *a cuppe of salvation*, vvhich you ought *to take* in your handes, and *call vpon the name of the LORD*, that is, as he hath drunke vnto you

in a bitter cuppe of passion, so you shoulde pledge him in a pleasant draught of thanksgiving, vvill you take a cup of death and desperation, blaspheme his name, evacuate his crosse, treade the bloude of his testament vnder your feete, and die past hope? God forbid, and the earnest praiers and sobbes of your owne soules hartely forbidde it. *Iannas aternæ fœlicitatis desperatio claudit, spes aperit: Desperation shutteth vp, hope openeth the dores of eternall felicitie.* And therefore, *hee that hath least and nothing at all to hope, yet let him despaire of nothing*: it was the advise of an heathen, let it bee the practise of a Christian. Let him *hope against hope*, though the basenes of his condition, horror of sinne, weight of tribulation, envy of Sathan, rigour of the lawe, iustice of the vpright iudge, seeme to overthwart him.

Qui nil potest sperare, desperet nihil.

THE XXVII. LECTVRE.

Chap. 2. ver. 5. 6. *The waters compassed mee about vnto the soule, &c. Yet hast thou brought vp my life from the pit, O my Lord God.*

IN the third and fourth verses before I hādled first the daunger or feare of Ionas, illustrated 1. from the person that cast him into it, 2. from the place with the accessaries thereunto, the *depth*, the *heart*, the multitude *of seas*, 3. from the passions of the sea, vvhich vvere either *flowdes compassing him about*, or *waues overwhelming him*, & those waues in nature surges, touching the author, *Gods surges*; touching the number, *all his surges*: 4. from the infirmity of his owne conscience, wherein, 1. advisedly he pronounceth and *saith*; 2. that as an vnprofitable thing he *is cast out*; 3. *from the sight*, that is, the favour and grace of his mercifull Lord. Secondly I added thereunto his hope and confidence, as a peece of sweete woode cast into the vvaters of Marah to take away their bitternesse, so this to relish and sweeten his soule againe, and to make some amendes for all his former discouragementes. In these two contrary affections, feare and hope, I tolde you the vvhole songe was consumed to the ende of the seventh verse. First you shall heare his daunger displayed in sundry and forcible members, (for his wordes swamme not in his lippes, but were drawne from the deepe well of a troubled conscience) and then at

at the end some sentence of comfort added, as a counter-verse to alay the rigour of the other partes, and to vpholde his fainting soule. This was the order that David tooke with his soule in the 42. and 43. Psalmes. *VVhy art thou cast downe, O my soule? Hope in the Lorde, for I will yet giue him thankes for the helpe of his presence.* Likewise in the 80. Psalme, *Turne vs againe O God of hostes, cause thy face to shine, and wee shall bee safe.* They come (me seemeth) as so many breathings to a man wearied with a tedious race, or rather as so many lines and recollections of spirites after swoonings. Now, vnlesse I will leaue my texte, as Ionas left the way to Nintveh which God had apointed him to walke in, I must againe entertaine your eares with the same discourse which before I helde: I hope without offence to any man. For the hearing of these admirable wordes and workes of God is not, or should not be as the drinking of wine, wherin they say, the first draught is of necessity, the second for pleasure, the third for sleepe, & so ever more worse; but here it is true which the son of Syrach wrote of wisedome (for this is the pure and holy wisedom,) *They that eate her, shall haue the more hunger, and they that drinke her, shall thirst the more. The eie is not satisfied with seeing, nor the eare with hearing such things.* And albeit it be a faulte in musicke, evermore to strike vppon the same string, yet Ionas (I doubt not) shall easily be excused and finde favour in your eares, in handling this song of his, though he bring nothing for a time but the repetition of the same matters. For first hee gaue you the ground and plain-song, which I called the proposition in the second verse, The rest to the end of the 7. though it be spēt vpon the same argument, yet is it with such descante and variety to grace the plaine song, the phrase so delectably altered, and the sense of the wordes so mightily augmented, as I cannot faine to my selfe, how the description of his troubles coulde haue beene furnished with better lightes of speech. I haue hearde the descriptions both of auncient Poets, and of those in our latter daies, Tassus, Ariostus, and the like so highly extolled, as if wisedome had lived and died with them alone. And it may be *the sinne of Samaria*, the sin of this lande and age of ours (perhappes the mother of our atheisme) to commit idolatry with such bookes, that insteed of the writings of Moses and the prophets, and Evangelistes, which were wont to lie in our windowes as the principall ornaments, & to sit in the vppermost roumes as the best guests in our houses, now we haue Arcadia, & the Faery Queene, and Orlando Furioso, with such like frivolous stories: when if the wanton studentes of our time (for all are studentes, both

Primum poculum necessitatis, secundum voluptatis, tertium ebrietatis &c. Chap. 24. Eccles 1. *Cytharœdus ridetur.*

Angelus Politian preferred Pindarus his Odes before the Psalmes of David.

men

men and women in this idle learning would as carefully read and as studiously obserue the eloquent narrations and discourses contained in the Psalmes of David and other sacred bookes, they would finde thē to be such, as best deserued the name & cōmendation of the best Poets. So rightly did Ierome pronoūce of David to Paulinus, that he is our *Simonides, Pindarus, Alceus, Flaccus, Catullus, Serenus*, & in steed of al others. For the warrant of my sayings, cōsider but this scripture now in hand. The danger of Ionas (one might haue thought) was so handled before, as if he *had powred forth his whole spirit at once*. He tolde you of the deepest, and of the midst, and of the number of the seas, with as many perturbations (for ought I know) as the sea is subiect vnto, the cōfluge of repugnant waters, ebbing and flowing, and breaking of the surges. Yet is he still as ful as the moone, and as if he were freshly to begin, entreth againe with an other stile, & much more abundance into the same narration.

Texte. Now he acquainteth you how farre the waters came. He was in the waters and waues before; but within the bowelles of the fish as it were is a christall cage: here it is otherwise, for the waters compasse him *ad animam vsque, even vnto the soule*; hee was now in the presentest daunger of his life, there was not an haires breadth betwixte him and death, his soule lay even at the gates of his body ready to passe forth. He tolde you of a bottome before, but now of *a depth* without a bottome; there *profundum*, here *abyssus*: and he addeth to his former encumbrances *weedes about his head, mountaines, and promontories, and rockes, & the barres of the earth wherewith he was imprisoned*. The son of Sirach speaketh of wisedome, *that shee is set vp like a cedar in Libano, and as a cypres tree vpon the mountaines of Hermon, exalted like a palme-tree in Cades, and as a rose-plant in Iericho, & as a faire olive-tree in a pleasant fielde, and as a plane-tree by the waters; as a terebinth so shee stretcheth out her branches and her boughes are the boughes of honour and grace*. Her roote is so rich and so ful of sap, that an heart endued therewith, never lacketh matter or wordes whereby to perswade. It is written of Salomon, one of the offspring of wisedome, that *God gaue him prudence and vnderstanding exceeding much, and a large hearte, euen as the sande that is vpon the sea-shore, and that his vvisedome exceeded the vvisedome of all the children of the East, and all the vvisedome of Egypt*. That he was able to speake *of trees from the cedar of Lebanon, to the hyssope that springeth out of the wall, hee also spake of beastes, and fowles, and creepinge thinges, and of fishes* 1. King. 4. Compare the heart of Ionas a little vvith the heart of Salomon. You see howve large it is,

Eccles. 24.

Lar-

Larger, I am ſure, if it be wiſely weighed, than of all the people of the Eaſt, and children of Egypt before mentioned. He ſpeaketh of all his troubles by ſe a, from the greateſt to the leaſt, even to the weede and bulruſh that lyeth in the baſeſt part of it. VVe ſay, *where the griefe is, there commonly the finger.* It is not an eaſie matter for thoſe that are pintcht with griefe indeede, haſtily to departe either from the ſenſe or reporte of it. A man muſt ſpeake ſometimes *to take breath.* Ieremy wrote a whole booke of Lamentations, and in the perſon of the people of the Iewes, as if all the afflictions vnder heaven had beene ſtored vp for that one generation, proclaimed, *Ego vir ille ſum, I am that man that haue had experience of infirmities*; that one and only ſingular man. This is the manner of al that are afflicted: as Ionas before, *all thy ſurges and all thy waues paſſed over mee*; they thinke their miſeries to be alone, and that no other in the world hath any parte with them. Contrary to the iudgment of Solon the wiſe Athenian, who thought that if men were to laye their griefes vpon one common heape, that thence to take out an equall portion vvith their fellowes. they woulde rather carry their owne home againe, and beare their burthen aparte, than divide at the ſtocke, vvhere they ſhould finde their wretchedneſſe much more encreaſed. David in many Pſalmes declameth at large of his miſeries. In the 69. by the ſame words, which Ionas here vſeth, & happily borrowed from that ancienter prophet. *The waters are entered in vnto my ſoule, and I ſticke faſt in the deepe mire where no ſtay is. I am come into deepe waters, & the ſtreams runne over mee. I am weary of crying, my throate is drie, and mine eies faile vvhileſt I waite for my GOD.* It is thought that the 102. Pſalme was a praier written by Daniell, or ſome other prophet, for the children of Iſraell vvhilſt they were in Babylon in captivity. *My daies are conſumed like ſmoake, my bones are burnt vp like an hearth. Mine heart is ſmitten and withered like graſſe, I forget to eate my breade, for the voice of my groaning my bones doe cleaue to my skinne; I haue eaten aſhes like bread, and mingled my drinke vvith vveeping.* Theſe were perſvvaded, that the ſunne vvas no vvhere overcaſt ſo much as vvhere they were, and that it woulde bee happy for them to exchange their woes with any other living creatures. How often did our Saviour, the head corner ſtone of the building, tell his diſciples before hand of his perils to come at Ieruſalem? The emperour Otho *thought it a parte of daſtardy to ſpeake too much of death*: them emperour over Otho thought otherwiſe. If you ſearch the Evangeliſtes, you ſhall finde his arrainement and death often repeated from

Etiam innocentes cogis mentiri dolor. *Valer. Max. lib. 7. cap. 2.*

Plura de extremis loqui pars ignauiæ eſt. *Tacit.*

from his owne mouth. Math. the 17. *as they abode in Galilee.* The twentieth of the Euangeliſt, *hee tooke them apart in the vvay as they were going to Ieruſalem.* Luke the ninth, hee biddeth them marke his wordes diligently, and put them into their eares, (for he woulde not they ſhould be committed to the waſtaire, which laye ſo deepe in his owne heart,) *The ſonne of man ſhall bee delivered into the handes of men.* In the 18 he reckoneth vp all the particulars, the *delivering of him to Gentiles, mocking, reviling, ſpitting, ſcourging, putting him to death.* That elect veſſell of his, 2. Cor. 11. as if he gloried in his infirmities, and made them his triumphes, recapitulateth with a breath as many dangers as ever he had endured either at home or abroad, his labours, his ſtripes, his ſtonings, his deaths, his ſcourgings, his ſhipwrackes, by land, by ſea, by theeues, by falſe brethren, by his coũtrymen, by ſtrãgers, his hũger, thirſt, faſting, cold, nakednes, beſides outward things. It was truly ſpoken by a lerned man, *Sapiens miſer, plus miſer eſt quam ruſticus miſer. Scit enim exaggerare cauſas dolendi, quas ruſticus miſer ignorat. A wiſe man in miſery is more miſerable, than one that is ſimple, becauſe he knoweth how to amplifie the cauſes of his ſorrow, which the other doth not.* I take it to haue beene no ſmall token of wiſedome in Ionas, Ieremy, David, Paul, & in *wiſedome himſelfe*, not only that they felt the bitterneſſe of the cup when they dranke it, but were able to diſcerne what ingredients it had, and particularly to recounte whereof it was tempered. The Stoicke philoſophers, of whom we reade, Acts 17. that they diſputed with Paul, and called him *a ſower of wordes, and a ſetter out of ſtrang Gods* (and it ſhall not be impertinent a vvhile to diſpute with them, and to confute their ſtrange learning) they held many opinions incredible to the world, amongſt the reſt, that griefe was a matter of nothing. Tully reciteth ſome of their paradoxes, that their *wiſemen*, whome they rather ſuppoſed than ever coulde finde in nature, (as Xenophon imagined a king, Tully an oratour, Ariſtotle felicity more perfit than ever the worlde was ſo happy to attaine vnto,) *though hee were moſt deformed, was moſt and only beautifull, rich though beggerly, a king though the ſervant of ſervantes like curſed Canaan*: that *all ſinnes vvere alike, and hee offended as much that killed a cocke vvhen there was no neede, as if hee had cut the throate of his father*: that *their wiſe man, was never mooved with pitty, never entreated, never went by geſſe or opinion, never was deceiued, never repented any thing, never changed his minde.* Thence it vvas that Chryſippus, vvho vvas ſaide to proppe vp the gallerye of the Stoickes, offered that ſtricte and tetricall diviſion to the vvorlde, *Aut mentem aut reſtim comparandam*, either

Στεμμύλογος.

Orat pro L. Murena. & in Paradox.

Porticũ Stoicorum ſuſtulcire dicebatur.

ther to get them mindes (constant and vnmooueable) or to hang themselues. Novv all other men that vvere not in the compasse of this their phantasticall and Platonicall notion of vvisedome, they condemned for *fooles*, *frantickes*, *exiles*, *fugitiues* and the like. Amongst the rest of their admirable positions, one was, that their vvise man coulde not bee inforced, and that sorrovve, painefulnesse, and griefe, were neither good nor evill, but indifferent at least. And surely I must needes say, they were very prodigall of their liues; and little woulde they seeme to regarde extremity of tortures. One told Theodorus, that he would hang him: *Threaten that*, saith hee, *to your carpet-knightes. It is all one to mee whether I rotte in the eire or in the ground:* & when you haue al done, Cantherides, a litle kind of wormes can do as much as you. When they were vpon the racke, they would cry, *O quám suave*, *O what pleasure is there in racking?* Aulus Gellius writeth of a fenser at the games of Cæsar, that when his woundes vvere lanced by the Surgions, he vsed to laugh at it. The Donatistes and Circumcellions were not much behinde them in this madnesse. But the reason of their insensibility is that (saith Barnard) that the Psalme giveth; *Their hart is as fat as grease*. And that which piety worketh in others, hardnes of hart worketh in them. *Some marvailed* (saith he) *that heretickes did not only suffer death, but they vnder-went it with ioy. But they little considered what power the devill hath, not onely vpon the bodies, but vpon the hearts also which he possesseth. Is it not more for a man to lay violent handes vpon himselfe, than to indure it at the handes of another? yet that the devill hath thus farre prevailed with many, vvee knowe by frequent experience.* He addeth. *It is true that the true Martyrs are very well content to suffer death. Which proceedeth not from stupiditie, but from loue, neither is there an amission or leesing, but a submission of sense in them: not that paine is away, but for the loue of Christ, they vanquish and contemne it.* The Apostle doth rightly expresse the cause of their wonderfull patience. *In all these* (he doth not say, we are more than men) but *vvee are more than conquerours.* I returne to the Stoickes. It fell out that one of that sect was sicke at Lebadia. His disease was a fever, vvherewith he was so afflicted, that he groned deepely and inwardly to himselfe, yet vvould scarcely seeme to doe it. Taurus vvilling to excuse him (a philosopher of a diverse profession) you haue seene a sight, saith he not pleasaunt, yet profitable to bee knowne; a philosopher and paine wrestling and combating togither. The force and nature of the sickenesse did her office, in causing a distraction and vexation of the bodily partes. On the other side, reason, and the nature

Mentis quæ mortis metu tenenda prior. Tyrtæus.

Minitare purpuratis tuis Senec. Tull. Noct. Attic. li. 12 cap. 5. Psal. 119. Bern. ser. 66. in Cant.

Nonné hinc est sibimet hominem inijcere manus, quàm id libẽter ab alio sustinere? Verũ est veros martyres æquo animo subiisse dolores. Neq; hoc facit stupor sed amor. Submittitur enim sensus non amittitur, nec deest dolor sed superatur, sed contẽnitur. Τῷ φρονιμῷ μεν.

Faciebat vis illa & natura morbi & erat suũ &

ture of the minde, did that to them appertained, in repreſſing the violence of griefe, and ſuffering no howlings or vnſeemely outcries to be heard. One that was preſent, replied, Why groneth he againſt his will, if paine haue no compulſion in it? Taurus anſwered, that the Stoicke was beſt able to defend himſelfe; but withall, that it vvas one of the principles in nature, *to reioyce in that vvhich is good; and to ſhunne the contrarie*; and that ſome of the Stoickes themſelues did never alovve *their indolencie, or lacke of paſſion*; and laſtly that fortitude vvas not *a monſter to ſtrine againſt nature*, and to delight *in ſtupiditie and immanitie, but a knowledge and skill to diſcerne vvhat vvas meete to bee* ſuffered, what not. And therefore becauſe this opinion of the Stoickes is not onely againſt nature, but the practiſe of the ſonne, and all the ſonnes of GOD, I thought it labour vvell beſtovved to overthrovve theſe *ſowers of vvordes* (as they called Paul) by their ovvne practiſe, and by the iudgement of other naturall Philoſophers. Of vvhom vvee may truely ſay, as Plutarckes ſervaunt ſometimes ſaid of his maiſter; *Non eſt ita vt Plutarchus dicit*: *It is not as my maiſter ſaith. His opinion is that it is a ſhame ſet a Philoſopher to bee angry, and hee hath often reaſoned of the miſchiefes that come thereby, and hee hath written a booke Of not beeing angry*; *Et ipſe mihi iraſcitur, and yet is hee angrie vvith mee*. So theſe affirme in ſpeech that ſorrow is nothing, vſeth no violence againſt a wiſe man, yet vvhen it commeth vppon them, they are no more able to endure the gripings of it, than other fooles. As Taurus ſpake of the Stoickes ague, ſo may I of the miſery of Ionas. The force and nature of his miſery did her part; reaſon and the nature of faith on the other ſide, vvere not idle in their offices. Ionas behaued not himſelfe as the deafe rockes of the ſea, which the waues beating, and breaking vppon, yet they feele nothing, *dolere inter dolores neſciens, not knovving hovve to bee grieved amiddeſt his griefes*, but according to the meaſure and quality of his ſorrowes, ſo was his ſenſe, and ſo vvas the purpoſe of God, by vvhom they were inflicted. To deſcend now to particulars. The matter of his feare, or the daunger intended againſt him, aroſe from tvvo mighty adverſaries, *the ſea and the lande*. His daunger from the ſea, is tripled in the fifth verſe, according to the number of the clauſes therein. Firſt *the vvaters compaſſed him aboute vnto the ſoule*. To haue beene in the waters, had not beene ſo much: nor much to be compaſſed and intrenched, as thoſe that are helde in ſiege. But that they *come vnto his ſoule*,

Inter ea quæ πρῶτα κατὰ φύσιν.

Ἀναλγησίαν.

Ἀπάθειαν.

Περὶ ἀοργησίας.

soule, the meaning is, that his spirit, vvhereof the quickning and life of his body consisted, vvas at hand to depart from him, and to yeelde it selfe prisoner to the vvaters that assaulted it: there vvas the daunger. Secondly, *The depth cloased him rounde about.* Ἄβυσσος. The depth, or rather no depth. Some measure of water vvhere the bottome might haue beene reached, vvoulde also haue kept his feare vvithin a measure. But to be closed about with a bottomlesse vvater, maketh a bottomelesse griefe wherof there is no end, 3. *the weedes were wrapt about his heade*, the sedge, the flagges, the bul-rushes, and other the like trash, the very skorne and contempt of the sea, danngerous impediments, to those that by swimming put themselues vpon the mercy of the merciless waters, they were not now fluent and loose, *but tied and entangled*, not about the armes or the legges alone, but about *the heade of Ionas*, the principall spire of his body, the highest tower and as it were capitolle to the citty, the leader and captaine to all his other parts. Now whether his head were bound about with weedes, when he was first swallowed vp, and so they remained about it still; or whither the head of the whale be here the head of Ionas, because he is now incorporate into the whale, and hueth within him as a part of the vvhale, I examine not: but this was the mind of Ionas to omit no word, not so much as of the excrements and superfluities of the sea, whereby his inextricable perill might be described. Ἀκρόπολις

His danger by land is likewise expressed in two members of the 6. verse. Verse. 6.

First he vvas *descended to the bottomes*, or *endes*, or *rootes*, or *cuttings of*, of the mountaines; for where a thing is cut of, there it endeth. Man by nature and stature was made to ascend. God gaue him his head vpwards. But Ionas was descended, which is the state of the dead, according to the phrase of the scripture, *Descendam lugens &c.* I shall goe downe sorrowing to my graue. Neither was he descended into the sides, or some shallovv caue and vawt of the mountaines, but as if he were numbred with those forlorne soules, who call vpon whole mountaines, fall on vs, and vpon whole hils, cover vs, so vvas he descended *ad radices & præcisa montium*, *to the rootes and cragges of them*, lodged in so lowe a cabbin, that all those heapes and svvellinges of the earth lay vpon him. Osee 10. 2. *The earth with her barres was about him for ever.* What is the strength of a citty or house but the barres of it? as we reade in the Psalme; *Praise the Lord, O Ierusalem, praise thy God O Sion; for he hath made the barres of thy gates strong, and blessed thy children vvithin thee.* Psal. 147. So then the barres of

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the earth, that is, the ſtrongeſt muniments and fenſes it hath, are the promontories and rockes, which God hath placed in the frontiers to withſtand the force of the vvaters. Theſe are the barres and gates in Iob, vvhich God hath appointed to the ſea, ſaying vnto it, Iob.38. *Hithertoſhalt thou paſſe, heere vvill I ſtay thy prowde vvaues*; and if you wil theſe alſo are the pillers of the earth, which god hath fixed in ſuch ſort that it cannot be moved. The meaning of the prophet vvas, that he vvas lockt and vvarded within the ſtrength of the earth, never looking to be ſet at liberty againe. *I* told you before, that the nature of the ſea, wherein Ionas travailed, beſides the over-naturall working of God, did adde much more trouble vnto him, than if hee had paſt through the Ocean, vvhere he'd hagained more ſea roun e, and the continent being farther of, vvould haue yeelded a liberall current, and leſſe haue endaungered him. Now he hath land round about him, by reaſon vvhereof, the ſea is more narrovv, rockie, and hilly, apter to ſtormes, skanter of rodes for ſafety, and ſubiect to a number of other incommodities. The courſe of the ſeas, through vvhich he paſt, was this. Firſt hee tooke ſhipping at Iapho, and was carried thorough the Syriack ſea; thẽce through Archipel. go, or the Ægean; thence thorough Helleſpont betwixt Seſtus and Abydus, vvhere Aſia and Europe are divided not by more than ſeven furlonges, others ſay but fiue; aftervvardes thorough Propentis, where the ſea is patent againe, & hath his forth; from thence through Boſphorus Thracius, betvvit Conſtantinople and Natolia, where the paſſage is ſo narrovve that an oxe may ſwimme over; and laſtlie to the Euxine ſea, vvhere, they holde, hee was ſet to land. Thus was he often encumbred vvith ſtraightes, and never had cauſe to complaine of overmuch liberty, where he was moſt favoured, till hee came to the dry ground. Thus far of the daungers both by ſea and land. The firſt extended his rage, not to the chin or lippes of the prophet, but *to his ſoule*; and threatned him with *a depth* bottomeleſſe and vnmeaſurable, and came not againſt his life with limpide and pure waters alone, but with other impedimentes, the vnprofitable pelfe and corruption of the waters. The later gaue him not reſt vpon a plaine floore of the earth, but claſped him vnder the cragges of rockes, and held him cloſe priſoner vnder the ſtrongeſt barres and bounders it had. But as in the former ſtaffe of the ſong, ſo alſo in this, there is a touch of diſtruſtfull conſcience: but there it was openly expreſſed, and here it is cloſely conveyed in. *The earth* For ever. *with her barres was aboute mee for ever.* For what meaneth, *in ſeculum*, for

for ever, but that he was cast away from the saving health & helpe of the Lord, without all hope of redemption? Did hee not know, that although his life were taken from him for a time, it should bee restored vnto him at the resurrection of iust men? what then, *if the waters vvere come vp even vnto his soule*? Or could he perswade himselfe that any depth of vvaters coulde over-reach the iudgmentes and counsailes of the Lorde in preserving his Saintes? Are not they also *abyssus magna*, as greate and a greater deepe then ever sea had? what then, *if the depth closed him aboute*? did he not know that weedes should rotte and fall away from his head, and in steede of weedes the head shoulde bee crowned *with mercy and compassion*, and clothed vvith glory as vvith sunne-beames? what then, though the *weedes were bound about his head*? vvas he to learne, that the Lorde shoulde one day say to all the *prisoners of hope*, (though Ossa and Pindus, the graues of those Gyants had buried their bodies,) *stande vp and shewe your selues*, and that the *gates of hell*, much lesse the barres of the earth are not of force to resist his ordinances? what thē, though *hee were descended to the bottomes of the mountaines*? *&c.* VVhat if his heade and heart also, body and soule, the vvhole composition and frame of Ionas, had sustained a dissolution temporall, vvhich the lawe of mortalitye, and the common condition of all flesh had made him subiect vnto? is there not a time of refreshing, when both the substance and beauty of all these shall be renewed againe? Then againe, I say, what needeth *in seculum*? so deepe a suspition of the goodnesse of the Lord, as if it had *for ever* relinquished him? it is an effect, which for the most part a vehement griefe worketh in all sortes of men, except some of a Stoicall dispotion, and others of a worse, that haue seared their heartes with hot irons, and can feele nothing. So vve reade in the Lamentations, *My strength and my hope is perished from the Lorde.* Lam. 3. And for a space of time there is little difference either in speech or though betwixt precious and reprobate spirites. But whereas the nature of desperation is this, *obligatur consuetudinē, obseratur ingratitudine, impenitudine obfirmatur*; *custome bindeth, ingratitude locketh, impenitency barreth it vp*; there is not that custome, ingratitude, impenitency in Gods chosen ones, but though they lay downe their hope, they take it vp againe, and though they giue over the field to the enimy, and seeme to fly away, yet they flye to returne and to fight with more courage and vpon better advantage.

The hope of a Christian man is very nicely and fearfully placed, betwixt

betwixt two extremities, as Susanna in the midst of two adulterers. *Ista duo occidunt animas, aut desperatio aut perversa spes. Desperation and presumption are two infamous gulfes*, and here as ill, as ever Scylla & Charibdis did, for the wracke & overthrow of many poore soules. For as it is not good on the one side to haue too bold & head strong an hope, that howsoever we liue, whither swearing or fearing an oth, we shal be saued (*eâ spe freti, sperando pereunt*; they that so hope, perish by so hoping, it is *the hope of the hypocrite*, & shall come to nought, it is as the *house of a spider* that shal soone be overturned:) so on the other it is not safe to haue our ielous god alwaies in iealousie, & stil to diffide, whither he be our merciful father yea or not. For hope is ever accõpanied with 2. sisters, which never depart frõ her sides & society, faith & loue; faith the guide to keepe vs frõ desperation, loue the rule to keepe vs from presumption. For he that hath faith can never distrust of the mercies of God, because he beleeveth the promises in Iesus Christ, & he that hath charity wil never presume of a sinfull and licentious life, because he is taught by loue to keepe the cõmãdementes of the most High. Ionas made some triall of both these extremities. For when he went first frõ the face of the Lord, and refused a plaine iniunction, what was it els but presumption in him? Now to distrust of the mercies of God, and stifly to affirme that his miseries shall never be released, is a spice of desperation. But this wisedome was, that at their first invasiõ he treadeth vpon the heades of both these serpents; assoone as he feeleth them sting, he presently armeth himselfe with the grace of God to escape from them. Other wise, if as the speech of Ionas was *in seculum*, so the thoughtes of his hart had continued *in seculum*, without revocation, then had he also taken vp his place amõgst those whom God had set on his left hand, and made the mirrours to the world of his irrevocable damnation. For this were *insanabilis plaga*, as Ieremy speaketh, *a wound that never can be cured*, to despaire of the aide of God; as if a surgion should promise helpe to a sore, and the patient should thrust his nailes into it, and answere him, nay, but it shall not be healed. It is the iust state of the damned; for when all the people vpon the earth besides, liue by hope, (for he that soweth, soweth in hope, and he that reapeth, reapeth in hope, he that liveth, liveth in hope, and he that dieth, dieth in hope, yea the whole creature groneth vnder hope, and vvaiteth *for that time with a fervent desire when the sonnes of God shall be revealed, and it selfe restored,*) these onely are past hope. One compareth desperation to the beasle in Daniell that hath no name giuen to it. The first of the fowre was a lion

Infidelis fiducia. Bern. Iob 8. & 11.

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the second a beare, the third a leopard; but this without distinguishing the kinde, vvas *verye fearfull, and terrible, and stronge, and had greate iron teeth, destroied, and brake in peeces, and stampte vnder his feete, and had hornes* enough to push at God with blasphemy, at his brethren with iniury, and at the soule within his owne bosome with distrust of mercy. Other our sinnes are fearfull enough, and haue as it were the rage of lions and leopardes and beares, to spoile & make desolate the soule of man, but the finall decay indeede, which can never be recouered, whilst there standeth a seate of iustice in heaven, is desperatiō. The greatest sinnes (they say) are these, which are opposed to the theologicall vertues, faith, hope, & charity; infidelity to faith, desperation to hope, hatred to charity: amōgst the which, infidelity & hatred, the one not beleeving, the other hating God, are in themselues worse, but in regard of him that sinneth, desperation far excedeth thē both in the daunger annexed to it. *For vvhat can bee more miserable, then a wretch not pitying himselfe?* But to acquite the prophet of the Lord from so damned a sin, as in the former verses, after his deadly downe fall (one would haue thought) which his iudgmēt came from his owne mouth, *I saide I am cast out, &c.* he arose againe & set vp a stādart of comfort to al the distressed of the world, *yet will I looke againe towardes thy holy temple*; so in this 2. fight and fit of his soule, vvhen he is well-nigh spent, and it is a question whether his faith be quicke or dead, there commeth an other *veruntatem* like a showre of the latter raine in the draught of summer, to vvater his fainting spirit, *yet hast thou brought vp my life from the putte, O LORDE my GOD.* The readinges are diverse. The Hebrewes say, thou hast *brought vp my life*, or *caused it to ascende*, The septuaginte, my life *hath ascended*. Ierome, *Thou shalt lifte vp*. Some say *from the pitte*, some *the graue*, some *from death*, some *from corruption*. There is no oddes. For whither of the two times bee put, the matter is not great, *Then hast* or *thou shalt*. For the nature of hope is this, *futura facta dicit*; *Things yet but are to come, it pronounceth of as already accomplished*. In the eight to the Romans, we are *saued by hope*, though we are not yet saued. And whom God hath iustified, *those hee hath also glorified*, though not yet glorified. Ephesians the second, we *are raised from the dead*, though our resurrection hereafter to be fulfilled. But I stay not vpon this. It is a rule in Seneca, that by the benefite of nature, it is *no possible for any men to bee grieved much and long together*. For her loue shee beareth vnto vs, shee hath so ordered our paines, as that *shee hath made them either sufferable or shorte*.

Dan. 7.

Th. Aquin. 2.2. qu. 20. art. 3.

Quid miserius misero non miserāte seipsum? August.

Fouea. Interitus. Sepulchrum.

Φθορα.

August ad Dardan.

In æternis idem est posse & esse.

Nemo potest valdè dolere & diu. Epist. 97.

Aut tolerabilem aut brevem.

That

Heb.6. that which Seneca imputed to nature, I to hope, grounded in the promises of God, *immutable things, the safe and sure anchor of the soule of man*. The sorrow of Ionas was wonderfully vehement, but soone alaied. Whence had he that speedy mittigation? from nature? nothing lesse. Here what the voice of nature is. When the people of Israell
Numb.11. crieth vnto Moses for flesh, what is his crie to God? *I am not able to beare this people. If I haue founde favour in thine eies, kill mee that I behould not this misery*. When Iezebell threatneth to make Elias like one of
1. Kimg.19 the dead prophets, he hasteth into the wilderneſſe, and breaketh out into impatience and irkesomnes of life, *O Lord, it is sufficient*, (either he had lived, or he had bene plagued long enough) *take away my soule from mee*. The women in the 2. of Esdras having lost her sonne (be it a figure or otherwise, it is true in both) ariseth in the night season, goeth into the field, decreeth with her selfe neither to eate nor drinke, but there to remaine fasting and weeping till shee were dead. Esdras counselleth her, *foolish woman, do not so, returne into the city, goe to thine husband &c. shee answereth, I will not, I will not goe into the city, but here will I die*. You heare now nature speaketh. Was Ionas thus relieved? no. The sense of his owne strength or rather his weakenesse, woulde haue sent him hedlong, as the devils the heard of swine, into the lake of desperatiō. It is *the Lord his God*, whose name is tempered accor-
Thou hast brought vp my life, my Lord & my God. Bern. ding to the riddle of Sampson, both of *strong and sweete*, who is *fortiter suavis & suaviter fortis, strong in sweetenes, and sweete in strength; fortis pro me, suavis mihi, strong for me, and sweete to me*, that hath done this deede. Behold, my brethren, there is *bonie in the lion*, there is mercy in the fearefull God of heauen. He is not only *a Lord* over Ionas, to note his maiesty & feare, but *the Lord his God*, to shew the kindnes of a father. It is *the Lord his God*, to whom he repaireth by particular applicatiō & with the disciple of Christ leaneth as it were in his maisters bosome, that delivered his life from the pit, & his soule from fainting. Before he lay in the depthes, & was descēded to the ends of the moūtaines &c. All that is aunswered in one worde, *eduxisti*. thou hast brought me vp from the pit wherein I was buried. Before, the waters were come even vnto his soule, ready to drinke it in, and to turne him to corruption; but now God hath delivered that soule from the corruption it was falling into. What shall we then say? the sea hath no mercy, the weedes no mercy, the earth with her promontaries and bars no mercy, the whale no mercy, the Lord alone hath mercy. It fa-
Psal.142. red with Ionas as with a fore-rūner of his when *his spirit was cōfused & folden vp within him, when hee looked vpon his right hand, and behold, there*

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was none that would know him (much leſſe at his left;) *whē all refuge failed, and none cared for his ſoule; then cried hee vnto the Lorde his God and ſaide, Thou art my hope and my portion in the land of the living, O harken vnto my cry, for I am brought very low,* (even as low as the earth is founded) *and bring my ſoule out of priſon,* (this pit wherin I lie) *that I may praiſe thy name* O let not life nor death (I name no more, for death is the laſt and worſt enemy that ſhall be ſubdued) be able to take your hope from you. When your heart in thinking, or tongue in ſpeaking hath gone too far, correct your ſelues with this wholeſome and timely *veruntamen*, yet notwithſtanding, I vvill go to the Lord my God, and truſt in his name. The nailes that were driuen into the hands and feete of our Saviour, were neither ſo grievous nor ſo contumelious vnto him, as that reproch that was offered in ſpeech, *he truſted in the Lorde, let him deliver him.* This was the roote that perſwaded Iob, and Iob preſerved it: when his friends became foes, and added affliction vnto him, he willed them to hold their tongues, that he might ſpeake, not caring what came of it. *Wherfore do I take my fleſh in my teeth* (ſaith he) *and put my ſoule in my hand?* that is, why ſhould I fret and conſume my ſelfe with impatience? *If hee ſhoulde kill me, would I not truſt in him?* ſo far is it of, that I deſpaire of the mercies of God, that my life ſhal ſooner leaue me, than my aſſurance of his graces. This was the *deepe and inwarde matter* he ment in the 19. of his booke, from the abundaunce wherof he made that propheticall and heavenly proteſtation. *O that my words were written, written in a booke, and graven with an iron pen in lead or ſtone for ever: I knowe that my redeemer liveth. Wormes & rottennes ſhall conſume* me to nothing, but my redeemer *is aliue, & behold he liveth for evermore, & hath the keies of hell and of death.* The graue *ſhalbe my houſe, and I ſhall make my bedin darkenes*, but I ſhall riſe againe to beholde the brightnes of his countenance. Theſe eies of nature ſhal ſinke into the holes of my head, but I ſhal receiue them againe to behold that glorious obiect. And though many ages of the world ſhall run on betwixt the day of my falling, & his long expected viſitation, *yet hee ſhal ſtand the laſt day vpō the earth*, himſelfe α & ω, the firſt & the laſt of all the creatures of God, to recapitulate former times, & to make full reſtitution of my ancient loſſes. What needed writings in a booke & graving in lead or ſtone, but that he was carefull of poſterity, that the ſcripture & ſculpture of his owne conſcience might be a monument in time to come for other afflicted ſoules? The counſaile which David giueth his troubled ſoule, again & again repeated, becauſe his ſorrowes were againe and often multiplied, ſhalbe my laſt for this time;

Iob. 13.

Reue. 1.

Pſ. 42. & 43.

O

O my ſoule, why art thou caſt downe, and why art thou diſquieted with in me? I wil not forget to note vnto you, that one of the greateſt temptations he then felt, and that which fed him with his teares day and night, in ſteede of meate, was the daily *vpbraiding of his perſecutours, where is now thy God?* If they could haue battered the fortreſſe of his hope, they had vtterly ſpoiled him. Yet he encourageth that perſecuted and dovvne trodden ſoule, vvith harty incitations, VVhy art thou caſt downe &c. truſt in the Lord, for I will *yet and yet* giue him thankes for the helpe of his preſence. Hope is never put to ſilence; neuer a-baſheth *nor ſhameth* the man that ioyneth her vnto him: the ſweeteſt and pleaſanteſt companion that ever travailed with the ſoiourners vpon earth. Shee carrieth them along through al the difficulties and croſſes of the way that lie to interrupt them. Though they haue paſſed through fire and water, ſhee ſaith, be not diſcomforted, *we ſhall yet giue him thankes for the helpe of his preſence*. Though through a life ſo repleniſhed with miſery, that they bleſſe the dead more than the living, and count them happier then both, that haue never been, ſhee ſaith, be of good cheere, *we ſhall yet giue him thankes*, and there is time and matter enough wherin to ſhevv his goodnes. Yea though they walke into the chambers of death, and ſhut the dores after them, and ſee not the light of heaven, ſtill ſhee biddeth them be bold, for they that ſleepe in the duſt, ſhall ariſe and ſing, the dew of their dry bones ſhalbe as freſh as the dew of the hearbes, and we ſhall *yet giue him thankes* for the helpe of his preſence. I remember that valiant and thrice renowned Athenian (when I ſpeake of the tenure and pertinacy of hope) who, when other meanes failed, gr. ſped the ſhips of the enimy with his handes, to holde them to fight, and when his handes were ſtriken of, ſtaied them with his teeth, till he loſt his life. Hope can never be put from her hold-faſt, her voice is according to her nature, *adhuc confitebor* I will yet giue him thanks, in the winter & deadeſt time of calamities ſhee ſpringeth, and cannot die, nay ſhee crieth within her ſelfe, whether I liue or die, I vvill not looſe my patience; for I ſhall ſee the day, when the Lord ſhall knovv me by my name againe, righten my wronges, finiſh my ſorrowes, wipe the teares from my cheekes, treade downe my enimies, fulfill mee with the oile of ioy, and I ſhall *yet* and for ever giue thankes for the helpe of his preſence.

Adhuc. Rom. 5.

Cynegirus.

Chap.

THE XXVIII. LECTVRE.

Chap. 2. verſ. 7. *When my ſoule fainted within mee, I remembred the Lorde, and my prayer came vnto thee into thine holy temple.*

THE two laſt verſes, if you remember, were but a varied repetition of that vvhich two others had handled before. The generall partes of all vvhich, vvere the feare and the hope, daunger and comfort of the prophet; vvhich tvvo affections or conditions (you haue often hearde) the vvhole ſong ſpendeth it ſelfe vpon. His feare and daunger in the laſt place vvas, that neither water nor earth ſpared him. The waters, touching their pride and exaltation, *came vnto his ſoule*; touching their meaſure, promiſed him *no bottome*; touching their traine and confederates, *bownde their vveedes about his heade*. The earth neither lodged him in a ſmooth and eaſie floore, but vnder *the rootes and ragges of mountaines*, nor in an haven, or any the like acceſſible place, but *within her barres*. Notwithſtanding, the head of the ſerpent, vvith all his ſubtile deviſes againſt the life of the prophet, is bruiſed at the heele of the ſpeech, where one little particle of hope, vvipeth out all the former diſcomfortes: *Yet haſte thou brought vp, &c.* Once againe, as heretofore I diſſembled not vvith you, I muſt enter into the ſelfe-ſame matter of diſcourſe and explication. The *ſoule of Ionas may fainte vvithin him* (as my texte telleth vs) the ſunne and moone may faile in their motions, day and night may faile in their courſes, the earth may faile and totter vpon her proppes, the ſea and rivers may faile and be emptied of their waters, but the word of the Lord ſhall never faile neither in trueth, nor in the riches and plenty thereof, to miniſter an everlaſting argument to him that diſpenſeth it. Time, and ſpeech, and audience ſhall faile, but matter can never vvant, vvhen that aboundant treaſure commeth to be opened. It vvas vvell ſaid by Chryſoſtome, that *in a thouſande talentes of worldely vvordes, a man ſhall hardly finde an hundreth pence of ſpirituall and heavenly vviſedome*, ſcarſely tenne halfpence. But infinite are the talentes of vviſedome, that are hidde in the wordes of GOD, even when they ſeeme in the iudgement of man to bee moſt exhauſted. The Apoſtles exhortation to the Coloſſians is, that the vvorde of the Lorde ſhoulde *dvvell plentifullie* among ſt Coloſ. 3.

amonge them. Surely the vvoorde of GOD, in one of the deepeſt and vvaightieſt pointes of knowledge, touching our hope, hovveto bee vſed and where to bee founded, hath once and a ſeconde time already offered it ſelfe vnto you. VVhither as yet it hath gotten houſe-roume and dwelling among you, I cannot tell. Perhappes it did but ſoiourne in your heartes, and was in nature of a paſſenger to tarry for a night or an howre. Or happily as the Levite that came to Gibeah, in the nineteenth of Iudges, it hath ſitten in the ſtreetes and no man hath received it into houſe. Or if it hath gotten entraunce and admiſſion, it vvas perforce, as thoſe that let downe the ſicke man by the tyles of the houſe, the dores being peſtered and thronged with multitude that they coulde not haue entrance otherwiſe; it maybee the gates of your heartes being ſtopped vvith multitudes of popular and worldly affaires, it tooke ſome little faſtening againſt your willes. But that it may *dvvell* in your conſciences, neuer to departe from them, and not in a narrovv corner thereof, ſparingly, and vvith diſcontentment, but in ſuch *plentifull* manner as the Apoſtle ſpake of, to enioy her full liberty, all other in-mates and aſſociates put a parte, all diſtruſtfull cogitations either from the wiles of Sathan, or vveakeneſſe of our fleſhe, mooued, the providence of GOD hath ſo ordered it, that after *twiſe navigation*, as the proverbe is, there ſhoulde be a third iteration of the ſame doctrine, that your heartes for euer might be eſtabliſhed. VVhen the viſion of the ſheete was ſent vnto Peter, in the tenth of the Actes, the voice was vttered vnto him three times *Ariſe Peter, kill and eate*. And the firſt time he denyed it plainely, *Not ſo Lorde*. Afterwardes hee was better adviſed, and harkened to the voice of the Lorde. VVhen the angell of Sathan was ſent to buffet Paule, leaſt his viſions ſhoulde liſte him vp too high, 2. Cor. 12. *hee beſought the Lorde thriſe, that it might departe*; and then the Lord aunſwered him, *My grace is ſufficient for thee*. It may bee according to the ſigne vvhich God gaue Ezechias, Eſ. 37. that *the firſt yeare, hee ſhoulde eate of ſuch thinges as came vp of themſelues*; *the ſeconde, ſuch as ſprange againe vvithout ſowing*; *the thirde, they ſhoulde ſowe and reape, and plante vine-yardes, &c.* So for the firſt and ſeconde time, that we heare the doctrine of ſalvation, wee heare vvithout profit, we breed no cogitations within vs but ſuch as growe of themſelues, naturall, vvorldly, corrupte, and ſuch as accompany fleſh and bloude, fitter to caſt vs downe, than to helpe vs vp; but at the thirde time, vvhen the wordes of God with often falling ſhall haue pearſed our

hearts,

heartes, as raine the marble-ſtones, vvee then apply our mindes to a more induſtrious and profitable meditation of ſuch heauenly comfortes. Let it not grieue you then, if I ſpeake vnto you againe the ſame thinges; and as Paule diſputed at Theſſalonica *three ſabbath daies, of the paſſion and reſurrection of Chriſt*, ſo I three ſabbath daies amongſt you for our hope in Chriſt. Let it bee true of vanities and pleaſures, that the leſſe they are vſed, the more commendable: but the moſt accepted and pleaſant thinges that belong to our happieſt peace, bee it farre otherwiſe. Our dayly breade, though it bee dayly received, vve are as ready to craue ſtill: neither can the perpetuall vſe of it ever offende vs. The light of the ſun, woulde diſpleaſe no body but ſome louer of darkneſſe, if it never wente downe in our coaſtes. The nature of ſuch thinges for their neceſſary vſe, muſt needes be welcome vnto vs, though they never ſhoulde forſake vs. And can the doctrine of faith and aſſeuunce in the mercies of God, the lighte of our dimme eies, the ſtaffe of our infirmities, our ſoules reſtoratiue when it lyeth ſicke to death, and as Chryſoſtome vvell compared it, a chaine let downe from heaven vvhich he that taketh holde on is preſentely pulled vppe from the hande of deſtruction, and ſet in a large place to enioy the peace of conſcience, can it ever diſpleaſe vs? vvee were content to heare it once, and I doe not doubte, but it will be as welcome being repeated tenne times. I make no queſtion but as when Paule had preched at Antioche in the ſynagogue of the Iewes one day, the gentiles beſought him that he would preach the *ſame vvordes to them againe the nexte ſabbath*; ſo though it were the laſt worke that I did amongſt you, to cut the throate of deſperation, which hath cut the throte of many a wretched man and woman, to ſet the piller of hope vnder all fainting and declining conſciences, yet becauſe it is our laſt refuge in adverſity, and ſtandeth vnmooueable like the Northerne pole, when our ſoules are moſt diſtracted vvith doubtes, and fulleſt of ſcruples, to giue vs aime and direction whither to bend our courſe, if I ſhall once againe repeate vnto you Τὰ αὐτὰ ῥήματα, the ſelfe-ſame wordes that before, in ſubſtance and ſenſe, though not in ſyllables, I truſt I ſhall finde your acceptaunce as good as vvhen I firſt began it.

Acts 17.

Voluptates commendat rarior vſus.

Et placuit ſemel &c.

Acts. 7.

The wordes propounded are the laſt of the whole narration, and drawe into a narrower compaſſe of ſpeech all that hath beene ſaide before. For whatſoever you haue hearde, of the bottome of the ſea, ſloudes, and ſurges, vvith all thoſe other diſturbances already reckoned

koned vp, they are now concluded in a little roume, *My soule fainted*. The partes the same vvhich I haue obserued before: for I neede not to requinte you againe, that hee hangeth and deuideth the whole song, betweene feare and hope. And as the feete to that image in Daniell, vvere *parte of yron, parte of clay*, which the prophet expoundeth, *partely stronge, partely broken*; so are the feete, if I may so call them, vvhich Ionas through all this trauaile goeth vpon, the one of clay, weake, impotent, alvvaies shivering, and sinking downeward, I meane his feare and distrust; the other of yron, strong, stable, and firme, keeping him vpright, his hope and confidence in the mercies of God. His feare is in the former member of the sentece, *When my soule fainted within mee*: his hope in the nexte, *I remembred the Lorde &c.* wherein to shew that it was not in vaine for him to remember the Lorde, and withall how he remembred him, he telleth vs, that *his praier came vnto him, into his holie temple*. Concerning his feare, wee haue to consider, first, what person or part he notifieth to haue beene assaulted, his *soule*. Secondly, the plight or perturbation of his soule, it *fainted*. Thirdly, the application of the place, *within himselfe*. The daunger is much augmented, from that which before it was. Then, the *vvaters but came to his soule*: heere, they had fought against him so long, that his soule plainely *fainted*. Then, the perill but imminent and hard at hand: heere, it had taken handfast. Then, was he but threatned of beaten by the waters: heere he seemeth to be vanquished. All that vvente before, might concerne the body alone, and the losse of his temporall life wherof hee was yet in possession. As when he pronouced against himselfe, *I am cast awaye out of thy sighte*, it mighte bee no more in effecte than vvhat Ezechiell spake, *I saide, I shall not see the LORDE, even the LORDE in the lande of the living: I shall see man no more amongst the inhabitauntes of the vvorlde: mine habitation is departed and removed from mee like a shepheardes tente, and as a vveaver cutteth of his threade, so is my life ended*. But heere hee confesseth in open tearmes, that his very *soule*, that invvarde, immortall, heavenly substaunce, vvhich vvhen the bodie fainteth, is sometimes most in health, and liveth vvhen the bodye dyeth, that this parte *faileth him*, and leaveth no hope of better thinges. Saint Augustine very vvell defineth the soule to be *the vvhole invvarde man, wherewith this masse of clay is quickened, governed, and holde together, changing her names according to the sundry offices, vvhich shee beareth in the bodie. For when shee quickneth the bodie, shee is called the soule; when shee hath appetite*

Ps. 69. 2. Penes, me-eum, inter.

Division.

1. My soule.
2. Fainted.
3. In mee.

My soule.

Es. 38.

or desire to anie thing, the vvill; for knowledge, the minde; recordation, memory; for iudging and discerning, reason; for giving breath, spirite; lastly for apprehending or perceiving outwardly, sense: so as the *fainting of the soule* is the decay of all these faculties. Nowe if the light that is in vs be darke, howe great is the darkenesse? if the life be death, hovve great is the death? if the soule fainte, how great the defections? The infirmities and disablementes of his body, I know, were very great, in the whole seruice and ministery thereof. For what vse had he either of his hands, to helpe himselfe withall, more than Ieroboam had when his hande vvas withered? or of his eies, to beholde the light of heauen, more than if the eagles of the valley had pickt them out? or of his eares, to heare any sentence of comforte, more than if they had neuer beene planted? The grinders within his head, what did they for him, vnlesse they ground and whetted themselues? His tongue vvhat tasted it, except his owne spittle? He might truly say with the prophet Esay, that *from the crowne of the heade to the sole of his foote*, there was no part that did the duties of it. But all those former defectes, and impotencies are nothing to that he nowe speaketh of: *VVhen my soule fainted within mee.* For as the soule is of more worth and excellency than the body; so the languishmentes of the soule more grievous, and the death of the soule more remediless, than those of the body: and therefore as the hazarde exceedeth, so the health of the soule is more dearely to be tendered. In the greatest distemperatures and disorders of the body, vvhen the bones *are smitten asunder, and the loines filled with a sore disease*, when the *woundes are putrified and stinke*, the marrow and moysture quite dryed vp, yea though it be brought and dissolved into the dust of death, yet the soule may bee safe and sounde notwithstanding, and in farre better case, than vvhen shee lived in her house of clay. But if the soule be sicke, can the body haue any comforte? May vve not then inferre vvith him in the comedy, *My hearte is sicke, my raines sicke, my splene sicke, my liver sicke*, and all my other partes are out of frame? Out of this comparison betweene the body and soule, let me make my perswasion vnto you. *The men of the world were wont to say*, saith Barnard, *that hee that keepeth his bodie, keepeth a good castell.* A castell? how long to continue? this is the errour of worldly men, to call their tabarnacle, which was made to be removed, and pulled downe vpon every light occasion, a castell. VVee say not so, *but hee that keepeth his body, keepeth a base dunghill.* He that had seene the body of righteous Iob, vlcerated, botched,

Dum viuificat, animat: dum vult, animus; dum scit, mens est dum recolit memoria: dū indicat, ratio, dum spirat, spiritus: dum sentit, sensus Aug. de Ecclesiæ Dogmatib. Cap 34

Esa. 1.

Cor dolet, renes dolent, &c. Plaut. Serm. parv. Bonū castellum custodit qui custodit corpus suū. Nos a. non sic, sed Fieri quilinium vile &c.

botched, and blained, ſitting vpon the dunghill, would he not haue thought that a dunghill had ſitten vpon a dunghill? But he *that keepeth his ſoule, hee keepeth a good caſtell indeede*, borne to eternity, he keepeth a heaven in compariſon, the ſunne and moone, and ſtarres whereof, are vnderſtanding, faith, and hope, vvith other Chriſtian graces, and the Lord of hoſtes himſelfe hath his dwelling therein. *There is no man ſo ſimple, no man ſo vile, but taketh this to bee a caſtell* of honour and ſtrength becauſe they beleeue it to be immortall. Our ſaviour manifeſted this difference, both by the end of his comming in the fleſh, which was principally for our ſoules, after for our bodies, firſt *to take away the ſinnes of the worlde*, which are ſpirituall diſeaſes, then to remooue corporall infirmities; and by the behaviour of his owne perſon amongſt vs, who though he ſuffered his body to be tried with all kindes of ignominious and accurſed vexations, vvith ſpittings, whippings, buffetings, and the bittereſt death of the croſſe, yet was it ever his care to preſerue his ſoule free from ſtaines and corruptions. *It is not thus with the ſonnes of men nowe a daies.* They neglect the care and culture of their ſoules, but the luſtes of the fleſh they make proviſion for with all poſsible diligence. They haue learned from the ſchoole of Hyppocrates the phyſitian, and Epicurus the ſwine, to phyſicke and diet their bodies, but the ſickneſſe and death of the ſoule, which are their ſinnes, they never account of, till they ſee they muſt be puniſhed. O yee ſonnes of men, fooliſh and ſlowe of hearte to conceiue the righteſt thinges, howe long will yee loue ſuch vanities, and ſeeke after leaſing? Theſe times are allotted to the ſoule, not to the bodie. Nowe is the time of ſalvation, not of pleaſure and paſtime. Let the fleſh alone a while, more then nature and neceſsity require, let it not be favoured, either in food or rayment, or any the like tranſitorye and fading benefite. And vvhen it is vveary of vvalking vpon the face of the earth, let it goe dovvne in peace, and reſt in hope, till he that came for your ſoules before, ſhall alſo come to raiſe and reforme it. In the fainting of our ſoules, there is a groſſe difference betvvixte Ionas and vs. His ſoule fainted within him through paine, ours through pleaſure, and that pleaſure a mother and nurſe of a worſer paine. Our fleſhe is too inſolent againſt the ſpirite, and keepeth it vnder with a ſtrong hande. Hagar deſpiſeth Sara, the ſervaune ſetteth her foote in the necke of her miſtreſſe. The fleſh is cloathed like the raine-bowe, vvith colours of all ſortes, we goe into the bowels of the earth, vve goe into the bowelles of the ſea, as farre and

as

Quia animam cuſtodit, &c. Quid aliud voces animũ quam Deum in corpore humano hoſpitãtẽ? Sen. Null⁹ extremus idiota, nulla abiecta mulierecula, non credit animæ immortalitatem. Non ſic hodie filij hominum, non ſic. Bern. in declamat.

as lovve as ever Ionas vvent, to seeke pearles and the riches of the sea to adorne it. VVe forget our selues shamefully in such vnnecessary travaile. It is *the Queene* that shoulde be cloathed in a vesture of needle vvorke, vvrought vvith diverse colours; but the Queene is stripte of her iewels, the soule robbed of her ornamentes and rich attire, and the body is the theefe that deceiveth it. The flesh is daintily fedde with the finest flowre of the vvheate, and the reddest bloud of the grape, vve care not what it costeth; the vnworthiest member we haue, is deified and made our God, (a sinne beyonde the sinne of the Pagans, shamefull and beastly idolatry) they made them Gods of siluer and gold and marble, we of our bellies; what is done with the soule, the meane time? behold shee is pined and famished, the bread of life is not bought nor sought for to strengthen her vvithall, shee is kept from the gospell of peace and from the body and bloud, (that *inconsumptible meate*) of her holy redeemer. Shee that vvas borne from aboue, to eate the hidden Manna, the foode of Angels, and to be nourished with the tree of life, whose beginnings call her home againe, is lesse regarded than a lumpe of earth. O consider, *that hee vvho looseth the life of a bodie may finde it againe. The time shall come when they that are in the graues shall heare the voice of the sonne of GOD.* But the losse of a soule is vnrecoverable. If it die in sinne, it shall also die in perdition. Rather it shall not die, for it is not as the soule of the beast that endeth with the body. *O liuing and ever-liuing death.* Let them take heed, that haue eares to heare with. Their price hath beene once paide, vvhich if the riches of Salomon, treasures of Ezechias, all the silver and golde within the globe of the earth coulde haue satisfied God vvould willingly haue spared his *owne bloude.* Let them not looke for more Christs, or more passions; if they vvil goe into captivity againe, let them goe, but they shall not returne; if they sell themselues to the will of their enemy, let them neuer hope for a second ransome.

Nunquã animo pretiis obstantibus. Whose belly is their God.

Cibus animæ inconsumptibilis. Cyprian.

Sursum animum vocant initia sua. Senec.

Actes 20.

VVhen my *soule fainted.* In the second circumstance of the first braunch, vvherein is noted the affection of his soule, I vvill rather marke the efficacy of the worde heere brought, then make discourse vpon it. The very noting of the worde is discourse enough. The wordes that the holy Ghost vseth, are not *vaine vvordes*, such as are vsed by men to deceiue with, the examination & search wherof yeeldeth no profit; but he that will weigh them aright, must not only view the outwarde face of the vvhole sentence at large, but sucke out

Ephes. 5. Κάιρος λόγος.

the iuice and bloude of every ſeverall vvorde therein contained. The extremity of the ſoule of Ionas ſeemeth to bee very greate, becauſe there is no little trouble and care hovv to expreſſe it. The Septuagints render it *an eclipſe*, or if you vvill *a direction and death of the ſoule*; Calvin *a convolution or folding vp togither*; Tremelius *an over-vvelming*; Ierome *a ſtreightning or compacting into* a cloſe roume; Pomeran *a deſpairing*. VVhatſoeuer it is, Rabbi Kunhi affirmeth that the *vvorde is never vſed but of greate miſerie*, happily ſuch, as ſhall accompany the laſt times, vvhen men *ſhall bre at their wits endes for feare*, and their *heartes ſhall faile them becauſe of troubles*. Novve vvhither you ſay that his ſoule *forſooke him* as it were, and there vvas *de iquium animæ*, *a diſparition* of it for a time as if it vvere not, like the ſtate of Eutychus in the Actes, vvho was taken vp for deade, though his life remayned in him: or vvhither it were *wrapt and vvounde vvithin it ſelfe*, that her ovvne houſe was a priſon vnto her, and ſhee had no povver to goe foorth, no liſt to think of heaven, no minde to aske the counſaile of GOD or man, as vvhen a birde is ſnared, the more it laboureth the harder it tieth it ſelfe, and though it vſe the legges or the vvinges, it vſeth them to a further hinderaunce; ſo all the thoughtes that the ſoule of Ionas thought, vvere not to eaſe the hearte, but more to perplexe it, and all fell backe againe vpon himſelfe: or vvhither the ſoule vvere *overwhelmed vvithin him* vvith her ovvne weighte, as one that ſhoulde gather ſtones for his owne graue: or that it *was pinched and preſſed* vvithin a narrovve place, that all thoſe former impedimentes, promontories and barres of the earth, did not impriſon him ſo cloſe as his ovvne feare: or vvhatſoeuer it were beſides, vvhat vvas it elſe but either the meſſenger and fore-runner, or a neare companion, to that vnnaturall and vngracious ſinne, vvhich vvee haue often already ſmitten at with the ſvvorde of Gods ſpirite, accurſed deſperation? Hovve is the golde become droſſe? hovv is the ſoule of man turned into a carkeiſe? The chaunge is marvailous. That that was given to quicken the bodie, and to put life into it, is moſt dul and liueleſſe it ſelfe. That that vvas gruen, to giue libertie, explication, motion, agility, and arte to every parte of the bodye, is novve the greateſt burthen that the body hath. If I ſhall giue the reaſon heereof, it is that vvhich Bernarde alleageth in a Sermon. *The reaſonable ſoule of man, hath tvvo places, an inferiour vvhich it goverueth, the bodie; a ſuperiour vvherein it reſteth, GOD*: which is the ſame in ſubſtaunce, that Auguſtine had before delivered in his

Ἀποψυχόντων ἀνθρώπων Luke 21.

Ἀποψυχία.

Serm. 48. in parvis. Animæ rationalis duo loca: inferior quem regit, Corpus, ſuperior in quo requieſcit, Deus.

his nineteenth treatiſe vpon Saint Iohn, *it quickneth, and it ſelfe is quickened. Wherefore if that better life vvhich is from aboue, relinquiſh the ſoule, vvith the comfortes and aides of GODS bleſſed Spirite, hovv is it poſſible but that the ſoule ſhould alſo relinquiſh her body, with the offices of her life.* This is the reaſon then that the ſoule faineteth, ſhee firſt dyeth vpwardes, then dovvne-vvardes and invvardely to her ſelfe. Shee forgetteth her maker and preſerver, and hee likewiſe ſtriketh her vvith amazement and confuſion in all her povver, that ſhee lyeth as it vvere in a traunce, and knoweth not hovve to apply them to their ſeveral and proper functions. *Viuificat, viuificatur. Melius ipſa quàm corpus, melius quàm ipſa eſt Deus. Id.*

Nowe therefore, if the ſloudes and waues of the ſea, wherewith hee vvas embraced on every ſide, had beene as kinde vnto him as ever vvere his mothers armes, and thoſe ragged endes of the mountaines, like pillowes of downe vnder his bones, if the promontories and barres of the earth had vnbarred themſelues vnto him of their owne accorde, like thoſe dores of the priſon in the Actes, to let him out, yet if the ſoule within him did remaine thus fettered and gived with the chaines of her owne confuſion, and all the deviſes and counſailes of her heart were rather hinderances than helpes vnto her, and her greateſt enmity, or at leaſt her leaſt friendſhip came from her owne houſe, that either ſhee thought nothing, or all that ſhee thought was but the imagination of a vaine thing, I would not vviſh her greater harme. Hee vvanteth no other miſery, that is plagued vvith a fainted ſoule. Aske not the malice of the ſea, the malice of the land, the malice of hell againſt him, vvhome the vntovvardneſſe and diſtruſte of his ovvne ſoule hath beaten downe.

The thirde circumſtaunce maketh mention of the ſubiect or place vvherein his ſoule fainted, that you may knovve, there is no povver in man to vndoe ſuch implicate cordes, and to looſe the bandes of ſorrovve and death, vnleſſe ſome vertue from vvithout ſet too an helping hande. The ſenſe is very plaine, that in *himſelfe his ſoule fainted*, that is, there vvas no domeſticall, earthly, naturall helpe that coulde releaſe him; but vvhen his father, mother, friendes, lande, ſea, his ſoule, all had forſaken him, the Lorde tooke him vp, and gaue him better hope? For vvho ſhould reſtore to libertie a ſoule confounded as this vvas, and re-deliver it to her former abilities, teach her to vnderſtande arighte, prudentlie to deliberate, aſſuredly to hope? vvho reconcile a man fallen 3. Within me.

out with himselfe, and make peace with his borders, or rather reviue and recouer a man fallen from himselfe, but he who is faide *to order a good mans gonge*, and to bee a GOD of order, not of confusion. VVhen the earth was *vvithout forme, and voide, and darkenesse vpon the deepe*, and neither heaven nor earth, lande nor water, day nor night distinguished, vvho fashioned the partes of that vnshapen *Chaos*, seperated light from darkenesse, and brought the creature into a comely proportion, but even the same LORDE who finding this wastnesse and informity in the soule of Ionas, made it perfit againe? It is evident in the next wordes. For marke the connexion. VVhen my soule fainted within me, *I remembred the Lorde*. How is it possible? for did his soule faint, and was it in maner no soule vnto him, (as it fareth with some who seeme for a space to be deade and their spirites to haue forsaken them) vvas all the strength thereof consumed, stifled, choked, giuen ouer within him, and had hee a *memorie* left, the cofferer and treasurer of the soule, to remember the Lord with? how came this gifte of memory to a soule so taken and possest, that as Orbilius a Grammarian in Rome forgot not only the letters of the booke but his owne name, so this is euen dead and buried vnder it selfe, and hath forgotten to thinke a thought, and laid aside all her accustomed heavenly meditations? Ionas, without question, had neuer remembred the Lord, vnlesse the Lord had first remembred him. Bernard vpon the vvordes of the Canticles (*I sought him in the night season.*) *Every soule amongst you*, saith he, *that seeketh the Lorde, that it turne not a great blessing into a greate mischiefe, let her knowve that shee is prevented by the Lorde, and that shee is first sought, before shee can seeke. For then are our greatest felicities changed into our greatest woes, when being made glorious by the graces of God, vvee vse his giftes as if they were not given, and ascribe not the glory of them to his holy name, VVho hath first loved him?* Giue me a man that ever loved GOD, and was not first beloved, and enabled therevnto, it shall be highly recompensed vnto him. But it is most certaine, that he loued vs when vve vvere his enimies, and when we had not existence or being. I say more, when we made resistaunce to his kindenesse. We can promise no more, in this heavenlesse race and exercise of Christianity, than the Prophet doth in the Psalme, *I will runne the waies of thy commaundementes, vvhen thou hast set my heart at liberty*. Wilt thou *runne* with thy feet, before thy heart be prepared? or canst thou run with thy hart, before God hath *enlarged it*? or canst thou runne *the way* without the way, which is Iesus Christ

I remembred the Lord. Sabellicus reporteth so of *Joannes Scotus. Thesaurus, Custos.*

Novverit se præventam & ante quæsitam quàm quærentem. Ser. 84. in Cantic.

Veimur domine tranquam non dares. Dilexit non diligentes ipsum. Et non existentes, ad do etiam resistentes. Psal. 119.

Christ? a *vvay* that thou canst not see, till thine eies be opened and illightened? or wilt thou runne the vvay of *Gods commaundements*, when thou canst not discerne the commaundementes of God from the motions and fansies of thine owne minde? not so. But when the Lord shall haue set thine heart at liberty, then runne, vvhen the LORDE hath quickened and rubbed vp thy memory, then remember him. Otherwise without that helpe, vve lye lame and impotent, as the creeple at the poole of Bethesda, all the daies and yeares of our life are spent, like his, vvithout ease of our infirmities, and the vertue of the waters of life, as of those in the poole, are by others caught from vs. Ierome translateth the wordes with some little difference from others. I remembred the Lorde, *That my praier might come into his holy temple*. So his praier came vnto the Lorde, by meanes of his praier: for that remembring of the Lorde was his praier. But whence came that former praier, that made way for the later? Fulgentius in an epistle to Theodorus a senatour, laying a sure foundation and axiome to the rest of his speech, would haue all that we doe, or enioy, ascribed to the grace of God. Next, that the helpe and assistance of that grace must be craued of God. Thirdly, that the craving of his grace, is also it selfe the worke of grace, For first it beginneth to be powred into vs, that it may afterwardes beginne to be begged by vs. As vnlesse the light of that aire first goe into our eies, our eies though made to see, yet see nothing. Fourthly vve can not aske (he saith) vnlesse vve haue a will to aske, and what wil is there, if God worke it not? Lastly, hee counselleth all men diligently to converse in the scriptures, vvherein they shall finde the grace of God, both preventing them in such sort, that when they are downe they may rise vp, and accompanying them, to hold them in their right course, and following them till they come to these heavenly beatitudes. And as he accounteth it a detestable pride of the hart of man, to do that which God in man condemneth (he meaneth sinning;) so much more detestable that, when a mā doth attribute to himselfe the giftes of God.

Recordatus sum, vt perueniat.

Epist. 6.

1.
2.
3. *Vt desideremus adiutorium gratiæ. Hoc ipsum quoq; opus est gratiæ. Ipsa incipit infundi, vt incipiat posci. &c.*
4.
5.

Thus much by the iust occasion of my texte, because hee saide, when his soule fainted vvithin him, yet he remembred the LORD, which I say againe hee coulde never haue done, his reason, knowledge, will, memorie, all being past, except the Lorde had first remembred him. After his feare againe his hope. *I remembred the Lorde, and my praier came vnto thee in to thine holy temple*. The particulars are quickely had; after that fainting and fit of the soule, 1. what

2. His hope.

he

he did: *hee remembred.* 2. whome he remembred: *the Lorde.* All the reſt ſerveth for explication. As namely 3. how he remembred him, by *praier.* For it ſeemeth that not only his memory, but al the faculties and affections of his ſoule were ſet on worke by him. 4. How his praier ſped. It was not ſtopped by the way, but *came* vnto the Lord, and did the part of a truſty embaſſadour. 5. It is not amiſſe to knovv, that every ſoule is the Lordes, *the ſoule of the father, and the ſoule of the childe* are his, and that the promiſes *are made not only to Abraham but to his ſeede after him,* and to all of that ſeed in particular, for *hee is neither multiplied with multitudes, nor ſcanted with paucities; ſo caring for one,* that *he omitteth not the care of many; ſo for many, that he ceaſeth not to care for one:* and therefore the praier heere ſent was peculiarly his owne, as of a perſon accepted & choſen vnto the Lord, *my praier.* 6. The faithfull coniunction of his ſoule with God, which the *Apoſtrophe,* and ſuddaine change of the ſpeech cauſeth me to note. For now he ſpeaketh not to vs, or to his owne ſpirit as before, *I remembred the Lorde,* but vnto the Lorde himſelfe, laying his mouth to thoſe pure & vndefiled eares, my praier came *vnto thee.* 7. The place wherein it was preſented vnto him, *into thine holy temple,* which either he meaneth of heauen, the pallace and baſilicke of the great king, or of the temple of Ieruſalem, which all the children of God in thoſe dayes had reſpect vnto. So Daniell though he praied in Babylon, yet opened *hee the windowe of his chamber towardes Ieruſalem.* And Salomon made requeſt at the dedication of the temple, that if euer his people, in the time of famine, battaile, captivity, or any the like tribulation, ſhoulde *pray towardes that citty, and towardes that houſe of praier,* the Lord that ſate in heauē would vouchſafe to heare them. Though not ſure of the place yet this I am ſure of, that whither ſo euer of the two be ſpoken of, the holy Lord hath dedicated it to holineſſe, and called it by the name of *an holy temple,* ſetting thereby a barre about it, as he did about the mount, to keepe out beaſtes and brutiſh men. For as his temple vpon the earth none ſhould, ſo that other, more ſacred and ſecret that is in heaven, none ſhall euer enter into, that is vnholy and vncleane. To draw theſe ſcattered braunches home to their roote againe, the generall ſubſtance of them all togither is this; that Ionas receiued hope by remembring the Lorde for his parte, and that the LORD on the other ſide accepted his prayer and gaue ſucceſſe to it. As Ieremy ſpake in the Lamentations; ſo might Ionas ſay, It is the *mercie of the LORDE that I am not conſumed.* The reaſon is, *For his compaſſions faile not.*

Nec ad multos multus, nec ad paucitatem carus. Sic vni intentus, vt non deſetus: ſic pluribus, vt non diſtē tus. Bern ſer. 69. in cant.

Dan. 6.

2. Sam. 6.

Lam. 2.

The

The danger seemed vncurable, because it lighted vpon the soule, not to the crazing and distempering alone, but the vtter *overwhelming* of it: and no hope left *in himselfe* to heale the hurt. What doth he then? he betaketh himselfe to the glasse of memory, to see what succour he can finde there: and as it is placed in the hinder parte of the head, so he reserveth it for the hinder part of his miseries, & maketh it his last refuge to ease his heart. I remebred

I haue red of memories in some men almost incredible. Seneca writeth of himselfe, that he had a very flourishing memory, not only for vse, but to deserue admiration. He was able to recite by hearte 2000 names, in the same order wherein they were first digested. Portius Latro in the same authour, wrote that in his minde which other in note-bookes. A man most cunning in histories. If you had named a capitaine vnto him, he would haue runne thorough his actes presently. Cyneas being sent from Pyrrhus in an embassage to Rome, the next day after he came thither, saluted all the Senatours by their names, and the people round about them. A singular gift from God, in those that haue attained thereto, howsoeuer it be vsed. But yet as the obiect, which memory apprehendeth is more principall, so the gift more commendable: As Tully comparing Lucullus and Hortensius together, both being of a wonderfull memory, yet preferreth Lucullus before Hortēsius, because he remebred matter, this but words. Now the excellentest obiect of all others, either for the memory to accounte, or for any other part of the soule to conceaue, is the Lord. For he that remēbreth the Lord as he Lord hath remembred him, that nameth his blessings by their names as God the starres, and calleth them to minde in that number & order that God hath bestowed them vpon him, if not to remember them in particular, which are more then the haires of his head, yet to take their view in grosse, and to fold them vp in a generall summe, as David did, *what shall I render to the Lorde for all his benefites*: though he forget his owne people and his fathers house, though the wife of his bosome, and the fruit of his owne loines, yea though he forget to eate his bread, it skilleth not he remembreth all in all, and his memory hath done him service enough in reaching that obiect. And for your better encouragement to make this vse of memory, vnderstande that it is a principal meanes to auoide desperation, onely to call to minde the goodnes of the Lorde forepassed either to our selues or others. Thinke with your selues, that as *it was hee that tooke you from your mothers wombes, and hath beene your hope ever since you hunge at the breastes, and ha h* Proœm. Cæsar. *Codices supervacuos feceras.*

opened

opened his handes, from time to time to fill you vvith his goodneſſe, ſo hee is as able to bleſſe you ſtill. Compare and lay together the times as David did, that becauſe *hee had ſlaine a lyon and a beare at the folde*, therefore GOD woulde alſo *enable him to prevaile againſt Goliah*: So if the mercies of the Lorde haue beene ſo bountifull tovvardes you in former times, to create you of ſlime of the grounde, and to put a liuing and reaſonable ſoule into you, to nurſe you vp in a ciuil and well mannered countrey, to redeeme you with the bloud of his begotten ſonne, to viſite you vvith the lighte of his goſpell, to iuſtifie you with the power of his free gratuitall grace, to fill your garners with ſtore and your baskets vvith encreaſe, and to giue you ſonnes and daughters to the defying of your enemies in the gates; ſaye to your ſelues, *his arme is not ſhortened*, he is the ſame to day that yeſterday, he vvill never forſake vs with his louing kindneſſe. This is the courſe that David taketh in the Pſalmes, a capitaine never more skilfull to leade in the warres, though the Lorde had taught his fingers to fighte, than to conduct the deſolate in the battailes of
Pſalm. 25. conſcience. *Call to remembrance thy tender mercies, O Lorde, vvhich haue beene ever of olde.* This was the ſonge that hee ſange to himſelfe in the nighte ſeaſon, in the cloſet and quire of his owne breaſt,
Pſalm. 77. when hee communed with his private heart, *and ſearched out his ſpirites diligently.* *Hath the LORDE forgotten to bee gracious?* he hath then leſte his olde wont. No, David forgot that the Lord was gracious, and afterwardes confeſſed his fault of forgetfulneſſe, ſtirred vppe his decayed memory, and ſaide, *But I vvill remember the yeares of the righte hande of the moſt high.* Not the momentes, nor houres, nor daies, of a few momentany afflictions, which hee hath delt fourth vnto me with his left hand, *but the yeares of his right hand, his vvonders and actes that haue beene ever of olde.* So likewiſe in an o-
Pſalm. 22. ther Pſalme. *Our fathers haue truſted in thee, O Lorde, Our fathers haue truſted in thee, and were not confounded.* VVhat is that to vs? yes, we are the children of thoſe fathers, ſonnes of the ſame hope, and heires of the ſame promiſes. When the diſciples of Chriſt miſtooke the meaning of their maiſter touching the *leaven of the Phariſees*, ſup-
Math. 16. poſing he had ſaid ſo, becauſe *they had brought no breade*, he reprooved them for lacke of memory: *O yee of little faith, vvhy thinke you thus in your ſelues? doe yee not remember the fiue loaues, vvhen there were fiue thouſand men, and howe many baskets full yee tooke vp? neither the ſeaven loaues when there were foure thouſande men, and howe many baskets yee tooke vp?* thus we ſhoulde remember indeede how few loaues, and howe many

many thousands of men haue beene fed with them, and what reuersions and remnantes of mercy the Lord hath in store for other times. Serm 22. in Cantic.

O good Iesus (saieth Barnarde vpon the Canticles) *Wee runne after the smell of thine ointmentes, the perfume and sweete sauour of thy fat mercies. VVee haue heard that thou neuer despisest the poore afflicted. Thou diddest not abhorre the theefe vpon the crosse confessing vnto thee, nor Matthew sitting at receipt of custome, nor the woman that washt thy feete with her teares, nor the woman of Canaan that begged for her daughter, nor the woman taken in adulterie, nor the Publican standing afarre of, nor the disciple that denied thee, nor the disciple that persecuted thee and thine, nor the wicked that crucified thee*, therefore vvee runne after the smell of thine ointmentes, and hope to be refreshed with the like sent of grace. Many haue written preceptes of memory, and made a memoratiue art, appointing places and their furniture, for the helpe of such as are vnexperienced. I will also giue you some helpes. When your soule beginneth to fainte, as this prophets did, remember what the Lord is by name. *Iehovah* a God not in shew, but in substannce and performance. *For they that know thy name will trust in thee.* Remember what by nature, *rich in mercie*, as others are rich in treasure. His iustice, wisedome, and power, and vvhatsoeuer he hath or rather is besides, are also infinite riches, God hath scarsitie of nothing. But as his mercy is aboue all his vvorkes, so the riches of his grace, aboue all his other riches. Remember vvhat hee is by promise. *The Lorde is faithfull. I knowe whome I haue beleeued, and I am sure he is able to keepe that which I haue committed vnto you. His trueth shal bee thy shielde and thy buckler, O LORDE, be mindefull of thy worde, whereon thou hast caused thy seruant to put his trust.* If God be God, follow him, beleeue him, builde vpon his worde, his fidelitie is a thousand times alleaged, that it may be past doubt. Remember what he is by couenaunt, made vnto Abraham and his whole seede, not in the bloud of bulles and goates, but in the bloude of the seede of Abraham. *O my people*, saieth God by his prophet Micheas, *remember vvhat Balak King of Moab had deuised, and what Balaam the sonne of Beor aunswered him, that yee may knowe the righteousnesse of the Lorde.* He cryeth vnto vs all at this day, O my people, remember what the prince of darkenesse had deuised against you, and hovv Iesus Christ the sonne of the liuing God hath aunswered him, and stopte his mouth vvith a voice of bloud, and nayled his accusations to a crosse, that yee may knovv the righteousnesse of the Lord, hovve assured it is to those that beleeue it. This, this is the *sure foundation*, vvhich he that buildeth vpon, shall

Psalm. 9. Ephes. 2. 1 2 2. Tim. 1. 3 Psalm. 91. Psalm. 119. 4 Mich. 6. Esay 28.

never

never fall. This is *the stone that was laide in Sion*; as for the bowe of steele, the wedge of golde, the strength of an horse, the promise of a man lighter vpon the ballance than vanity it selfe, the righteousnesse of the lavv, merites of Saintes, they are the stones of Babylon. This hath beene tried to the proofe, precious aboue all the marchandize of Tyre; and standeth in the *heade of the corner*. He that beleeveth in this stone, *let him not haste*, saieth the Prophet, Let him not yeelde too soone to the frailty of his flesh, nor bee ouercredulous to the suggestions of Sathan, nor suffer his hope to bee quelled at the first or second assaulte; let him stay the leasure of the Lord, for hee vvill certainely visite him. I haue shewed you some helpes and directions for memory. I know no better hiding place from the vvinde, no surer refuge from the tempest, as Esay speaketh, no safer harbours and receptacles vvherein to repose your wearied soules, than those I haue spoken of. What better *secret* or *shaddow* hath the most High? what *closer winges*, warmer *feathers* to keepe you from the *snare of the hunter* (I meane not Nimrod or Esau, mighty, hairy, and vvilde, making but temporall prayes either of men or beastes) but the hunter of your soules, than when you are distressed, and compassed with troubles rounde about, and sinnes, which are the sorest troubles of all other, haue *taken such holde vpon you that you dare not looke vp*, vvhen *the soule fainteth*, as this prophetes did, wisedome hath hid it selfe, and vnderstanding is gone aside into a secret chamber, that you know not what to advise, nor where to fetch a thought that may minister comforte; *then to remember the Lorde* of hostes, his name, hovve stronge a tovvre of defence it is; his nature, how sweete and amiable; his promises, how faithfull; his covenant, how precious in his eies; that the Lord may remember you againe in his holy kingdome?

Chap.

Chap.2.ver.8,& 9. *They that waite vpon lying vanities, forſake their owne mercy. But I will ſacrifice vnto thee,&c.*

THe narration is ended. We are now to annexe the concluſion of the ſong, wherein the prophet betaketh himſelfe to a thankfull acknowledgement, and as his tenuity will giue him leaue, a remuneration & requitall of the goodnes of the Lord, which his hart had preſumed before. The parts are three. 1. A confutation and reproofe of all kindes of idolatours, vvho as they call vpon falſe Gods, ſo they are likely to be ſped but with falſe deliveraunces; *They that waite vpon lying vanities, forſake their owne mercy.* 2. An affirmatiue or poſitiue determination, and as it were bond that hee taketh of himſelfe, to render kindneſſe to his mercifull and faithfull Lord; *But I vvill ſacrifice &c. and vvill pay that that I haue vowed.* 3. A ſentence of acclamation, the aphoriſme and iuice of the vvhole ſonge, the concluſion of the concluſion, the comprehenſion of ſacrifices, vowes, praiers, thankſgivings, all thinges, *Salvation is the Lordes, or the Lord.*

They that waite vpon lying vanities, forſake their owne mercie. What communion is there betweene darkeneſſe and light, falſhoode and truth, the table of devils and the table of the Lord, idolatry and the right ſervice of the righteous God? This is the cauſe, that Ionas beginneth with confutation. Before he will plant the vineyard, he vvill remooue ſtones, and briers, and all other obſtacles that may hurte the growth of the vines. Before hee buildeth his houſe, hee vvill firſt pull downe a ruinous and rotten foundation. So is the duety of a prophet in the firſt of Ieremie: *This day haue I ſette thee over nations and kingdomes*, firſt, *to plucke vp, to roote out, deſtroy, throwe downe*; ſecondly, *to plant, and build, and ſet vp againe*. And ſo is the duty of an Evangeliſt alſo, who hath receiued the adminiſtration of the goſpell of Chriſt: firſt to *prepare the way*, as it vvere, and *to make ſtraight pathes before the face of Chriſt*; that is, firſt to *reproone* and then to *teach* concerning doctrine, firſt to *correct* and afterwardes to *informe* touching converſation. Iohn Baptiſt, you know, a middle man betweene the lawe and the goſpell, a prophet and more than a prophet, becauſe he both foreſaw, and viſibly ſaw the Lorde of life, both prophecied and pointed with his finger, turning his face, like

1. Confutation.

2. Tim. 2.

their Ianus in Rome, both waies; he first *made ready* the houses and heartes of the people before the king of Sion came, *cast downes hilles, lifted vp vallies, &c.* that the gospell of the kingdome might haue the freer admission. He beganne his preachings vvith reprehension of their vicious liues, *O yee generations of vipers*; and convulsion of their false groundes, *Saie not within your selves, wee haue Abraham to our father, &c. No man setteth a newpiece to an olde garment*: hee maketh the rent but worse. *No man putteth new wine into olde bottles*: for he then marreth both. It is to little purpose to offer truth, and the tidings of peace, the newes of the newe testament, to the olde man, whose ancient corruptions hang vppon him, and his vvedded conscience is thorough seized and possessed vvith inveterate errours. There is but one trueth, oppugned by falshoods vvithout number, like the armes of the sea. But the nature and courage of that one trueth is, whersoever she findeth falshode, not to dissemble her quarrell and emulation to her enemy, but to play the part of truth, that is, simply, ingenuously, apparantly, to defie her adversary, and to withstand her to the teeth. Fulgētius in his first booke to Thrasymūde king of Vandalles, giveth the reason of this orderly proceeding. *It is almost al one, to deny the faith, and not to maintaine it.* He bringeth the reason of that also. Because, *by one and the same silence hee strengthneth errour, vvho thorough feare or negligence holding his peace, affirmeth not the truth.* As a sleepy Centenar betrayeth the tentes of the king, not that he hath a vvill perhaps to betray them, but because hee keepeth not the watch as he ought, nor descrieth the enemy, vvhich commeth to assault them. One heauen holdeth not Michael and the Dragon in peace, nor one house the Arke and Dagon, nor one wombe Iacob and Esau, nor one temple prayer and merchandizing, nor one campe the cleane & the leprouse, nor one bath Iohn and Cerinthus, nor one hart God and Mammon, nor one tongue God and Milchom, nor one conscience truth and falshode: religion and superstition. This, I suppose, was the reason, why Ionas beginneth his speech with a triumph against idolatours, & being to magnifie the strong arme of the Lord, doth it vvith disdeine and contempt of all those that seeke vnprofitable meanes. Thus much generally touching his order of proceeding.

Pene id esse fidem nolle asserere, quod negare. Vno eodemq; silētio firmat errorem, qui terrore seu sopore possessus silendo nō astruit veritatem.

The refutation devideth it selfe into two partes, an antecedent and consequent, a position and privation, what they doe, whom hee taxeth by his speech, and what they loose by so doing. *If they observe lying vanities*, vvhich is the former, they are sure to *forsake their owne mercie*, vvhich is the latter. In both these ioyned togither the parts

The confutation divided.

are ſo deſpoſed, that there is a matching of three with three. On the one ſide, 1. They are ſaid *to loue*, to be intentiue and fonde vpon: 2. that which they loue *is vanity*, emptineſſe, nothing: 3. that vanitie is lying, fraudulent, deceitfull vnto them. On the other, whereas they loued before, now firſt, they *leaue*, abandon, giue over: ſecondly, that which they leaue, inſteed of vanity, *is mercy*; which might doe them good: 3. that mercy is *their owne*, as proper and peculiar vnto them, if they would vſe it, as ever any thing in their rightful poſſeſſiō. Do ye not ſee the change that wordlings make? corne for acornes? a ſtate of innocencie, immortality, incorruptiō, for an apple? the prerogative of birth-right with the bleſsing that belongeth vnto it, for a meſſe of potage, belly cheare, as Eſau did? a kingdome vpon earth, and the kingdome of heauen alſo, for oxen, and aſſes, and ſheepe, as Saule did? Chriſt, his goſpell, his miracles, his ſalvation, for an heard of ſwine: with the Gadarens? God for idolles, *mercy for vanity*, the comfortableſt nature that ever was created, for that which profiteth not?

It is thought by ſome, that the ſpeech here vſed, is by a conceſſion or inſultation againſt idolaters, and as it were a fare-well & defiance vnto them, *Let them forſake their owne mercy*; if they like the change ſo well, and will not receaue warning: as he in the comedy; *let them ſinke, & waſt, and conſume all that he hath, I will never ſpeake word vnto him more.* Againſt ſinners paſt grace, you ſhall often finde renouncement vnto them. *Lay iniquitie to their iniquitie, and never let them come into thy righteouſneſſe.* When they haue ſolde themſelues to ſinne, and hate to be reformed, this is the mercy that benefitteth thē. *Reproone not a ſcorner* ſaith Salomon, *leaſt he hate thee.* If there be any amongſt vs with whō the mercie of God is ſo vile, and contemptible, that it is not of force to over-ſway *lying vanity*, but vanitie is the ſtronger man, and keepeth the houſe againſt mercy, let them goe on in vanitie ſtill, and as Chriſt gaue over the Scribes, *let them fulfill the meaſure of their vvretched choice.* But let them know withall, that as the prodigall ſonne forſooke his fathers houſe for a ſtrange countrie, his fathers favour and inheritance for a bagge of monie, father, and kindred, and friendes, for vnhoneſt and vncurteous harlots, and the breade in his fathers houſe, for the huſks of beanes which the ſwine abroad fed vpon, & his ſoule deſired; ſo they forſake God for this preſent world, heaven for earth, the *pleaſure of ſinne for a ſeaſon, for everlaſting pleaſures at Gods right hand*, and finally their *owne mercie*, as faithfull and true vnto them as ever was their ſoule to their body, for vvhotiſh and

Derelinq. quant. Pereat, pereat, profundat.

Pſal. 69.

Prov. 9.

Math. 23.

forreine vanities, which liue and die in an instante of time, and leaue no substance behinde them. O how happy were our liues, thinke we, if these two might stande togither, vanity for a while, till we had satisfied our selues therewith, & afterwardes mercy with a wish? *Let me first goe kisse my father*, and take my leaue of friendly delightes, let me not suffer the flowre of mine age to passe without garlandes of rose-buddes and sweet ointments, then I will come and follow thee. It must not be. The Lion and the bullocke, leoparde and kidde may feede and lye togither, but *vanity vvaited vpon*, as my text speaketh (serviceably pursued, officiously & diligently embraced, and *drawne with cordes*, as an other prophet hath) and the mercy of God, haue no agreement.

In the former and positiue member of the refutation, vvee are directed to three particulars. First, their habite and affection of whome he speaketh, who are not contente to thinke of, or sometimes to commit a vanity, but they *loue*, *obserue*, *attende*, vpon it.

Quasi invenerint thesaurum, Mordicùs retinent.

They keepe it, and make much thereof, saieth Ierome, as if they had founde a treasure. Lyra noteth perseverance, Mercer pertinacie, of a thing, that in no case they can be perswaded to forgoe. Secondly, the nature of that which their affections are set vpon: *vanitis*; that which is not; as Narcissus loued the shadow that the water cast vp, Nay, *vanities*. The singular is not enough to expresse their folly. They run through al the classies and rankes of vanity, the kennel and sinke of as much as their harts can devise. Thirdly, the qualitie of these vanities, that vvhich must needes accompanie them, vnlesse they coulde cease to be vanities, that they are *lying*, and vnprofitable, having no solidity in them. The first noteth their superstition, in that they are so diligent and obseruant. The second their folly & indiscretion, in making so bad a choice. The third their confusion, that they trust and are tied to that wherein no substance, no succor is.

1. The habite.

Nullares efficatiùs multitudinem mouet quàm superstitio. Curt.

Superstitione quies. imbutus quietus esse nunquam potest.

They that loue lying vanities. I know not so wel the reason, but I finde that conclusion every where prooued, which our Saviour laieth downe in the gospell, *The children of this worlde are wiser in their generation, than the children of lighte*. First *there is nothinge that winneth the common people* (marke it when you vvill) *more than superstition*. Adde the iudgmēt of the Romane Oratour in the second place. *A man that is wonne to superstition can never bee quiet in minde.* Which, whither it be our pride that vve are all in loue, as Pygmaleon with his picture so vve vvith the vvorkes of our handes, and

& deuiſes of our heads, and therefore the true ſervice of God we are not ſo ſoone allured with, becauſe it cometh by precept, as vvith the inventions of our owne braine, becauſe we are the authours of them our ſelues, (Philo implieth ſo much, writing of religions, that *everie man; his part ſeemeth beſt vnto him, becauſe they iudge not by reaſon, but by affection;*) or whither it be the care and vigilancy of the devill, whome he hath gotten priſoners, thoſe to loade with the more irons, and to keepe them in ſafe cuſtodie, and if it be poſſible, to mãke thẽ loue their captivitie; or what ſoever the cauſe elſe be, this I know (to begin at the head) that Sathan will ſpare no paines in *compaſſing the whole earth* to gaine a ſoule, a Scribe or Phariſee will *travaile ſea and land to winne a proſelite*, an idolatrous Iewe will freely beſtow his iewelles and earinges to make a golden calfe, an Ammonite vvill not ſpare his ſonne or daughter from the fire to ſacrifice to Moloch, a Prieſt of Baall will cut and launce his owne fleſh to demerite his idoll, a falſe prophet will *vveare a garment of haire* nexte his skinne to deceiue with, a frier will whippe himſelfe till the bloude run downe his ſhoulders, the fathers and children of Babylon, will riſe early and late, to keepe Canonicall howres, obſerue faſtes, walke pilgrimages, runne over their beades, and rather looſe a limme of their bodies than a ceremony of their church, and in every acte of their councelles, and thirde line of their writings, *Anathema* to men and angels that hold otherwiſe. Suarius, or Lyra.

Let it be their commendation, that they *take ſuch paines to doe wickedly*. A thiefe is more watchfull to breake through the houſe, than the goodman to garde it. The traitours that Ceſar feared in Rome were not thoſe that were fat & well in proofe, but *macilenti & pallidi* Caſſius & Brurus, that were leane and pale, ſpending the ſap of their fleſh, with travailinge, watching, plotting deviſes. What is it they loue and labour vpon ſo much? *Vanities. Is it not of the Lorde of hoſtes, that men ſhall labour in the fire* (to burne and conſume themſelues) *and the people ſhall even weary themſelues for verie vanitie*? They that plough wickedneſſe (a toileſome occupation) noe they not reape iniquitie and eate the fruit of lies, becauſe they truſt in their owne vvaies? A man may aske them vvith the prophete, *vvherefore beſtovve you your labour and are not ſatisfied*? Or vvith the Apoſtle, vvhen hee ſeeth their labour loſt, *what profit had yee in thoſe things, whereof you are now aſhamed*? Ier 9. 2. The matter of their loue. Abbac. 2. Oſee 10. Eſ. 55. Rom. 6.

The vanities, hee nameth, are not onely the idolles of the heathen, vvhich haue neither ſighte in their eies, nor hearing in their

eares, nor breath in their noſtrelles, nor helpe in their hands, to wipe away the duſt frō their owne faces; but whatſoever the worlde hath, viſible or inviſible, outwarde or inwarde beſides, diſplacing God of his right, and bearing our hart and hope after it, it is our idoll in ſome ſort, and one of thoſe *lying vanities* that is heere mentioned. Ionas committed idolatry, in leauing the mandate of God, and bending his iourney after the luſtes of his owne heart. That vnprobable cogitation which he fanſied to himſelfe of eſcaping the preſence of God, by taking a contrary way, was the idoll he ſerued and vvaited vpon, and the *lying vanity* wherevvith he was beguiled. The GOD of heaven called vnto him, *Ariſe, goe to Niniveh*; the God of his owne making, the deviſe of his braine, commanded otherwiſe, Ariſe, flie to Tharſus. The covetous mā is called an *idolatour* in plaine tearmes, Epheſ. 5. Iob expreſſeth the right forme of their canonization, whereby they make gold a God: *They ſaie to there wedge, thou art my confidence*. As treaſon and rebellion putteth vp a nevve king (Abſolon for David;) ſo covetouſneſſe a newe God, Mammon for Iehovah. You cannot *ſerue God and Mammon*. Diſpute not ſuperfluouſly and idly that you can doe it, for God hath pronounced the contrary. God cryeth, *lende, giue, ſcatter, caſt vpon the waters, fecde, cloath, viſite, harbour*, and is not obeyed: Mammon cryeth on the other ſide, take, gather, extort, ſtrippe, ſterue, ſpoile, and is hatkened vnto. Whether of theſe two is now the God? An other idolatry is mentioned by Abbacuk in the firſt of his Prophecie, of thoſe that *ſacrifice to their nettes, and burne incenſe to their ſlewes*: vvho becauſe their portion is encreaſed, and their meate plenteous by theſe inſtrumentes and helpes vvhich they vſe in their traides of fiſhing or the like, they forgette the righte authour of their thriſte, and arrogate all to themſelues and their ſerviceable meanes. Some make an idoll of their owne braine, as the king of Tyre did: who thoughte *that by his wiſedome and vnderſtanding hee hade gotten riches* into his treaſury; and his hearte was ſo highly exalted vvith that conceite, that he could not forbeare that moſt blaſphemous and Luciferian preſumption, *I am a GOD*. Such are the ſtates-men (as they loue to bee helde) the Politicians and Machiavelliſtes of our ſinneſull age, plotters of kingdomes and common-vveales, vvho thinke themſelues *vviſer than Daniell*, as the king of Tyre did, and that Moiſes and the prophetes are not ſo able to inſtructe them, as they themſelues. Some make an idoll of the ſtrength of their armes, as Zenacharib did, *By the multitude of my charets*

Ex ſuperfluo: Chryſoſt. Οὐ δυνάμεθα.

Ezech. 28.

have

haue I done thus and thus: but touching the true LORDE of hoſtes, Eſ. 37.
as if he vvere leſſe than nothing, and had loſt the ſtrength of his mightie arme, hee vaunteth to the king of Iudah, *let not thy God deceiue thee*. The end of all is this. *Idolum nihil eſt*. An idoll is ſo farre from being more than vanitie, that it is mere *nothing*. I know, in an idoll of ſilver or gold, or braſſe, there is both matter and faſhion. Gold is gold, and the thoughtes of our heartes, thoughtes, our wiſedome, beauty, and ſtrength are qualities that haue their being. And if we make either belly or backe our God, they are both creatures that God hath made; but they *are nothing* of that which we ſuppoſe them to be. VVe make them our honour, our hope, our confidence, ſuch they are not. For yet a little vvhile, and the moth, the vvorme, rottenneſſe, ruſt, and conſumption ſhall inherite them all. The righteous ſhall beholde it and feare, and laugh them to ſcorne that haue beene ſo madde after *vanities. ecce homo, beholde the man vvhich hath not made God his helper, but truſted in riches*, or other like tranſitory things. Wherefore I exhort you all, as Paul his auditours at Lyſtra, that ye turne frō theſe vaine hopes, *from theſe fooliſh and paltry idols*, (whether you are fallen in liking with your ſelues or other creatures) *to ſerue the living God, which made the heavens, the earth, the ſea, and all that therein is*. Pſal. 52. Actes 14. Ἀπὸ τούτων τῶν ματαίων.

The prophet might haue called them by other names, to note that iniquity, filthines, abomination, that is foūd in them; but (ſetting the Lord and his kingdome aſide) he taxeth the whole world and vvhatſoeuer is therein contained, vvith the generall cenſure of Salomon; *vanitie of vanities, all is vanity*. He that filled the earth vvith his vviſedome as with a flowde, filled it alſo with vanity as with a flowd, he ſmiteth on both cheekes, *vanitie and vanitie againe*, and to ſhevv that hee did not repente him of his ſpeech, pronounceth a thirde time, *All is vanitie*: that you may knovve, vvhatſoever you cleaue vnto, beſides the true ſubſiſting Lord, it hath not that ſubſtance and certainty which you firſt imagined. Therfore is the attribute ſet vnto it in the next place, *lying vanitie*: becauſe there is nothing but deceite in them. In the 4. of Gen. when Eue had brought forth her firſt begotten ſon, ſhe called him Cain, a mā purchaſed or obtained of the Lord. Some ſay more: *I haue obtained the man that is the Lord*. Thinking vndoubtedly, that ſhe had bin the mother of that bleſſed ſeed, which ſhould bruiſe the head of the ſerpent. But finding her ſelfe deceived, & overweening in a corrupt, cruell man, ſhee named her ſecond ſon Abell, that is *vanitie*, to note that her former hope was altogither

3. Lying vanities, the quality. *Virum acquiſivi Iehovam.*

frustrated. The Epithit is very fitly adioyned to vanity, and in effect signifieth the same that vanity doeth: for what is vanity but lying and deceaving? Aulus Gellius writeth of a vaine Grammarian, that made himselfe most skilfull in Salustes vvordes. Apollinaris, to trie his skill, met him on a day and asked him, vvhat Salust meant (if hee vvere so cunning in the bloude and marrowe of his history, as he professed) by saying of C. Lentulus, that it was a question, *vvhether hee vvere more foolish or vaine*. The interpreter aunswered him; the knowledge I take vpon me, is in auncient words, not these that are common and worne by daily vse. For he is more foolish and vaine than was that Lentulus, vvho knovveth not that both these words note but the same vveakenes. Apollinaris not satisfied with this aunsvvere, and to satisfie others that desired to be better instructed by him, at length resolued; that they vvere properly tearmed *vaine men*, not as the common people helde, vvho were dullardes, vvitlesse, and fooles, but in the opinion of the most ancient learned, such as vvere giuen to lying and faiethlesnesse, vvho gaue lightnesse for vvaighte, and emptinesse for that that hath true substaunce. Novv as in an idoll in propriety, there are sundry reasons that make it to bee *a lying vanitie*; for first, the authour and suggestour vvas *the father of lies*; secondly, the former of it lyed to himselfe, in thinking that it was the pleasure of God that idolles should bee fashioned; thirdly, hee that trusteth therein, lieth, for he saith *to wood or stone, thou art my helper*; 4. the whole substance of the idoll lyeth, in promising helpe, vvhere none is, and seeming to be that vvhich is not: so on the other side, those other idolles, vvhich I named, are *lying vanities*, and shall as little profite vs, when vvee craue their trueth, *as grasse the mouver, that grovveth vpon the house toppes*. If vvee trust vnto them, let vs looke for no better aide and comforte therein, than those others in the prophet, who confessed too late, *vvee haue made falshoode our refuge, and vnder vanitie are vvee hidde*. I conclude the first member. Trust not in *oppression or robberie. If riches encrease, set not your heart vpon them; Man disquieteth himselfe in vaine*, saieth the Psalme, *heapeth vp riches not knovving vvho shall gather them. An horse is but a vaine thing to saue a man, neither is it his bovve that can deliver him*. A man is but a vaine thinge to saue a man, if *you vveighe him vpon the ballaunce, you shall finde him lighter then vanitie*. Wisedome is as vaine, and shal become as foolish, as the beasts that perish. Strength is as vaine, and shall become as vveake as vvater spilte. Beauty is

Lib. 18. noct Attic. cap. 4. Stolidiorne esset an vanior.

Priscorũ ego verborũ &c.

Mendaces & infidi &c.

Substãtia to ea mentitur.

Esa. 28.

as

is as vaine, and ſhall bee chaunged into loathſomeneſſe more than the ſpres of Lazarus. All theſe are *vanities, and vaine vanities*, lying *vanities*, as empty as the vvinde, as fleeting as the miſte in the aire; God onely is true, and his promiſe iuſt, *his faithfulnes is aboue the clowdes, and his righteouſneſſe exceedeth as the greateſt mountaines.*

The conſequent or private part of the reſutation, is in the vvordes following, *They forſake their owne mercy*. Mercy forſaketh not them, but they mercy. God is ever *formoſt in loue*; never hateth till he is firſt hated. It is not onely to hazard, and put in aduenture, nor to extenuate and diminiſh the mercy of God, but wholie *to renounce it*, and to ſend a farewell to GOD, to embrace vanities. It is a vvall of partition, betvvixt vs and grace: I had almoſt ſaid, it is as the great gulfe, that vvas betwixte Abraham and the rich man. Surely it ſhall ſtande as the faithfull vvitneſſe in heaven, that neither *idolatour, nor adulterer, nor couetous perſons*, (both vvhich vvith manye other offendours, are idolatours in an other kinde) *ſhall ever inherite the kingdome of God*. You ſee how the conſequence holdeth. Loue they the one? they certainely leaue the other. There is no halting betvvixt tvvo opinions. *If* GOD be GOD, they muſt followv him alone, there is no mingling of Baal with him. Our God is a iealous God, and ſuffereth no copartner or competitour in any part of that honour that belongeth vnto him. But in leaving *mercie*, ſo ſvveete and amiable a nature in him that *is loue it ſelfe*, vnwiſe and vnhappy wretches, vvhat doe they leaue? more, than all the worldly ſolaces ſhall be able to ſupply vnto them. They leaue euen the *bovvels of mercie*, as Zachary ſang in the goſpell of Luke. *For as a father pitieth his children*, (and more by a thouſande degrees) *ſo hath the LORDE compaſſion tovvarde all them that feare him. And a mother may forget the fruit of her vvombe*, but the LORDE ſhall neuer forgette his children of election. Theſe bovvelles and invvardes of mercy they leaue, (mercye, ſo deepe and affectionate, that the ſeate of affections in man ſufficeth not to expreſſe it) that relinquiſhe GODS mercy. It had beene more eaſe and happineſſe vnto them, if their owne bovvelles had fallen from their bodies, as the bovvels of Iudas. They leaue not *handfulles of barley and pieces of breade*, temporall and trifling commodities, parcels of that bounty and goodnes which God hath beſtowed vpon them, but the vniverſall mercy of God, as greate in quantity as the ſpaces of the whole vvorlde (for

The priuatiue part. *Derelinquunt, non derelinquitur.* *Deus prior in amore, poſterior motio* 1. They leaue. Luke 16.

2. Mercy. Σπλάγχνα οἰκτίρμου. Luke 1. Pſal. 103.

looke

looke howe high the heaven is aboue the earth, so greate is his mercy towardes them that feare him;) nay, the vvorlde may be measured and spanned, Psal. 63. *but of his goodnesse there is no end*. They leaue that mercy that *is better than their life*. For what is life without mercy? Mercy gaue it vnto them at the first, mercy preserveth it, mercy shall exchange it hereafter, & mercy restore it at the last day: without this life of mercy to their mortall liues, they liue, or rather die, in everlasting miserie. Peter tolde his maister in the gospell, to shew how willing they were to make Christ their only advantage; *Behold, we haue left all*. He might as truely haue said, behold, we haue found all. They left their fathers, mothers, kinsfolkes, houses, nettes, vanities. They found the mercy of God, which made a full amendes. These other were the things that were made to be left,

Horat. *Linquenda tellus, & domus, & placens, Vxor.* We *must leaue landes, and houses, vvines, and children*, with their temporall commodities. But the chaunge of the Apostles of Christ *vvas no vnprofitable chaunge to haue lefte all, for him that is aboue all*. But wo vnto them, vvho after their fearme of vanity expired, and vanities left, haue not *miserere* in store, a grone and sobbe in their soules to call for mercy, and a favourable propension in the eares of their Lord, to harken to their cry. Lastly it is their *owne mercy* which they forsake, that embrace vanity. I meane not actiue mercie in themselues, inhabiting their owne heartes, but the mercy of almighty God, tendered and exhibited to each man in particular, vvhither hee bee bond or free, Ievv or Gentile. For his mercy is not only *from generation to generation*, but from man to man. And in this sense it is true which God spake by Ezechiell, *Everie soule is mine: the soule of the father is mine, and the soule of the sonne is mine also*. Therefore it is not saide in my text, that they leaue the mercie of God, but *their owne mercie*, the patrimony of their father in heauen, a portion whereof was allotted to every childe. For the *inheritance of the Lorde is not diminished by the multitude of possessours, it is as large to every heire a part*, as to the whole number put togither. *This poore man cried* (saieth the Psalme, naming a singular person, but leaving an vniversall president to the vvhole church) *and the Lord heard him*. And that poore man cryeth, and the Lord vvill also heare him. *Iste pauper & ille pauper*: you may make vp a perfect induction and enumeration. For if all the poore and destitute in the worlde crie vnto him, hee will heare them all.

Non inutilis commutatio est, pro eo qui est super omnia, omnia reliquisse. Bern.

3. Their owne.

Hæreditas domini non minuitur multitudine possessorum, tanta singulis, quanta cunctis. August.

The refutation is now ended, and giveth place to the assertion or

on or affirmation what himselfe will doe: not as before he did, walking after the lustes of his owne eie and heart: nor as the manner of the heathen is, *embracing lying vanities*: but acknowledging his life and liberty to come alone from the Lord of mercy; *But I will sacrifice vnto thee &c.* To him onely e will he pay the tribute that is due vnto him, not deriving his safety from any other imaginary helpes. Hee will offer *sacrifice* which the law required, and he will first *make* and afterwardes *pay the vowes* which the law required nor, the one an offering (in manner) of necessity, the other *of a free heart*. Hee will not offer with cakes or wafers, and oile (and yet perhappes not without these) but with *thankesgiving*, an inward and spirituall sacrifice, and that thankesgiving shall haue *a voice* to publish it to the vvhole worlde, that others may witnesse it. Sacrifices and vowes I handled once before. Let it now suffice by way of short repetition to let you vnderstande, that he offereth the best sacrifice who offereth himselfe, body and soule, all the members of the one, affections of the other to serue the Lord. It shall please him much better, and cast a sweeter smell into his nostrelles, *then a bullocke that hath hornes and hoofes*. And hee maketh the best vowe, who voweth himselfe, I say not in the worlde a virgin, but a virgin to Christ, that whither hee marry or marry not, he hath not *defiled himselfe with women*; (for he that shall say, hath not *coupled or matched himselfe with women*, in an holy covenant, misseth the vvhole scope of that scripture:) that voweth himselfe, I say in the vvorlde a pilgrime, to gad from place to place, but a pilgrime to Christ, that though hee lie beneath *in a barren and thirsty grounde where no water is*, yet hee walketh into heaven with his desires, and in affection of spirit liueth aboue where his maister and head is: that vowveth himselfe, I say not in the world a begger, but a begger to Christ, that though he possesse riches, yet he is not by riches possessed, and albeit he leaueth not his riches, yet he leaveth his will and desire to be rich. For it was well obserued by a learned father, *The bagge is more easilye contemned than the will. And if you will, you may relinquish all, though you keepe all.* This, I say, is the richest sacrifice, and rightest vowe, to giue thy selfe, and vowe thy service and adherence to almighty God, as vvereade that Peter did (but to performe it vvith more fidelity) *though all forsake thee, I will not*. And what, I beseech you, are these sacrifices and vowes but pensions of our duty, arguments and seales of thākefull mindes; which is as *marrowe and fatnesse* to the bones of a righteous man, *to praise the Lorde vvith ioyfull*

2. The affirmation.

I will sacrif. pay vowes. Which I haue made

With thāks giving. The voice of thankes giuing.

Facilius sae. contemnitur quàm voluntas.

si vultis eis an retinendo relinquitis.

Psal. 63.

lippes

lippes, to remember him on his bed, and to thinke on him in the night watches, that is, both early and late, ſeaſon and not ſeaſon, to bee telling of all his merciſull workes, and recounting to himſelſe his manifold loving kindneſſes?

3. The acclamation.

The laſt thing I propoſed, is the ſentence or Epiphoneme, concluding the concluſion: or it may be the reaſon of his former promiſes. *I will offer ſacrifices, &c.* Why? becauſe *Salvation is the Lordes*. I am ſure, it is the ſumme of the whole diſcourſe; one word for all, the very mottall of the hiſtory. Shall I ſay more? it is the argument of the vvhole prophecie, and might haue concluded every chapter therein. The marriners might haue written vpon their ſhip, in ſteede of Caſtor & Pollux, or the like deviſe, *Salvation is the Lordes*. the Ninivites in the next chapter, might haue written vpon their gates, *Salvation is the Lordes*. And whole mankinde, whoſe cauſe is pitried and pleaded by God, againſt the hardnes of Ionas his hearte, in the laſt, might have written in the palmes of their handes, *Salvation is the Lordes*. It is the argument of both the teſtamentes, the ſtaffe & ſupporration of heaven and earth. They would both ſinke, and all their ioyntes be ſevered, if *the ſalvation of the Lord* were not. The birdes in the aire ſing no other note, the beaſtes in the fielde giue no other voice than *Salus Iehovæ, ſalvation is the Lordes*. The walles and fortreſſes to our country, gates to our cities and townes, barres to our houſes, a ſurer cover to our heads than an helmet of ſteele, a better receite to our bodies than the confection of Apothecaries, a better receite to our ſoules than the pardons of Rome, is *Salus Iehovæ*, the ſalvation of the Lord. *The ſalvation of the Lorde*, bleſſeth, preſerveth, vpholdeth all that we haue; our basket and our ſtore, the oile in our cruiſes, our preſſes, the ſheepe in our folds, our ſtalles, the children in the wombe, at our tables, the corne in our fieldes, our floures, our garners; it is not the vertue of the ſtars, nor nature of the things themſelves, that giueth being & continuance to any of theſe bleſſings. And *what ſhall I more ſay?* as the apoſtle asked Hebr. 11. when he had ſpoken much, and there was much more behind, but that time failed him. Rather, what ſhould I not ſay? for the world is my theatre at this time; and I neither thinke, nor can feigne to my ſelfe any thinge, that hath not dependaunce vpon this acclamation, *Salvation to the Lordes*. Plutarcke writeth, that the Amphictyones in Greece, a famous counſell aſſembled of twelve ſundry people, wrote vpon the temple of Apollo Pythius, in ſteede of the Iliades of Homer, or ſonges of Pindarus (large and tyring diſcourſes) ſhorte ſentences and memoratiues, as *Know thy ſelfe*,

Vſe

Vse moderation, *Beware of ſuretiſhippe*, and the like. And doubtleſſe though every creature in the worlde, whereof we haue vſe, be a treatiſe and narration vnto vs of the Goodneſſe of God, and vvee might weary our fleſh, and ſpend our daies in writing bookes of the vnexplicable ſubiect, yet this ſhorte apopthegme of Ionas comprehēdeth all the reſt, and ſtandeth at the ende of the ſongue, as the altars and ſtones that the Patriarkes ſet vp at the partinge of the waies, to give knowledge to the after-worlde, by what meanes hee vvas delivered. I would it were daily preached in our temples, ſunge in our ſtreetes, written vpon our dore-poſtes, painted vppon our walles, or rather cut with an adamant claw vpon the tables of our hearts, that vve might never forget, *Salvation* to be the Lordes, vve haue neede of ſuch remembrances to keepe vs in practiſe of revolvinge the mercies of God. *For nothing decayeth ſooner than loue.* And of all the powers of the ſoule, *memorye is moſt delicate, tender and brittle, and firſt waxeth holde*; and of all the apprehenſions of memory, *firſt a beneſite.* To ſeeke no further for the proofe and manyfeſtation of this ſentence within our coaſtes, I may ſay, as our Saviour in in the nineteenth of Luke to Zacheus, *This daye is ſalvation come vnto this houſe*. Even this day my brethren, *came the ſalvation of the* LORDE to this houſe of David, to the houſe of this Kingdome, to the houſe of Iſraell and Aaron, people and prieſtehode, church and common wealth. I helde it an eſpeciall parte of my duety, amongſt the reſt, the day invitinge, and your expectation callinge me therevnto, and no text of mercy and ſalvation impertinent to that purpoſe, to correcte and ſtirre vp my ſelfe, vvith thoſe fowre lepers that came to the ſpoile of the Syrian tentes. *I doe not well, this day is a day of good tidinges, and ſhoulde I holde my peace?* let the leproſie of thoſe men cleaue vnto my skinne, if it bee not as ioyfull a thing vnto mee to ſpeake of the honour of this day, as ever it vvas to them to carrye the happye nevves of the flight of Aram. It is the birth day of our countrey. It vvas deade before, and the verye ſoule of it quite departed. Sound religion, which is the life of a kingdome, vvas abandoned, faith exiled, the goſpell of Chriſt driven into corners, and hunted beyond the ſeas. All theſe fell, with the fall of an honorable and renowned plante; which, as the firſt flowre of the figtree, in the prime and bloominge of his age was tranſlated into heaven: they roſe againe, with the riſing and advancement of our gratious Lady and Soveraigne. Were I as able as vvillinge to procure ſolemnitye

Nihil faciliùs quā amor putreſcit. Senec.

Memoria delicata, tenera, fragilis, in quan primùm ſenectus incurrit.

Primùm ſenescit beneficium Diog. Jnit. regn. Elizabet.

2. King. 7.

Hunc tantū terris fata oſtendere.

to

to the day, I would take the course that David did. I vvould begin at heaven, *and call the Angelles and armies thereof, the sunne, moone, and starres*, I would descend by the aire, and call the fire, *haile and snow, vapours and stormy windes*, I would enter into the sea, and call for *dragons and all deepes*, I vvould enter the earth, and call for the *mountaines and hilles, fruitfull trees and cedars, beastes and all cattell, creeping thinges and feathered fowles, Kinges of the earth and all people, Princes, & Iudges, yonge men and maidens, olde men and children*, to lend their harmony and accord vnto vs, *to praise the name of the Lorde*, to accompany and adorne the triumph of our land, and to showte into heaven with no other cry than this, *salus Iehova, salvation is only from the Lord*, by whome the horne of this people hath so mightily bene exalted. O happy English if wee knew our goods if that roiall vessell of gold, wherein the salvation of the Lorde hath bene sent vnto vs, vvere as precious and deare in our accounte, as it rightly deserveth. Her particular commendations, common to her sacred person not with many princes, I examine not. Let it be one amongst a thousand, which Bernard gaue to a widowe Queene of Ieruſalem, and serueth more iustly to the maiden Queene of England: that it vvas *no lesse glory vnto her to liue a widowe* (hauinge the world at will, and being to sway a kingdome, which required the helpe of an husband) *than a Queene. The one*, saith he, *Came to thee by succession, the other by vertue; the one by descent of bloude, the other by the gift of God; the one it was thy happinesse to be borne, the other thy manlinesse to haue attained vnto: a double honour, the one towardes the worlde, the other towardes God, both from God*. Her wisedome as the *wisedome of an Angell of the Lorde* (so spake the widdowe sometimes to David) fitter for an Angell than my selfe to speake of, her knowledge in the tongues and liberall learninge in all the liberall sciences (that in a famous Vniversitie amongst the learneddest men, shee hath beene able, not only to heare and vnderstand) which were somethinge, (but to speake, perswade, decide, like a graduate, oratour, professour; and in the highest court of parliamēt, hath not onely sitten amongst the peeres of her realme, and delivered her minde, *maiestate manus, by some bodily gesture* in signe of assent, but giuen her counsaile and iudgement not inferiour to any; and herselfe by her selfe hath auuswered the embassadours of severall nations in their severall languages;) vvith other excellent graces beseeming the state of a prince, though the best know, on whose *hande shee leaneth*, and that are neerest in attendāce and obseruance about her maiesty, yet if any man bee ignorant of, let

Psal. 148.

Bona si sua nôrint Angli.

Illud successionis est, hoc virtutis illud tibi ex genere, istud ex munere Dei, illud foeliciter nasci, istud viriliter nasci. 2. honor, alter secundum seculum, alter secundū Deum, uterq; à Deo Bern. in epist. Pers.

Potestas omnis debet esse ornata.

let him aske of ſtraungers abroad, into whoſe eares fame hath bruited and blowne her vertues, and done no more but right, in giving ſuch giſtes vnto her, as never vvere more rare in the rareſt Queene, and in the ſex of woman-hoode carry admiration. Why do I ſay woman-hoode? *Vertue is tied neither to reuenewe nor kinde.* Iulita a vvoman & one that witneſſed a good confeſſion for the name of Chriſt, as ſhee was going to the ſtake to be burnt, exhorted women, that *they ſhould not complaine of the weakenes of nature: becauſe firſt, they were made of the ſame matter, vvhereof man was finiſhed*; *Secondly, to the image of the ſame God*; *Thirdly, as fit and as capable to receiue any goodnes*; *Fourthly, inueſted into the like honour*. VVhy not? ſaith ſhee. *Seeing wee are kinned vnto men in all reſpectes. For not their fleſh alone was taken for the creation of woman*, but we are *bones of their bones*: for vvhich cauſe vvee are endebted to God, for courage, patience, virility, aſwel as men. And Baſile addeth his owne aduiſe, that ſetting *excuſe of their ſexe aſide, they ſhoulde ſet vpon piety, and ſee vvhither nature hath debarred them of any thing*, that vvas common to men. I note it the rather, becauſe I know it greeueth Abimelech at the heart, that a vvoman ſhoulde caſt downe a milſtone vpon his heade to kill him; and therefore hee calleth his page to thruſt him thorough, that men mighte not ſay, *A woman ſlew him*. It grieueth Abimelech of Rome, and his whole faction, that the church of England, and the whole eſtate of our land vnder the government of a woman, ſhoulde bee better able to defend it ſelfe againſt his tyranny, than any country in Chriſtendome. Their heartes breake with enuie hereat, their tongues and pennes diſſemble not their grudge at the *fœminine primacie*, that a vvoman ſhould bee the head (vnder Chriſt) of the church of England. But as Chryſoſtome ſometimes ſpake of Herodias and Iohn Baptiſt, ſo (by a contrary application of their manners) may I, of two as vnlike (as euer fire and vvater) the one to Herodias, the other to Iohn Baptiſt; *Mulier totius mundi caput truncauit*, *A woman hath beheaded* (within her realmes and dominions) the falſely vſurpinge and ſurmiſed *heade of the whole worlde*. Her father and brother of moſt famous memory, had broken his legs before, as they brake the legges of the theeues vpon the croſſe; the one his right legge of rentes, and reuenewes, the milke and hony of our lande; the other his leſte legge of idolatrous worſhippes, the doctrine of men, falſe and erroneous opinions, wherewith the children of this realme had beene poiſoned a long time. Queene Elizabeth hath bruiſed his heade, (for though his legges vvere broken, hee began to gather ſtrength

Nec cenſum nec ſexũ exigit virtus. Senec.

Baſil. ſer. de Iulita mart.

Sine excuſatione ſexus ite obuiam pietati.

Iud. 9.

Ser de decoll. Ioan. Bapt.

againe.

againe.) He novv commaundeth not, liveth not within our land (laving in a few disordered and luxate members, vvhich as the parts of an adder cutte a sunder, retaine some life for a time, but never I trust, shall growe into a body againe) neither ever is he likely to reviue amongst vs, vnlesse the Lord shall raise him vp, for a plague to our vnthankefulnesse. And therefore as they saide of Tarquinius Priscus in Rome, a Corinthian borne, and a straunger to their city, *hee hath vvell deserved by his vertues, that our city shall never repent it of chusing a straunger to the king*; so by her gracious and religious government amongst vs, hath her most excellent Maiesty worthily purchased, that England shall never be sory, that a woman vvas the Queene thereof. When shee came to her crovvne, shee found the country (as Augustus the city of Rome) of bricke, shee turned it into marble. Shee found it in the sandes, shee set it vpon a rocke, the foundation of the prophets and Apostles: shee found it a land of images, ignoraunces, corruptions, vanities, lies, shee hath hitherto preserved it, and I hope shall leaue it to posterity, a land possest of the truth, and seasoned with the gospell of Christ crucified. This this is the savingest salvation, that the Lord hath, this the blessing and happinesse that we enioy vnder her gracious government, (besides our peace, such as our fathers never presumed to hope for, plenty, prosperity, corporall benefites, in that we lend and borrovve not, not onely our milke, but our bloud, mony, and men too, to those that vvant, and vvhen we ring our belles for ioy, and giue eare to the noise of timbrelles and tabrets, others are frighted with other kindes of soundes, the neying of horses, roaring of great ordinaunce, howling of vvomen and children, to see their orbities and miseries before their eies) I say, this is the blessing vvee reape, that the gospell is free by her procurement, our consciences not enthralled to the ordinances of men, our zeale rectified by knowledge, and our religion reformed by the statutes of the highest God. Novv as we haue great reason to *sing merily vnto the Lorde and vvith a good courage, Salvation is the Lordes*, for these graces, so vvhat was the cause of her ovvne so many, miraculous deliverances, both before and since shee sate vpon the seate of her fathers, but the same *Salvation*, that by saving her, saved vs? I am sure shee was in daunger either of vvolues or of butchers, vvhen her righteous soule cried, *Tanquam ovis*, and as a *sheepe vvas shee led to the slaughter*, or not fat from it. When her innocency could not be her shield, but though shee were free from crime, and God and man might iustly haue cleared

Fecit virtutibus suis ne hæc civitas poenitentiâ ageret &c.

Inveni lateritiam, reliqui marmoream.

Suspecta multa, probata nulla.

red her, yet ſhee was not free from ſuſpicion. When ſhe feared that the ſcaffolde of the Lady Iane ſtood for an other tragedy, vvherein her ſelfe ſhould haue plaide the wofulleſt part. Since which almoſt deſpaired eſcapes, (but that *her time*, as David ſpake, and her ſoule *was in the handes of that Lorde* who depoſeth and ſetteth vp Princes) hovv it hath fared vvith her, both at home and abroad, we al know: partly from trayterous and falſe-hearted Achitophels, vvhich haue ſerved her with *an hearte and an hearte*; partly from the bloudy biſhops of Rome, and their pernicious ſeminaries, as full of miſchiefe to Chriſtendome, as ever the Troian horſe to the inhabitants of Troy; partly from the king of Spaine, whoſe ſtudy long hath beene to be the Monarke of Europe, of vvhom it is true, that they ſpake of a nother Philippe of Macedon, that *hee bought the more part of Greece, before hee conquered it*, ſo he buyeth countries before he winneth them, and vvould doe that by his Indian golde, which vvil be little eaſe for him to doe by men. They haue long maliced her, and I truſt long ſhall; and malice ſhall doe the nature of malice, that is, drinke out the marrowe and moyſture of thoſe that foſter it, and bring their deviſes vpon their owne heades, as Nadab and Abihu were conſumed with the fire of their owne cenſors. So long as *Salus Iehovæ* endureth, which is as long as Iehovah himſelfe, our hope ſhall not periſh. He hath euen ſworne by his holineſſe, as he did to David his ſervaunt, not to faile Queene Elizabeth. He that *prevented her with liberall bleſſings*, before ſhee tooke the ſcepter into her handes, and ſet *a crowne of pure golde vpon her heade*, will maintaine his owne doings, perfit his good worke begunne and continued a long time, glorifie his bleſſed name by advauncing her to glory, encreaſe his kingdome by hers, ſubdue her people vnto her, confounde her enemies, and when the kingdome of Englande is no longer capable of her, (as Philip ſpake to Alexander his ſonne) he wil eſtabliſh her in a kingdome of a far more happy condition. *Amen.*

Antè Philippus maiore ex parte mercator Græciæ, quàm victor Val. Max.

Pſalm. 21. *Idoneum & compar tibi regnum filii invenias, quoniam Macedonia tui capax non eſt.*

Chap. 2. ver. 10. *And the Lord ſpake vnto the fiſh, and it caſt out Ionas vpon the dry lande.*

IONAS hath ended his ſong of Sion in a ſtraunge lande, vvhich was the ſecond part of the chapter nowe inſiſted vpon. He hath brooked the ſeas vvith patience, and digeſted his perilles vvith hope, and is now arriued at the hauen of happy deliueraunce: Lament 4. *The inhabitauntes of the earth vvoulde never haue beleeued that the enemie coulde haue entred vvithin the gates of Ieruſalem*, nor that the prophet of the LORDE could haue had egreſſe from the gates & barres of this monſtrous fiſh. But ſo was it done by the Lord, and it is marvailous in our eies. And as *the chaines fell from the handes of Peter*, Act. 12. the very night before Herode intended to bring him foorth to his triall, and *hee paſſed through the firſt and ſeconde watches* without interruption, *and the yron gate opened by it ſelfe accorde vnto him*, though he *vvere delivered to foure quaternions of ſouldiours to bee kepte, and that nighte ſlepte betvveene tvvo, bounde vvith tvvo chaines, and the keepers before the dores of the gaole*; ſo after ſeuenty two howres, which is the iudiciall howre of many daungerous diſeaſes, happily the timelieſt time wherein Ionas, if euer, was to looke for liberty againe, and the Whale might beginne to plead himſelfe euerlaſting poſſeſſion of his pray ſo long retayned, though his head were wrapt about vvith weedes, as Peters handes bounde with chaines, and he were deliuered both to flowdes and depthes, promontories and rockes, as he to fovvre quaternions, and at this inſtaunt of his deliuery lay betweene the barres of earth and ſea, as Peter ſlept between two ſouldiours, beſides the throate and iawes of the fiſh (his loathſome priſon) vvhich ſate as keepers before the dores, yet all theſe encumbraunces and lettes fell from the body of Ionas, and he paſt through the firſt and ſeconde vvatches, I meane, the entrals of the VVhale, and that iron gate, of his ſtrong armed teeth, and was *caſt vppe vppon drie grounde*, as Peter vvas reſtored to his friendes houſe.

Miraculis & myſteriis omniaplena. In miracles and myſteries muſt I ſpend my diſcourſe at this time. The miracles are not newes vnto you, thorough out the vvhole decourſe of theſe hiſtories. VVherein the LORD hath the principall

cipall parte, *qui facit mirabilia solus*, *vvho only vvorketh vvonders* and onelye vvonders, vvhat haue you seene elſe? Ionas vvas ſvvallowed by a miracle, by a miracle, vvas preſerued, liued and ſang, and by a miracle *is caſt vp*. VVho vvas the authour of the miracle? *The LORDE*. What were his meanes? His *vvorde* or commandement? VVho the miniſter? *the fiſh*. The manner what? by *vomiting* or diſgorging himſelfe. Laſtly, the *terminus ad quem*, or place that receiued him; *The dry land*. In theſe particulars doth the ſentence of my texte empty it ſelfe.

The Lord. Spake. To the fiſh. Hee caſt him vp. Vpon dry land.

1 *The Lorde ſpeke*. One and the ſame hande both vvounded and recured him. VVho elſe vvas of might to haue encountred this fearefull beaſt? For canſt *thou draw out Leviathan with an hooke, or pierce his iavves vvith an angle? VVill hee make manie prayers vnto thee, or ſpeake thee faire? Lay but thine hande vpon him*, and thou ſhalt haue cauſe to *remember the battell, and to doe no more ſo. Beholde, thine hope is in vaine*, if thou thinke to match him, *for ſhall not one periſh even at the ſight of him*? Muchleſſe canſt thou dravv him to the ſhore, and caſt a line into his bowels, to draw out a prophet or any ſpoile there-hence. They ſaide of David in the Pſalme, *novve hee is dovvne, hee ſhall riſe no more*. If thou hadſt askt both lande and ſea, vvhen Ionas was fallen into the depthes of them, they vvoulde haue aunſvvered thee, *novve hee is downe, hee ſhall riſe no more*. Even his owne moſt *familiar friende, vvhome hee beſt truſted, vvith vvhome hee had taken his ſweeteſt counſaile*, the heart within his breſt, tolde him many a time, Thou ſhalt riſe no more, thou art caſt out of the ſight of the LORDE and company of men *for ever*. But hee *knewe whome hee truſted*, and vvho vvas beſt able to *reſtore the pawne committed vnto him*, though hee vvalked in the bellie of the fiſh, as in the valley of death. Yet the LORDE was on his ſide, vvhat then coulde hurte him? *The Lorde liveth, the LORDE hath ſpoken, the Lorde is his name*, and ſuch like preambles to many ſentences of ſcripture, are moſt effectuall motiues of perſvvaſion, and giue vs vnqueſtionable aſſurance of whatſoever therein ſet downe. The Angell appeared vnto Gedeon, Iudges the ſixte, aed ſaide vnto him, *The Lorde is with thee thou valiant man*. VVhat cauſe had Gedeon, when hee hearde but that preface, *Dominus tecum*, *the LORDE is with thee*, to ſpeake of their miſeries, and to call for wonted miracles, and to thinke that God had forſaken them? The weakeſt and feebleſt ſoule in the worlde, aſſiſted with the valiancie of the moſt valiant Lord, cannot

1. *Vna cadit, manus vnius opem tulit.* Iob. 40.

Pſalm. 41.

Vivit Dominus. Dicit Dominus. Dominus nomen eius.

be endaungered. And therefore hee bad Gedeon, *Gee in this thy*
In hâc tuâ. *might, and thou shalt saue Israell out of the handes of Madian.* Not in the might of thine owne arme, for who hath enabled thee? but *in this thy might*, this that I speake of, the presence of my maiesty, mine by right, thine by vse and receipte; mine by possession, thine by communication; mine originally, thine instrumentally: for *haue not I sent thee? and I will bee with thee, and thou shalt smite Madian as one man.* The like was the greeting of the angell to the mother of the Lord, *Dominus tecum, The Lord is with thee.* I haue said enough: I neede not giue reasons of my message. Aske no questions, make no doubt of thine ouernaturall and vnkindely conception, when thou shalt but heare *that the Lorde is with thee*, and *the power of the most high shall ouer shadowe thee.*

2 The meanes or instrumẽt. and 3 The minister. Genes. 1. Heb. 1. *Dixit, id est, perfecit. Alchym. Posuit, vt celeritatẽ & facilitatem operis Dei ostenderet.*

The Lorde *spake to the fish.* The instrumente that the LORD vsed in the delivery of his Prophet, is that Delphian swoorde, or vniuersall instrumente vvhich he vsed in forming the vvorlde, and all the creatures thereof. *Hee saide*, let there be light, let there be a firmament, let the waters be gathered into one place, let the drye lande appeare &c. and it was fulfilled. And at this howre the everliving *vvorde of GOD, beareth vp and supporteth all thinges by his vvorde.* VVhat is his word then, but his meere and effectuall commaundement, and the giving of effecte to that which his hearte hath intended? VVho as he goeth without feete, seeth vvithout eies, and reacheth without hands, so there is no question but he speaketh without a tongue, and such instrumentes of speech as are ordinarie vvith the sonnes of men. For vvhat eares had the light, the firmament, and other his vvorkes, to heare and obserue his wordes if he had pronounced them? or what capacitie and intelligence had the fish in this place? But as the office of speech in man, is to be the messenger and interpreter of his hearte; and to signifie his conceiptes inwardly and secretly purposed: so somevvhat the LORDE doeth vvhereby he impatteth a knowledge, even vnto insensible creatures what his minde and pleasure is. Therefore it is saide, that the LORDE *spake to the fish*, when hee *commaunded* that service of him, and *compelled him* to execute his will, when *hee moved him to more mercie* than nature had shaped him vnto, and *brought him to the shore*, whome the hugenesse of his body naturally enforced to keepe the depthes of the sea. It shewed what divinity there is (if I may so tearme it) in the word of God, how imperious to command, how easie to obtaine

Dicere est præcipere. Oecolampad Quia coactus est facere voluntatem Dei. R. Kimhi. Ad bonitatẽ piscẽ adigit. Naturâ sortiens pisces grandes salo se defendere. Plin.

when

vvhen it hath commaunded. One *fiat*, is of povver to make that vvhich vvas neuer made before, and had lyen in everlasting infor-mity, if GOD had spared to speake; to establish nature when it is not, and to change nature when it is; to create Angels, men, birdes, beastes, fishes; to store heauen, earth, and the deepe with innu-merable armies of creatures; and to make them bovve their knees to their maker, and render vnlimited obedience to all his decrees.

VVhen God was *manifested in the flesh*, and *vvente aboute doing good*, as the Evangelist vvriteth, a beleeuing Centurion in a suite that dearely affected him, desired not the travaile of his feete, nor any receite of physicke to heale his servaunt, no not so much as the laying on his hand, vvhich some had requested, nor comming vvithin the roofe of his house, but onely a vvoorde from his lippes; *Speake but the vvoorde, LORDE, and my servaunte shall bee healed. Man liveth not by breade*, neither recovereth by physicke *onelie, but by everie vvorde that proceedeth out of the mouth of God*. A leper had told him in the next vvords before, *LORDE, if thou wilt thou canst make mee cleane. Voluntas tua, opus est*, Thy will is thy worke: *And hee saide, I will, bee thou made cleane.* As if with the breath of his mouth he had spoken to his leprosie, be gone, as hee afterwardes spake to the Devilles, *ὑπάγετε, bee packing* into the heard of swine, and they went the next way *over the rockes and clines*, as if a whirle-winde had borne them. *He rebuketh the windes and the sea* in the same place, with more authority than ever Peter rebuked Ananias and Saphira, and with the like successe, for he smote the breath from the windes, and motion from the sea, and a great *concussion of vvaters became a greate calme*. VVho is this, that the vvindes and the sea obey him? For they not onelie heare him, but heare him vvith effect, they goe, and runne, and stande still, like servauntes of their master, and as it vvere, liue and die at his commaundement. The pro-phet in the twenty nine Psalme, speaketh of one voyce that the Lorde hath, *a mightie and glorious voice*, (a voice that hath a sensible sounde indeede, and smiteth the eares both of man and beast some-times with tingling and astonishment) that it *breaketh the cedars, e-ven the cedars of Libanus, and shaketh the wilderneſſe, even the wilderneſſe of Cadesh, that it divideth the flames of fire, maketh the Hindes to cast their calues, and discovereth the forrestes*. But this voice, whereof I speake, maketh the cedars, even the cedars of Libanus, and crea-teth the vvilderneſſe, even the vvilderneſſe of Cadesh, formeth the flames of fire, fashioneth the Hindes and their younge ones,

Math. 8.

Origen.

Ibid.

Σεισμὸς μέγας, γαλήνη μεγάλη.

Ἀκούουσιν. Τῆς βροντῆς αὐτοῦ.

The voice of his thunders.

and planteth the forreſtes. And this was the vvorde that *ſpake to the fiſh to caſt vp Ionas*. Beholde, at the voice of the LORDE Leviathan caſteth his young, and aborteth a prophet before hee is vvilling. So true it is by abſolute experience, which the ſpirit of God teſtifieth Heb. 4. That *the worde of God is liuely and mighty in operation, and ſharper then any two-edged ſworde, and entreth through even vnto the dividing of the ſoule and the ſpirite, and of the iointes and the marrovv, and is a diſcerner of the thoughtes and the intentes of the hearte. Neither is there any creature which is not manifeſt in his ſighte, but all thinges are naked and open vnto his eies, vvith whome wee haue to doe*. You heare how farre it entered, in the wordes of my text. It went into the bowels of a Whale lying in the bowels of the ſeas, & as narrowly ſearched all his entralles as Laban Iacobs ſtuffe, it divided betweene his teeth and their ſtrength that they coulde not chevv, and vvent betweene his ſtomacke & the appetite therof that it durſt not concoct, it drevv him as an *angle and hooke* to the land, ranſackt his mawe, and opened the ſtraights of his throate that the prophet of the Lord might come forth.

4. The māner.

Hee caſt vp Ionas. The manner of his comming foorth ſeemeth to haue beene vvithout eaſe and pleaſure to the Whale. For as a ſtomake over-charged, or offended vvith meate that it hath receiued, is not at reſt till it hath vnloaden it ſelfe: ſo the Whale feeling a morſell vvithin him, vvhich hee cannot turne into nutriment, vvhat ſhoulde hee doe, for his owne quiet, but by the riftings and reachings of his ſtomacke ſende it foorth? Thus it is ſaide of the hypocrite, Iob the twentith, *VVho hath vndone many, and ſpoiled houſes which hee neuer builded, vvhoſe wickedneſſe vvas ſweete in his mouth*, as perhappes Ionas in the mouth of the fiſh, and hee *hidde it vnder his tongue, &c*. That *his meate in his bowels was turned, and that the gall of aſpes was in the middeſt of him*; *that he had deuoured ſubſtaunce, and ſhoulde vomit it vp, for GOD woulde draw it out of his bellie*; *that hee ſhoulde reſtore the labour, and deuour no more; that hee ſhoulde feele no quietneſſe in his bodie, neither reſerue any thing of that vvhich hee deſired*. There you heare at large vvhat the nature of a ſurfitte is. And doubtleſſe ill gotten goods, vvhen a man ſnatcheth at the right hand, and catcheth at the lefte, vvithout beings ſatisfied, and eateth vp the people of the lande as bread, is a ſpirituall ſurfitte, and not a kindely or holeſome mainetenaunce to him that hath coveted it. So is pleaſure, and *ſweetneſſe in ſinning, vvhen one favoureth it* (as Zophar there ſpeaketh)

and

and will not forsake it, but keepeth it close in his mouth, though it dwell in darkneſſe as darke as night, and saie to the ſoule and reines, hide mee safe, yet it is a surfitte too, and when the bellie hath *beene filled vvith abundance thereof, it shall bee in paine*, (to continue the phrase of that booke) *and GOD shall sende vpon it his fierce vvrath*. Ibid. The angell of the Laodicęan Church, Revelation the thirde, vvas vnto GOD as rawe and vndigeſted meate which his hearte coulde not brooke. His lukeneſſe and neutralitye of dealing in his ſervice did ſo much offend him, that although he had beene receiued into ſome inwarde favour as ſuſtenaunce is taken into the ſtomacke, yet he is threatned to be *ſpued vp againe*. Μέλλω σε ἐμέσαι. The phraſe is ſome-what infrequent and rare in the ſcripture, yet is it no where vſed, but it deſerveth wiſely and waightily to bee conſidered. In this place, to conclude, the meaning is, that Ionas was not deſcended into the bellie of the fiſh to becom a prây vnto him, but to dwell in a deſert and ſolitarie houſe for a time, as Ieremie wiſht him a cotage in the wilderneſſe, and as it were to goe aſide, & hide himſelfe from the anger of the Lord, till the ſtorme might be overpaſt.

The vvoordes of Micheas doe rightelye expreſſe my mynde heere in. *I vvill beare the vvrath of the LORD E because I haue ſinned againſt him, vntill hee pleade my cauſe, and execute iudgmente for mee. Then vvill hee bringe mee foorth to the lighte, and I ſhall ſee his righteouſneſſe. VVhen thou that art mine enemie ſhalt looke vpon it, and ſhame ſhall cover thee, vvhich ſaieſt vnto mee, vvhere is the LORD thy God?* Chap. 7.

Laſtly the place vvhich receiued Ionas, was *the drye lande*. VVhich noteth a qualitie of the earth commodious and fitte for habitation. Hee felte the grounde before, vvhen hee *went downe to the bottome of the mounetaines, and the earth vvas aboute him vvith her barres*, but he felte not the *drye grounde*. He vvalked not then vpon the *face of the earth*, vvhich is the manner of liuing ſoules, but vvas vnder the rootes of the mounetaines, vvhere he had not libertye nor power to breath, but by ſpeciall providence. In the begining of the creation, the vvaters were aboute the earth, til the LORDE ſaide, *Let the vvaters vnder the heaven bee gathered into one place, and let the drie lande appeare, and it vvas ſo*. According to the vvoordes of the Pſalmes; *Hee hath founded it vpon the ſeas, and eſtabliſhed it vpon the flovvdes*. And againe, *Hee hath ſtretched out the earth vpon the vvaters, for his mercye endureth for ever*. A ſtraunge 5. The place. Geneſ. 1. Pſalm. 24. Pſalm. 136.

kinde of building, when others lay the foundations vpon rockes; the LORDE vpon the waters. And yet *hee hath so set the earth vpon those pillers, that it shall never moone.* VVhen thou calleſt to minde, that thou treadeſt vpon the earth hanging (like a ball) in the aire, and floting in the waters, is it not evident enough vnto thee, even by this one argument, that there is a God? By the confeſsion of all, the naturall place of the waters is aboue the earth. This at the firſt they enioyed, and after repeated and recovered againe, in the over-whelming of the worlde, when the LORD for a time delivered them as it were from their bandes, and gaue them their voluntarie and naturall paſſage. And at this day, there is no doubte, but the ſea, which is the collection of vvaters, lyeth higher than the lande, as ſea-faring men gather by ſenſible experimentes, and therefore the Pſalme ſaith, *Thou coveredſt it with the deepe as with a garment.* For as a veſture in the proper vſe of it, is aboue the body that is cloathed therewith; ſo is the ſea aboue the lande: and ſuch a garmente woulde it haue beene vnto the earth, but for the providence of GOD towardes vs, as the ſhirte that was made for the murthering of Agamemnon, vvhere the heade had no iſſue out. Therefore the Pſalme addeth immediately, *The vvaters woulde ſtande aboue the mountaines, but at thy rebuke they flee, at the voyce of thy thunder they haſte away. And the mountaines aſcende, and the vallies deſcende to the place which thou haſte eſtabliſhed for them, But thou haſt ſet them a bounde, which they ſhall not paſſe; neither ſhall they returne to cover the earth.* The like in the booke of Iob, vvhere the phraſes are, that the *LORDE hath eſtabliſhed his commaundement vpon the ſea* (though a wilde and vntamed creature) *and ſette barres and dores aboute it, and ſaide, Hitherto ſhalt thou come and no further, heere vvill I ſtaie thy prowde waues.* VVhat from the *chambers* that are aboue, and from the fountaines and ſluces that lie beneath, hovve eaſie a matter were it for the former of all thinges to ſet open his *vvindovves* and dammes, and every howre of our life to over-runne vs with a newe deluge? Nay, he hath vvater enough to drowne vs vvithin our owne bodies. Hee canne there commaunde a full ſea of diſtempered and redundant humours, to take our breath from vs. VVee little bethinke our ſelues howe daylie and continually vvee ſtande beholding to the goodneſſe of GOD for ſparinge our liues. VVho though hee with holde the forces of thoſe outwarde elementes, vvater, and fire, and the reſt, that they doe vs no harme, yet vvee haue elementes vvithin, where-

of

Pſalm. 104.

cum te pendēs ireputas inſiſtere terræ: Nonne vel hinc clarè conſpicis eſſe Deum? Locus alius Naturalis; alius Fatalis & miraculoſus.

Iob. 38.

E coenaculis.

Geneſ. 7.

Heraclius the Emperour dyed of a dropſy *Volaterr.*

of wee are framed and composed, wee haue heate and colde, moysture and drought, which hee can vse at his pleasure to our owne destruction. Let these *brethren of one house*, but withall the fathers and founders as it vvere of our nature, fall at variance vvithin vs, and they vvill rende our liues a sunder like wilde boares. Howe many haue beene buried liue in the graues of their earthlye and melancholicke imaginations? Howe many burned in the flames of pestilent and hote diseases? Their bowelles set on fire like an oven, their bloude dryed vp, their inwardes withered and wasted with the violence thereof? the vapoures and fumes of their owne vicious stomacke, a contagious aire, hovve manye haue they poysoned and choked vp? Finallye, howe manye haue beene glutted and overcharged with waters betvveene their owne skinne and bones? And therefore we must conclude and crye with the Prophet, *It is the mercie of the* LORDE, *that wee are not consumed*, both from without and from within, *because his compassions faile not*. Hytherto of the miracles, the former parte of my promise, and the seconde experimente of the everflowing mercye of GOD continued towardes Ionas his servant. O liuing and large fountaine of grace, alvvayes drawne, yet never dryed vp, because it runneth from the breast, and is fed with the good pleasure of an infinite and immortall GOD. For what better reason can be giuen, of his louing affection tovvardes vs, than that which Michea hath in the end of his prophecie, *Because mercye pleaseth him*? VVhat other cause hath induced him, (not to remoove in haste from the sweete songue of that Prophete (*to take awaie iniquitie, and passe by the transgressions of his heritage, not to retaine his anger for ever*, though for ever deserved, *but to returne and haue compassion vpon vs, to subdue our vnrighteousnesse, and cast all our sinnes into the bottome of a sea*, deeper and farther from his sighte than were these seas of Ionas, *to performe his truth to Iacob, and kindenesse to Abraham accordinge to his othe in auncient time, but because mercie pleaseth him*? For who hath first loued or first giuen, or anye waye deserued, and it shall be restored vnto him a thousande folde? Blessinges and thankesgivinges for evermore be heaped vpon his holy name, in whom the treasures of mercy and louing kindnesse dwell bodylie, who of his owne benevolente disposition hath both pleased himselfe and pleasured his poore people with so gracious a qualitye. Even so LORD, for that good pleasure and purpose sake, deale with Lamen. 3. Mich. 7.

the

the reſt of thy people as thou haſt dealt with Ionas and the marriners, *take awaie thoſe iniquities* of ours, that take awaie thy favour and bleſſing fró vs, and as a ſtranger that knoweth them not, *paſſe by our tranſgreſſions, retaine not thine anger for ever*, though we retaine our ſinnes the cauſe of thine anger, *but returne to vs* by grace, who returne not to thee by repentance, *and haue compaſſion vpon vs*, who haue not compaſſion vpon our owne ſoules, *ſubdue* our raigning and raging *vnrighteouſneſſe, and drowne our offences in the bottome of the ſea*, which els will drowne vs in the bottome of perdition.

2. Myſteries. The myſteries buried vnder this type of the caſting vp of Ionas, the ſeconde principall conſideration vvherein I bounded my ſelfe, are collected by ſome, 1. The preaching of the goſpell to the Gentiles not before the paſsion and reſurrection of Chriſt, becauſe Ionas went not to Niniveh, till after his ſinking and riſing againe; 2. A lanterne of comforte to all that ſit in the darkeneſſe of affliction and in the ſhadowe of death, held out in the enlargement of Ionas, who though he vvere ſwallowed downe into the bowels of an vnmercifull beaſt, yet by the hand of the Lord he was againe caſt out. Theſe are ſomewhat enforced. But the only counterpane indeed to match this original, is the reſurrection of the bleſſed ſonne of God from death to life, figured in the reſtitution of the prophet to his former eſtate of liuelyhood, and by him applyed in the goſpel to this body of truth, who is very and ſubſtantiall truth. For ſo hee telleth the Scribes and Phariſees twiſe in one Evangeliſt, *an evill and adulterous generation*, (degenerated from the faith and workes of their father Abraham, therein ſtandeth the right deſcent of his children) *aſketh a ſigne, but no ſigne ſhall be giuen vnto it, ſaue the ſigne of the Prophet Ionas. For as Ionas was three daies and three nightes in the whales belly, ſo ſhall the ſonne of man bee three daies and three nightes in the hearte of the earth.* His meaning was, that if this ſo vnlikely, and in nature ſo vncredible a ſigne coulde not mooue them, all the tokens in heaven and earth would not take effect. That Chriſt is riſen againe, there is no queſtion. The bookes are open, and hee that runneth may reade enough to perſwade him. Hee that tolde them of the ſigne before mentioned, ſignified the ſame worke vnder the name and ſhadow of the temple of Ieruſalem, a little to obſcure his meaning, (and that he tearmed a ſigne alſo,) *Deſtroy this temple, and I will builde it againe in three daies.* He meante not the temple of Salomon, as they miſtooke, but the *temple of his bodye*, more coſtly and glorious than ever that admired temple of theirs, the buildinge

Math. 12. & 16.

Ἐπιστοφ. Ioan. 2. *Ibid.*

where

vvhereof in the counſaile of his father vvas more than *fortye and ſixe yeares*, euen from the firſt age of the vvorld, and every ſtone therein, *angular, precious, and tryed, cut out of a mountaine without handes*; ordained from the higheſt heauens without humane furtherance; and ſuch vvhereof he affirmed long before in the mouth of his Prophet, vvho could iuſtifie his ſaying, *Thou ſhalt not ſuffer thine holy one to ſee corruption*; though of the other temple he prophecied, and it vvar perfourmed, *there ſhall not a ſtone bee leſte ſtanding vpon a ſtone that ſhall not bee caſt downe*. *Prædixit, & revixit*. He gaue warning before that it ſhould ſo be, and he fulfilled it. The earth-quake at the very time of his reſurrection, Math. 28. the teſtimony and rebuke of Angelles, *vvhy ſeeke yee the living amongſt the deade? hee is riſen, hee is not here*, his manifeſtation to one, or two, to twelue, to moe than fiue hundreth at once, once and againe, his breaking of bread amongſt them; the printes of his handes and ſide, their very fingers and nayles for euidence ſake thruſt into them, togither vvith ſo many predictions that thus it muſt be, and ſo many ſermons and exhortations that ſo it was; are able to reſolue any ſpirite, that ſetteth not it ſelfe of purpoſe *to reſiſt the holy Ghoſt*. Or if there be any of ſo audacious impiety as to deny the ſcriptures, (the vvarrant whereof is ſo ſtrong, that Paul in the Actes of the Apoſtles, not tarrying the aunſwere of king Agrippa, by his owne mouth ſpeaketh in his name by a reaſonable and vndoubted conceſſion, *I know thou beleeveſt them*, and he thought it afterwardes firme enough to prooue any article of the faith without other force *according to the ſcriptures*;) let them liſten a while to that learned diſputation that *Greate Athanaſius* held concerning this point. He prooueth that the ſonne of GOD coulde not chuſe but die, having taken vnto him a body of death; and that he coulde not but liue againe, becauſe that body of his was *vitæ ſacrarium*, The veſtry or chappell vvherein life vvas conſerued. And he holdeth it a ſenſeleſſe thing, that a dead man ſhoulde haue the power ſo to extimulate and pricke the mindes of the liuing, that the Grecian and Pagan vvas brought to forſake his auncient, nationall idolatries, and worſhip the Saviour of the world: that a man forſaken of life, and able to doe nothing, ſhould ſo hinder the actions of actiue and liueſ-men, that by the preaching of Ieſus of Nazareth, an adulterer leaveth his adulteries, a murtherer his bloud ſheades, and at the naming of his dreadfull name, the very deuilles departe from their oracles and oratories. He vrgeth yet further. Hovv can the carkas of a dead man prevaile ſo much with the

Daniel 2.

Pſalm. 16.

Math. 24.

Bern. ſer. 1. in paſch.

Luke 24.

Qui alibi dubitat, alibi credit. *Petr. Chry. ſolog. de Thoma.*

Act 26.

1. Cor. 15.

Quo vivēte rei Chriſtiana mirifice 46. annis ſtenata eſt. *Platina in Siricio.*

Lib. de humil. verb. & corpore eius aduentu.

living,

living, that vpon the confidence of life therein contained, they haue endured the losse of libertie, country, wife, children, goods, good-name, and life it selfe, vvith such Christian magnanimity, that the Arrians espying it, beganne to receiue it as a ruled and resolved case not to be doubted of, there is no Christian living that feareth death. As for the slaunder of his sworne enemies the Ievves, vvhose malice cannot ende but in the ende of the vvorlde, vvho contrary to common humanity belyed him in his graue, and gaue not leaue to his bones to rest in peace, saying and hyring men to say, and vvith a great summe purchasing that vntrueth, as the chiefe captaine did his burgesshippe, Actes the two and tvventith. *His disciples came by nighte, and stole him awaie while wee slept*: let it sleepe in the dust vvith them, till the time come, *When everie eie shall see him, even those that pierced him, vpon the crosse*, and those that watched him in his graue also, and then they shall say too late, wee and our money are both perished. VVhy haue we taken or giuen the accursed vvages of vnrighteousnesse to speake falshode? But how could it be the meane time, that you may knovv they shevved themselues starkest fooles, where they professed greatest vvisedome? VVas there not caution and provision enough before hand? *Sir, vvee remember, this deceiver saide thus*? vvas not *a great stone* rolled to the mouth of the graue? and *their seale set vpon the stone*? and *a watch apointed to attende the sepulchre*? Standeth it vvith reason, that a fevve disciples, their eies yet streaming, and their heartes aking vvith their late losse, bruised reedes, the staffe of their comfortes being taken from them, the children of the bride-chamber mourning for the absence of the bride-grome, lambes amongst ravenous and bloud sucking vvolues, should dare to attempt an act so daungerous to be vndertaken, and so vnpossible to be compassed? But they did attempt it *by stealth*; vvhen there was neede of engines to remoove the stone, and it could not be done without most tumultuous heaving and shouldering. And *the souldiours slept*, they saie; as if sleepers could truely reporte that, which they knevv not. But why doe I fight against a disarmed and vnworthy falshood? If angels, men, women, disciples, straungers, friendes, foes, a clowde of sufficient witnesses, if the emptying of the sepulchre, and leaving of the linnen clothes, which those that had eies to see vvith, might beholde, if the amasement of the watch, nevves of the souldiours, subornation of high-priestes and elders, the letter of Pilate to the Emperour to signifie no lesse, if his owne vvalking, talking, eating, drin-

Ἀξιομαλι. χῶς.

Mat. 28.

ἦν δμῶσας σφόδρα.

drinking, converſing, viſible aſcending, it preaching, beleeving, and both living and dying in that beleefe, bee enough to moue credite. *Chriſt is riſen from the deade, and nowe hee dyeth not againe, neither hath death any more dominion over him.* Rather he hath dominion over death. For *hee is aliue but was deade: And beholde, hee is aliue for evermore, Amen. And hee hath the keyes of hell and of death.* For who was worthy, nay who was able of all the hoſt in heaven and earth, to open his laſt ſeale of death and deſtruction, but the Lambe that was killed, or rather the Lyon that was raiſed by the power of his owne might? And therefore it is righte well obſerved by Bernard, that all thoſe reſurrections which we reade of in former times, of the Shunamites ſonne and others, were *iſtius præambula*, not onely fore runners and leaders to this, but ſurelye they were wrought in the figure and vertue thereof. And theſe were the differences betwixte thoſe and this later, that then they came foorth of their graues or were recovered to life *mortui, ſed iterum morituri*, dead I confeſſe, but withall they were to die againe: Chriſt dyeth no more. That Elizæus reſtored a childe, *ſed alterum non ſeipſum*, an other not himſelfe: Chriſt himſelfe. And they were rather rayſed, than did riſe themſelues, for they were but patientes whilſt the act was done vpon them: Chriſt aroſe by his owne ſtrength.

Rom. 6.

Revel. 1.

In die paſchæ ſer. 1.

Cæteros dicimus quidē reſuſcitaſſe; Chriſtum reſurrexiſſe.

But to returne to the head of the race where we firſt began, we haue founde the ſigne and the thing ſignified thus farre fitted together, that as Ionas the third day was caſt vp out of the belly of the fiſh, ſo our holy redeemer aroſe from the heart of the earth. Shall we heere reſt? Or ſhall it ſuffice vs to know what the body to that ſhadowe is, and not to ſucke there-hence the ſweetenes and iuyce which the boey yeeldeth vs? The iewes asked a ſigne, and this ſigne was giuen the. And when they ſaw it fulfilled, either they ſpake againſt, or they did but wonder at it. To vs it ſhall be more than a ſigne, even dearer to our ſoules than our ſoules are to vs. It ſhall haue wonder and wonder enough, but withal we will not loſe our fruit and our part therein for a worldes ranſome. Our hope would vaniſh like ſmoke, and out heartes within vs wither away as graſſe vpon the houſe tops death would ſting vs to death indeede, & the graue ſhut the mouth vpon vs, & hell make her full triumph, but for this graine of faith, that *Chriſt is riſen from the dead*, and is become *the firſt fruites of thoſe that ſleepe*. And, *hee is the heade of the body of the church* (not an head to himſelfe without reſpect to his

1. Cor. 15.

mem-

member) *the beginning and first begotten of the deade* (not without brethren and sisters in the same kinde of generation) *that hee in all things might haue the preheminence*. What other restoratiue had the fainting and eying soule of Iob to comfort it selfe with, vvhat other blessing and sap in the vine, in that deadest winter of affliction, vvhat other couche to lodge his distressed and diseased bones vpon, what helper, when his wife molested him, what friend, when his friendes forsooke him, but this onely meditation vvhich was in steede of friendes, wife, bed, borde, all thinges vnto him. *I knowe my redeemer liueth*? that is: The life of my life can never be destroyed, and for the enrollement of this happy argument, hee called for bookes of the longest continuance, and pennes of the hard est pointe, that the latest liuer of all after worldes might learne by it. Hence came it, that the blessed vessell of election made that free challendge to all the actours and pleaders that condemnation had, fearing neither the districte iustice of GOD, nor the malice of his owne heart, nor the vncessant accusation of Sathan day and night; *Who shall condemne? It is Christ which is deade, yea, or rather, which is risen againe: Who is also at the right hand of GOD, and maketh request likewise for vs*. So that the sinewes & strength of his confidence is not so much in the death, as in the resurrection of the sonne of God, not to a weake and contemptible life, as before time, but to a full possession of glorie, nor for himselfe alone, but for his orphane members vpon the earth, for whome he maketh continuall intercession. And vpon this stocke he seemeth to plant the whole body of Christianitye in his former Epistle to the Corinthians. For if Christ be not risen, then is preaching vaine, and faith vaine, and the liuing are yet in their sinnes, and those that are fallen a sleepe are perished, and vve were of all men most wretched. As much as to say, pull dovvne temples and synagogues, burne the writings of Prophets and Apostles, stoppe your eares at the voice of charmers, praise the dead more than the liuing, and rather than them both, those that haue never beene, commende the wisedome of the Epicure, who taketh his portion in this life, and suffereth not the flowre of his youth to passe without pleasure; if Christ be not risen againe. But I bring you other tydinges. Our Phœnix is revived, the seede that was mortified in the grounde is come vp againe with a bundance of fruite: and the beautifull flowre of the roote of Iesse, thongh withered and defaced for a while in his passion, hath so reflourished by raising himselfe, that in him is the blooming and springing of all that loue his

Colos. 1.

Μᾶλλον. Rom. 8.

Chap. 15.

Bernard.

name

name. This is that which Paul in his answere before Agrippa, called the *hope of the fathers*; and this I may as properly tearme, *The faith and patience of the Saintes*. For as in every action, the vertue that mooveth the agent to vndertake it, is the hope of good to come, (for he that sowveth, sowveth to reape, and hee that fighteth, fighteth to get the victory:) so take away the hope of resurrection, and all the conscience or care of godlinesse will fall to the ground. Gregory vppon these vvordes of the last of Saint Matthevv, *But some doubted*, (VVherevpon he else-where noteth, that it was the especiall providence of God, that Thomas should bee away, and afterwardes come and heare, heare and doubt, doubt and handle, handle and beleeue, that so hee might become a vvitnesse of the true resurrection; and that it vvas not so much a touch of infirmitie in them, as a confirmation to vs, vvho by that meanes haue the resurrection prooved by so many the more argumentes) there are many, saith he, who considering the departure of the spirit from the flesh, the going of that flesh into rottennesse, that rottennesse into dust, that dust into the elementes thereof, so small, that the eie of man cannot perceiue them, deny and despaire of the resurrection, and thinke it vnpossible that ever the vvithered bones shoulde be cloathed vvith flesh and wax greene againe. Tertullian frameth their obiections more at large. Canne that body ever be sound againe that hath beene corrupted, vvhole that hath beene maymed, full that hath beene emptied, or haue any beeing at all, that hath beene altogither turned into nothing? Or shall the fire, and water, the bovvels of wilde beastes, gordges of birdes, entralles of fishes, yea the very throate that belongeth to the times themselues, ever be able to restore and redeliuer it to the former services thereof? Heerevpon they inferred, vvho had no longing after life, nor desire to see good dayes, *let vs eate and drinke, for to morrovve wee shall die*; that is, they vvill not die before to morrowe, but in drunkennes and excesse they will bury themselues to day. And *liue whilest thou mayst liue*. And *it is better to be a liuing dogge then a deade lion*. And *there is nothing after death, no not death it selfe*. Whom they helde nor, saith Gregorie, the faith of the resurrection, by submitting themselues to the vvord of GOD, surely they shoulde haue helde it vpon the verdite of reason. For vvhat doth the vvorld dayly, in the elementes and creatures thereof, but imitate our resurrection? VVe see by degrees of time, the withering and falling of the leaues from the trees, the intermission of their fruites &c. And beholde vpon the

Act. 26. Revel. 13.

Virtus agentis, spes futuri.

Tolle spem resurrectionis, & nulla est obseruantia omnis pietatis. Chrysost.

Non tam infirmitas illorum quàm nostra firmitas fuit.

In integrum de corrupto & de resurrecturo Carnis.

Ipsorum vermium propria gula.

Cras forsitan morimur, & hodie bibendo sepelimur.

Mortalium quod mortuum.

Vive dum vivis.

Nihil esse post mortem. Epicurus & alii.

Quid enim mundus quotidie nobis resurrectionem nostram in elementis sui ineuntem?

the ſuddaine, as it vvere from a dry and deade tree, by a kinde of reſurrection, the leaues breake foorth againe, the fruites vvaxe bigge and ripe, and the vvhole tree is apparailed with a freſh beauty. Conſider vvee the little ſeede, vvhereout the tree ariſeth, and let vs comprehende if vve can, in that ſmall-neſſe of ſeede, hovv ſo mighty a tree and where it was couched. Where was the wood, the barke, the glorie of the leaues, the plenty of the fruit, vvhen we firſt ſovved it? vvhen vve threvv it into the ground, was any of theſe apparaunt? vvhat marvaile is it then, if of the thinneſt duſt reſolved into the firſt elementes and remooved from the apprehenſion of our eies, GOD at his pleaſure reforme a man, vvhen from the ſmalleſt ſeedes he is able to produce ſo huge trees? The Apoſtle vſeth this
1. Cor. 15. ſimilitude of the ſeed, and the body that ſpringeth from it. *Thou foole, that which thou ſoweſt, is not quickened except it die. And that which thou ſovveſt, thou ſovveſt not that body that ſhall bee, but the naked and ſimple ſeede*, vvhereof the blade and the eare vvith the reſt of the burthen and encreaſe ariſeth. And Tertullian much vvondreth, that the earth is ſo kinde vnto vs, to returne our corne with ſuch aboundance:
De fraudatrice ſit ſervatrix. Vt cuſtodiat, perdit iniuriâ, vſurâ: damno, lucro &c. of a deceaver ſhee becommeth a preſerver. And before ſhee preſerveth ſhee firſt deſtroieth. Firſt by iniurie, then by vſurie. Firſt by loſſe, then by gaine. This is the manner of her dealing. He addeth to giue more light even from the ſtarre of nature, the revolutions of vvinters, ſommers, autumnes, ſpringes, as it vvere ſo many deathes and ſo many reſurrections; the dying of the day dayly into night, and vpriſing to the vvorlde againe, as freſhly bedecked with honour and bravery, as if it had never died. So true it is which Arnobius wrote againſt the Gentiles, Beholde, how the vvhole creature doth write a commentary to giue vs comfort in this pointe. If vve ſhall ſhevve this booke to the Atheiſtes and Epicures of theſe daies, and bid them reade therein the reſurrection of the fleſh, liuely diſcourſed, and they aunſwere vs againe, either that they cannot reade it, becauſe the booke is ſealed and not plaine vnto them, or vvill not becauſe their hearres are ſeared, I ſay no more but this, as Paul of the liding of the Goſpell to the like night birdes, I am ſure, they are ſeared and ſealed to them that periſh. So let them reſt, their bodies rotting in the grounde, *as the ſeede vnder the clods*, which God bleſſeth not; the graue ſhutting her mouth, and deſtruction cloſing her iawes vpon them; and when others *awake to ſinge*, themſelues awaking to howling and everlaſting lamentation. For our owne partes vvee reſt aſſured in the authour and finiſher of our faith,

Vide adeò quàm in ſolatium noſtrum omnis creatura meditetur. li. 8. Obſerva orbem rerum in ſe remeãtium. Senec. Ioel. 1. Eſa. 26.

saith, *that if the spirit of him who raised vp Ionas and Iesus from the dead dwell in vs, hee that raised vp them, shall also quicken our mortall bodies.* And as he spake to the fish and it cast vp Ionas, spake to the earth and it cast vp Iesus (for vpon the truth of his fathers word *did his flesh rest in hope*:) so the *time shall come, vvhen all that are in the graues shall heare the voice of the sonne of God*; vvhen hee shall *speake to the earth, giue, and the sea, restore my sonnes and daughters*, to all the creatures in the vvorlde keepe not backe mine inheritance, and finally to the *prisoners of hope*, lodging a while in the chambers of the grounde, *Stande foorth and shewe your selues.* And as Ionas was *cast vp* against the will of the fish, his bowels not able to houlde him longer then the pleasure of God was, and Christ returned to life with a songe of triumph in his mouth, *O graue where is thy conqueste? because it was vnpossible that hee should be holden of it*; so when that howre commeth, *the earth shall disclose her blonde and shall no longer hide her slaine*; And the sea shall finde no rest, till the drowned be brought forth: nor any creature of the world be able to steale one bone that hath bin committed vnto it: but all kindes of deathes shall be swallowed vp into a generall victorie, and in his name that hath wonne the fielde for vs, we shall ioyfully sing, *thankes be vnto God that hath giuen vs victory through our Lord Iesus Christ.*

1 The author. Rom 8.
2 The instrument. Act 2. Ioh. 5.
3 Manner
Euomuit: emphatice, quod eximia mortis vitalibus victrix vita trecessisset. Hieron.
1. Cor. 15. Act. 2. Ef. 26. 1. Cor. 15.

And as Ionas was cast vp *vpon the drie ground*, the land of the liuing, where he might walke and breath and repose himselfe without danger of miscarying, and Christ restored to life and immortality, and exalted to a glorious estate at his fathers right hand: so the Lord *shall also shew vs the pathes of life*, & fill vs with the ioy of his countenance for evermore. *Our corruptible shall put on incorruption, our mortall immortality*; & we shall liue with the lambe that was slaine, in eternall glory. Other *shall rise to shame & perpetuall cõtempt*, Dan. 12. *And to the resurrectiõ of cõdemnatiõ*, Ioh. 5. Sadduces, Saturnians, Basilidians, Epicures, Atheists, which haue trodden this precious peatle of doctrine vnder their swinish feet, & haue not beleeued that they might be saued: but we to the lẽgth of daies in the hands of God, & to the sight of his holy face, which is most blessed blessednes. Other particulars of stature, age, & the like, we cease to enquire of, because God hath forborn to deliver them. We will not loose that by our curiosity, which Christ hath bought with his bloud, and is gone to possesse in the body of his flesh that we may also possesse it. I am sure, ther shall be all wel, for else it shoulde not bee. There shall be *a drie grounde*, for this valley of teares and sea of miseries. A lande of the liuing for this

4 Terminus *ad quem.*

Non addamus inquirere quod ille non addidit dicere. Ea de compendio finita sit omnis quæstio. August. Quicquid futurum est, decebit; quia nõ futurum est, si non decebit.

desert of the dead. A commodious and setled habitation for this tossing to and fro, There shall be no monsters of land or sea to make vs afraid any more, no sorrow to disquiet, no sickneſse to distemper, no death to dissolve vs, no sin to obiect vs to the wrath of God and to bring vs in danger of loosing his grace.

THE XXXI. LECTVRE.

Chap. 3. ver. 2. *And the worde of the Lorde came vnto Ionas the seconde time, saying, Arise, goe vnto Niniveh, that great citie, &c.*

THe summe of the whole prophecie, and of everie part therein, I haue often told you, is in variety of examples of the mercy of God towards his poore creatures. The boundes whereof, if any desire to learne how large they are, let him cõsider that in this present history it is exhibited, both to Iewes & Gẽtiles: an example of the former was Ionas, of the latter the Mariners & the Ninivites; both to prophets and others of meaner and mechanicall callings, both to Prince and people, aged and infantes, men and beastes; that no man may thinke either himselfe, or his seed, or any the silliest worme that moveth vpon the earth, excluded therehence. Paul in his first to Timothy glorieth in them *ercie of Iesus Christ which he had shewed vpon him, to the ensample of such as shoulde beleeue in time to come.* Chap. 1. But heere are fowre examples at once, and as it were fowre gospels, preaching to every countrey and language, age, and condition, and sexe, the hope of better thinges. Blessed be the Lord God, which hath written a whole *booke of remembrances* and filled it with argumentes to so good a purpose. Malac. 3.

This third chapter, which by the will of God we are entred vpon, treateth in generall of the mercy of God towards Niniveh, and sheadeth it selfe orderly into foure parts. 1. The calling or commission of Ionas renued. 2. The performance of his message. 3. The repentance of Niniveh. 4. Their delivery.

Ionas is called and put in charge againe in the two former verses. Wherein (besides the authour, and other particulars heretofore extra-

tracted from the same words) we will rest our selues especially vpon these three points. 1. The repetition of his warrant; *The word of the Lord came the second time.* 2. Whither he is vvilled to go; *To Niniveh.* 3. What he is to doe there: 1. touching the matter, he must *preach the preaching that God should bid them*; 2. touching the manner, he must doe it by *proclamation.*

1

And the word of the Lord came vnto Ionas the second time, saying. Arise, go vnto Niniveh, that great cittie. Ionas being become a new man, after his baptisme and regeneration in the water of the sea, receiveth a new commission, his former being forfeited by disobedience. First it *is not lawfull*, we know, *for any man to take that honour vnto him without calling*; nor *to set himselfe vpon a candlesticke, vvho hath no power to burne vnlesse God kindle him. I haue not thrust in my selfe for a pastour after thee, neither haue I desired the day of miserie.* Then, because Ionas had disanulled his first commission, it stood as voide vnto him and of none effect, till it was repeated the *second time.* Peter denying his master three times, and not lesse then loosing thereby his legatine and Apostolicke authority, repaireth his broken credit by three confessions, and is newly invested into his former office. If I fall now and then into the same points, which I haue already handled in the first chapter, you may easily pardō me. For first the words are the same or not much altered; & happily as the first commission of Ionas tooke shipwracke in the Syriacke sea, so the first notes I gaue are perished in your memories, and therefore there may be neede of repetition of such doctrines, no lesse than of his charge.

The commission renewed, Heb. 5. *Quid tripudium super candelabrū ponis, qui te ipsum non accendis? Ber. ser 17. in Cantic.* Ierem. 1.

There is no materiall difference betvveene the tvvo verses, vvherein the mandate is giuen vnto him, but in the addition of one particle; *The second time.* Which carrieth a double force: first of propension in the nature of man to fall away from God, vnlesse it be daily and continually renued. The Apostle was faine *to trauaile in birth, and to doe it againe vvith his little children the Galathians, till Christ were formed in them*: for as the ripening and perfiting of a childe in his mothers wombe asketh the time of nine moneths at least: so the breeding of Christ in the consciences of men, and begetting or preserving of children to God, cannot bee done without often and carefull endevour bestowed therein. Secondly of the mercifull clemencie of GOD towards Ionas in restoring him to his former dignity. For he not onely gaue him his life which was despaired, but the honour and place of a prophet. He might haue lived still, and seene long life, and many dayes a straunger

The second time.

1

Quot iteriū parturio. Gal. 4.

2

to his owne home, an alien to his mothers sonnes, an exile from Israelites, a by worde of reproach, for leesing his wonted preheminence, and as they wondered, when they heard that Saul prophecied. *VVhat? is Saul become one of the prophets?* so it might haue giuen as iust a cause of admiration, that Ionas was become none of the prophetes. But Ionas abideth a prophet still, and is as highly credited, as if hee had not broken his former faith. I knovve the patience of GOD is very abundante. *Hee is mercifull and gracious, long suffering, and of great goodnesse.* He crieth vnto the fooles (and such vvee are all) Proverbes 1. *O yee foolish, hovve long vvill yee loue foolishnesse?* He dealeth vvith sinners as David dealt vvith Saul, vvho tooke avvay his speare, and his waterpot, and sometimes a peece of his cloake, as it vvere snatches and remembrances, to let vs vnderstande, that vvee are in his hands, and if vve take not vvarning, he will further punish vs. He dresseth his vineyarde, Esay the fifth, vvith the best and kindliest husbandry that his heart could inuente; afterwardes he *looked* (required not the first hovvre, but tarrying the full time) *hee looked that it shoulde bring foorth grapes*, in the autumne and vintage season. Hee vvaiteth for the fruite of *his figge tree* three yeares, Luke the thirteenth, and is content to be entreated, that *digging and donging, and expectation of a fourth yeare* may be bestowed vpon it. They say that moralize the parable, that hee stayed for the synagogue of the Iewes, the first yeare of the patriarches, the seconde of the Iudges, the thirde of the kings, and that the fourth of the prophets it *was cut downe*. Likevvise that he hath vvaited for the church of Christianity, *three yeares*, that is three revolutions and periodes of ages, thrice fiue hundreth yeares from the passion of Christ; or if we further repeate it, that he hath tarryed the leasure of the whole vvorld, one yeare vnder nature, an other vnder the lavv, a thirde vnder grace: The fourth is novv in passing, vvherein it is not vnlikely that both these *figge-trees* shall bee *cut dovvne*. VVhatsoeuer iudgementes are pronounced (Amos the first and second) against Damascus and Iudah and the rest, are for *three transgressions & for foure* so long he endureth their iniquities. He vvas able to charge them in the fourteenth of Numbers, that they had seene his glory and yet provoked him ten times. Ierusalems provocation in the gospel, and such care in her louing Sauiour to *haue gathered her children vnder his vvinges of salvation, as the henne her chickens*, seemeth to bee vvithout number, as appeareth by this interrogation,

Mat. 23.

O

O Ieruſalem Ieruſalem *howe often?* Notwithſtanding theſe preſidents and preſumptions of his mercie, the ſafeſt way ſhall be to riſe at his firſt call, and not to differre our obedience till the ſecond, for feare of prevention: leaſt the Lorde haue iuſt cauſe giuen by vs to excuſe himſelfe, *I called and you haue not aunſwered.* And albeit at Eſa 65. ſome times and to ſome ſinners, the Lorde be pleaſed to iterate his ſufferance, yet farre be it of that we take incitement thereat to iterate our miſdeedes. He puniſhed his angels in heaven for one breach, Achan for one ſacriledge, Miriam for one ſlaunder, Moſes for one vnbeliefe, Ananias and Saphira for one lie; he maie be as ſpeedy and quicke in revendging himſelfe vpon our offences. But if we neglect the firſt and ſecond time alſo, then let vs know that daunger is not farre of. Iude had ſome reaſon and meaning in noting the *corrupt trees that were twice dead.* For if they twice die, it is likely enough that cuſtome vvill prevaile againſt them, and that they vvill die the thirde time, and not giue over death, till they be finally *rooted vp.* There are tvvo reaſons that maie iuſtly deterre vs from this careleſneſſe and ſecuritie in offending, vvhich I labour to diſvvade. 1. The ſtrength that ſinne gathereth by growing and going forwardes. It *creepeth like a canker*, or ſome other contagious diſeaſe in the bodie of man; and becauſe it is not timely eſpied and medicined, threatneth no ſmall hazarde vnto it. It feareth therevvith as vvith a tempeſt vpon the ſeas, in vvhich there are firſt, *Leves vndæ, little vvaues*, afterwardes *maiora volumina, greater volumes of waters*, & then perhapps *ignei globi, balles of fire, & fluctus ad cœlum, and ſurges mounting vp as high as heaven.* Eſay deſcribeth in ſome ſuch manner the breedes of ſerpents: *firſt an egge*, next a *cockatrice*, then a *ſerpent*, & afterwardes *a fierie flying ſerpent.* Cuſtome, they hold, is *an other nature*, and *a nature faſhioned and wrought by art:* And as *men that are well invred are aſhamed to giue over*, ſo others of an ill habite are as loth to depart from it. The curſe that the men of Creete vſed againſt their enemies, vvas not a ſvvorde at their heartes, nor fire vpon their houſes, but that vvhich vvoulde bring on theſe in time and much worſe, that they *might take pleaſure in an evill cuſtome.* Hugo the Cardinall noteth the proceeding of ſinne vpon the vvordes of the ſeaventh Pſalme, *If I haue done this thing, if there be any vvickedneſſe in my handes, &c. then let mine enemie perſecute my ſoule* by ſuggeſtion, *and take it* by conſent, *let him tread my life vpon the earth*, by action, *and lay mine honour in the duſte*, by cuſtome and pleaſure therein. For cuſtome in ſinning is not onely a

Two reaſons againſt careleſſe ſinning.

Altera natura.
Affabricata natura.
Benè conſuetos pudebit deſſueſcere. Senec.
Cum in profundum veniunt, negligunt.
Vt malâ cõſuetudine delectentur. Vale. Max. *lib. 7. cap. 2.*

graue to burie the ſoule in, but a great ſtone rolled to the mouth of it to keepe it downe. And as there is one kinde *of darkneſſe in exceſſe of wine, an other of forgetfulneſſe*, ſo there is a third that commeth by luſt and deſire of ſinning. 2. Nowe if the cuſtome of ſinne bee ſeconded vvith the iudgement of GOD, adding an other weight vnto it, blinding our eies and hardening our heartes, that vve may neither ſee nor vnderſtande, leaſt vvee ſhould bee ſaved, *and becauſe wee doe not thoſe good thinges which wee knowe, therefore wee ſhall not knowe thoſe evill thinges which wee doe*, but as men bereft of heart, runne on a ſenſeleſſe and endleſſe race of iniquity, till the daies of gratious *viſitation* be out of date, it will not be hard to determine, vvhat the end vvill be. Peter ſaieth, *vvorſe than the firſt beginning*. Matthevv ſhevveth by howve many degrees vvorſe. For vvhereas at the firſt we vvere poſſeſſed but by one devill, nowve hee commeth aſſociated vvith *ſeven others, all vvorſe than himſelfe*, and there they intende for ever *to inhabite*. Therefore it ſhall not be amiſſe for vs to breake of vvickedneſſe betimes, and to follow the counſaile that Chryſoſtome giueth, alluding to the policy of the vviſe men *in returning into their countrey an other waie*. Haſt *thou come*, ſaith hee, *by the waie of adultery? goe backe by the waie of chaſtity. Cameſt thou by the waie of covetouſneſſe? Goe backe by the waie of mercy. But if thou returne the ſame waie thou cameſt, thou art ſtil vnder the kingedome of Herode*. For as the ſickeneſſe of the body, ſo of the ſoule there are criticall daies, ſecret to our ſelues, but well knowne to God, whereby he doth gheſſe, whether we be in likelihode to recover health, and to harken to the holeſome counſailes of his law or not. If then he take his time to give vs over to our ſelues and the malignity of our diſeaſes, we may ſay too late as ſometime Chriſt of Ieruſalem, *O that wee had knowne the thinges that belong to our peace, but nowe they are hid from our eies*

Elvict. ex
1 *Vini*
2 *obliuionis*
3 *Libidinis peccandi.*

Quia non faciũt bona quæ cognoſcunt, nũ cognoſcent mala quæ faciunt. Auguſt

2. Per. 2.

Ma. h. 12.

Math 2.

Veniſti per viam fornicationis? &c

2 2 *Ariſe, goe vnto Nimveh. Ariſe*, is but a word of preface or preparation, and noteth, as I ſaide before, that forwardneſſe that ought to be in the prophets of the Lord. Lying downe for the moſt part is a ſigne that both the body and mynde are at reſt. Sitting betokeneth the body at eaſe, but the minde may be occupied. Riſing moſt commonly is an argument that both are diſpoſed to vndertake ſome worke. Now as it is both ſhame and ſin for any ſorts of men to trifle in their calling, (for *wee ſhall all riſe in our order*, but thoſe *vnordinate walkers*, ſaith Bernard, *in what order ſhall they riſe, who kepe not that order and ranke vvhich GOD hath aſſigned them vnto?*) ſo eſpecially

Cubatio ſignum quietis & corporis & animi, &c.

for

for those that are sent about the message. Christ tolde his disciples in the nineteenth of Matthew, that vvhen *the sonne of man sate, they should also sit*. But I *beseech you* (saith Bernard) *when sate hee in this world? where rested hee? or what place had hee to lay his heade vpon? rather hee reioyced, as a Gyant refresht with wine, to runne his race, and he vvent about doing good*, as it is vvitnessed in the Actes of the Apostles: *birdes had their nestes and foxes their holes*, but Christ had no resting place till his worke being finished, he had dearly earned and deserved to haue his leaue vvarranted vnto him, vvhen *the Lorde said to our Lord, sit at my right hande*. Thomas Becket an evill man, and in an evill cause, but vvith wordes not impertinent to his place if he had well applied them, aunswered one, who advised him to deale more moderately towardes the king: Sit I at the sterne, and vvould you wish me to sleepe? Our Saviour to the like effect, vvhen he found his disciples a sleepe, *why sleepe you*? and to Peter by name: *Sleepest thou Peter*? is Iudas vvaking? are the high-priests consulting? the soldiours banding? the sonne of man neare his betraying? the envious man sowing his tares, marring the field, hindring the good seed, and the gospell of the kingdome, and will not you awake? Rise, let vs walke, and consider the regions farre and wide, that they are not only *white to the harvest, but drie to the fire*, if they be neglected. They must *be labourers that are sent into that harvest*, and to shevv what a blessing it is that such be sent, the *Lord of the harvest*, must bee earnestly praied vnto. Such a labourer vvas he, who though he *were borne out of due time*, yet he omitted no due time of vvorking, and though the least of all the Apostles, in some honours of that calling, yet in the burthens and taskes that belonged vnto it, he attributed it to the special *grace* of God, that hee *laboured more abundantly than all they*. Seneca vvas so farre at oddes with idlenes, that he professed he had *rather bee sicke than out of businesse*. *I sleepe verie little*, saith he, *It is enough for mee that I haue but left watching. Sometimes I knowe I haue slept, sometimes I doe but suspecte it*. The examples of heathen men so studiously addicted to their vvorke, that they forgot to take their ordinary foode, and tied the haire of their heades to the beames of their chambers, least sleepe should beguile them in their intended labors, are almost incredible, but to the open disgrace of vs, who having a *marke* set before our eies, and running to the *price* which they knevv not, are so slacke in our dueties.

clavum teneo, & ad sonum me vocas?

Albe ad me sem; Siccæs, ad ignem. Ber.

1. Cor. 15.

Malo mihi m lè esse quàm molliter.

Satis est mihi vigilare desisse. Aliquando me dormisse scio aliquando suspicor. Epist. 33.

Carneades. Praxagoras.

Go to Niniveh.

But as before, so againe I demaund, why *to Niniveh*? we haue already coniectured fowre reasons: Let vs adde a fifth. The force

of example, vvee all know, and very great to induce likeneſſe of
Eſay 24. manners, and to verifie the proverbe in the prophet. *Like people, like prieſt; like ſervaunt, like maiſter; like maide, like miſtreſſe; like buyer like ſeller; like lender, like borrower; like giver, like taker to vſury.* And the greater the example is, the greater authority it hath to dravv to ſimilitude. *Facilè tranſitur ad plures*, we are eaſily moued to goe after a multitude. I may adde, *facilè tranſitur ad maiores*. It is no hard
Genec. labour, to make vs imitate great authorities, be our patterns good or bad. Evill behaviour in Princes, prophets, and higher degrees whatſoeuer, corrupteth as it were the aire round about, and maketh the people with whom they liue, as like vnto them in naughtineſſe as, they ſay, bees to bees. God telleth Ieruſalem in the 16. of Eze. that all that vſed proverbes, ſhould vſe this amongſt the reſt againſt her, *As is the mother, is ſo the daughter. Thou art the daughter of thy mother, that hath caſt of her husband and her children: and thou art the ſiſter of thy ſiſters, which forſooke their husbandes and their children.* You ſee hovv evenly they tread in the ſteppes of the ſame ſinnes. *Your mother is an Hittite, and your father an Ammorite.* Did the daughter degenerate from her kind? *Her elder ſiſter at her left hande vvas Samaria, and her daughters, And the younger at her right, Sodome and her daughters.* Father and mother, daughter and ſiſters, the whole broode was alike infected. Ieroboam the ſonne of Nebat is never mentioned in the vvritings of Iſraell, but he draweth a taile after him like a blaſing ſtarre, *Who ſinned and made Iſraell to ſinne.* A ſicke head diſordered all the other partes, and a darke eie, made a darke body. A feareſull inſtruction to thoſe that feare God, to make them bevvare of *binding two ſinnes togither*, that is of ſinning themſelues, and ſinning before others, to put a ſtumbling blocke before their feete of falling into the like offence, eſpecially when the credit, and countenaunce,
Tutum eſt peccare auctoribus illis. and priority of their places, maketh others the bolder to ſin, becauſe they ſin with ſuch authors. Such bitter rootes ſhall aunſwere for themſelues & their corrupted brāches. Such poiſoned foūtaines ſhall not eſcape vvith ſingle iudgement, becauſe they haue polluted the vvhole courſe of vvaters. Such leprous and contagious ſoules, as they heape ſinne vpon ſinne, ſo by number and heapes they ſhall receaue their plagues, and accompt to the iuſtice of God, not onely for the pollutiō of their owne perſons, but of many thouſands more vvhom by the warrant of their precedency, they haue pulled vnto
The great citty. wickednes. And for this cauſe I take it, amongſt others, Niniveh is crowned in the next words with the honorable title of her greatneſſe,

neſſe, to let her know, that the more eminent in dignity, the neater ſhee lay to daunger, and as ſhee gaue to the inferiour cities of the land an example of ſinning, ſo ſhee ſhould alſo be an example of deſolation vnto them.

Goe to Niniveh that great cittie: that is, preach repentance to the mother, and the daughters vvill drawe their inſtructions from her breaſts. Winne the Lady and princeſſe, and her handmaids will ſoone be brought to obedience. Speake to the hauty monarch of the world, knocke at the gates of his prowde pallace, beate the eares of thoſe inſolent and wealthy marchants, ſhake them from the ſettled lees of their long continued abhominations, and thou ſhalt ende many labours in one, thou ſhalt doe a cure vpon the heart of the principall cittie, the benefite whereof ſhall ſpread it ſelfe into the parts of the whole country. But if Niniveh be ſo great in vvealth, and ſo deepely rooted in pride, that ſhee vvill not bee reformed, tell her, ſhee hath climbde ſo high to haue the lower downe-fall, and though her children ſhould die in their ſinnes, yet their bloud, for example giuen, ſhall eſpecially be required at her handes. Many goodly cities were there in Aſia (Babylon ſo big, that Ariſtotle called it a country not a citty, and Niniveh greater then Babylon, and Troy leſſe then them both, but in her flouriſhing daies the *piller* of that part of the world) of vvhich and many their companions vvee may novv truely ſay. *O, iam periere ruinæ, the very ruines of them are gone to ruine.* The king of the Gothes when he ſavve Conſtantinople, pronounced that the *Emperour there was an earthly God*. The write of Quinſay at this day, that it is an hundreth miles about, and furniſhed with 12000. bridges of marble. Let not Ieruſalem leeſe her honour amongſt the reſt. Though her honour and happineſſe were laide in the duſt long ſince. They that were aliue when Ieruſalē lived, *to haue numbred her towers, conſidered her walles, and marked her bulwarckes, and to haue tolde their poſterity of it*, might haue made a report ſkarſely to haue beene beleeued. I am ſure, vvhen *the Kinges of the earth were gathered togither and ſawe it, they marualled, they vvere aſtonied, and ſuddainely driuen backe*. Let mee adde the renowned cities of Italy by ſome never ſufficienlty magnified, *Rich Venice, Greate Millaine, Auncient Ravenna, Fruitfull Bononia, Noble Naples*, with all their glorious ſiſters and confederates, and her that hath ſtolen the birthright from the reſt, and ſaith ſhe is ancienteſt, & the mother to them all, which *only is a cuty* in the iudgment of Quintulian, and others are but *townes* were they all cities, *greate and walled vp to heaven, as thoſe of*

Χώραν. *Columen pollentis Aſiæ. Lucan.*

P. *Venet.*

Pſalm. 48.

Dites Venetiæ.

Ingens Mediolanum &c. Sabellic.

Deut. 3.

the

the Anakins, were they *regions*, as he ſpake of Babylon, and eve-
ry one a world in it ſelfe, yet time ſhall weare them away, ſinne ſhall
diſſolue and vndoe their compoſition, and he that is greate over
all the kingdomes of the earth, can cover them with brambles,
ſovve them with ſalt, and turne them vpſide downe as if they had
never beeene. When the Emperour Conſtantius came in triumph
to Rome, and behelde the companies that entertained him, he re-
peated a ſaying of Cyneas the Epirote, that he *had ſeene ſo many Kings*
as Citizens. But viewing the buildings of the citty, the ſtately ar-
ches of the gates, the turrets, tombes, temples, theatres, bathes
and ſome of the workes like Babell, ſo high *that the eie of man could*
skarcely reach vnto them, he was amazed and ſaid, *that nature had emp-*
tied all her ſtrength vpon that one citty. He ſpake to Hormiſda, mai-
ſter of his vvorkes, to erect him a braſen horſe in Conſtantinople,
like vnto that of Traian the Emperour, vvhich he there ſaw. Hor-
miſda aunſwered him, *that if hee deſired the like horſe, hee muſt alſo pro-*
vide him the like ſtable. All this & much more in the honour of Rome.
At length he asked Horſmida, what he thought of the citty. Who
tolde him, that hee tooke not pleaſure in any thing, *but in learning*
one leſſon, which was, *that men alſo died in Rome*. This was the end
of thoſe kingly men, which Conſtantius ſo teamed, and the ende
of that lady citty, the mirrour and miſtreſſe of the vvorlde, vvill be
the ſame that hath befallen her predeceſſours. And *as nature emp-*
tied her ſelfe vpon it; ſo ſhee muſt empty her ſelfe into nature againe,
if ſhee be ſo happy to fulfill the numbet of her daies, and come to a
perfit age: but ſuch may be the iudgement of God, vpon her notori-
ous and vncureable witcheraftes, that as an vntimely fruite ſhee may
periſh and reape the meede of the bloud-ſucker in the Pſalme, *not to*
liue out halfe her daies.

Tot ſe vidiſſe reges quot eſſet ves.
Vt eo vix aſpicere oculus humanus poſſet.
Naturam vrbes omnes in vnam vrbē effudiſſe.
Stabulum quoq; tale condi oportet, ſi volet e quum talem ſuccedere.
Id tantum ſibi placere reſpondit, quòd diſciſſet ibi quoq; homines mori.
Platin. in vita ſoelic. 2

3

Preach vnto it the preaching which I bid thee. Or proclaimē againſt
it the proclamation which I enioyne thee. So that firſt the matter
muſt be receaved from the Lord, ſecondly the manner muſt bee by
proclamation, and out-crying, vvhich requireth not onely the
lowdneſſe of voice, but the vehemency and fervency of courage
to execute his makers will. In Eſay they are both ioyned togither.
Eſay 40 For firſt the Prophet is *willed to cry*. And ſecondly, becauſe he vvas
loth to truſt the invention of his owne ſpirite, hee taketh his texte
from the mouth of the Lord, *What ſhall I cry? that all fleſh is graſſe*
&c. Iohn Baptiſt in the goſpell, is but *a voice* (himſelfe not the au-
thour nor ſpeaker) but onely the *voice of one that crieth in the vvilder-*

neſſe,

neſſe, prepare the waies of the Lorde. And vvhether he ſpake as lowde as the will of that *Crier* was, I report mee to the Scribes and Phariſees, Publicans, ſouldiers, Herode and Herodias, whoſe eares he claue in two, vvith denouncing his maiſters iudgmentes. *The preaching which I bid thee.* Howe daungerous it is for any meſſenger of the Lord to exceede the boundes of his commiſſion by addinge his owne deviſes therevnto, and taking words into his mouth which were never miniſtred vnto him, or to com ſhorte of it, by keeping backe the counſailes of his maſter which he had diſcloſed to be made knowne, let the fearefull proteſtation in the ende of the booke, ſumming and ſealing vp all the curſes and woes that went before teſtifie to the worlde. *I proteſte vnto everie man that heareth the wordes of the prophecie of this booke,* (and of all thoſe other bookes that the finger of God hath written) *If any man ſhall adde vnto theſe thinges, God ſhall adde vnto him the plagues that are written in this booke. And if any man ſhall diminiſh of the wordes of the booke of this prophecie, God ſhall take away his parte out of the booke of life, and out of the holy cittie, and from thoſe thinges which are written in this booke.* The proteſtation hath vveight enough without helpe, to make it ſinke into the dulleſt eares of thoſe vvho dare adventure at ſuch a price to ſet their ſacrilegious handes to thoſe nice and religious pointes. Let them bevvare, that preach themſelves, and in their owne names, and ſaye, the Lord hath ſaid, vvhen he never ſaid, that abuſe the worlde vvith *olde wiues tales* & olde mens dreames, *traditions and Elders*, conſtitutions of Popes, *precepts of men*, vnwritten truthes, vntrue vvritings, or *that ſell the worde of the Lorde* for gaine, and marchandize *that pearle*, which the wiſe marchant vvill buy vvith all the treaſure hee hath, *that holde the truth of God in vnrighteouſneſſe*, and dare not free their ſoules for feare of men, and deale in the worke of the Lorde as adulterers in their filthines: for as theſe eſteeme not iſſue but luſt, ſo the others not the glory of God, nor profit of their heartes, but their owne wantonneſſe. Some haue too many fingers vpon their handes, like the Gyant in the ſecond of Samuel. And ſome too fewe like thoſe vvhome Adonibezek mained: ſome offende in exceſſe, ſome in deffecte, ſome adde, ſome diminiſh. But hee that hath power *to adde plagues*, whileſt the worlde ſtanderh, that is, to multiplie and continue them in ſuch ſort, that they ſhall ever encreaſe to an hundreth hundrethfold, and never ſee an ende, and to diminiſh bleſſinges ſo lowe, that not the leaſt dramme of them ſhall remaine; he ſhall retale their doinges into their boſomes, and gine them

1. The maſter. Revel. 22. 2. Cor. 2. Chap. 21. Iud. 1.

them their reward in the same manner and kinde wherein they haue deserued it, The Apostle vvalked wisely in this calling, and stinted himselfe with that measure which God had divided vnto him. *Quod*
1 Cor. 11. *accepi á domino tradidi: What I haue receiued of the Lord, that I haue deliuered vnto you*: neither more nor lesse, but iust weight. And being iealous over Timothy vvith a godly iealousie, for feare he *might erre concerning the faith as others* had done before him, hee
1. Tim. 6. *adiureth him in the sight of GOD who quickneth all things, and before Iesus Christ who vnder Pontius Pilate vvitnessed a good confession, to keepe the commaundement given vnto him vvithout spotte and vnrebukeable, vntill the appearing of our Lord Iesus Christ.* And in that
Exclamatio ista & præscientiæ est & charitatis. Vincēt. Lirin. aduersus prophan. nouas. Ecclesia, præpositi, sacerdos, tractator, doctor. Quod tibi creditum, nō quod à te inventum &c. Nō author debes esse sed custos, nō institutor sed sectator, non ducens sed sequens. Vt cū dicas nouè non dicas noua. præscience he had of times to come, and *one* hee bare to his scholler, he calleth vnto him vvith intensiue inclamation. *O Timotheus keepe that pledge or gage that is committed vnto thee. VVho is that Timotheus in our times? The church, the Priestes, the doctours, the pastours, the creaters of the worlde of God vvhatsoever. Keepe it because of Theeues, because of enemies, which watch to sowe their tares.* That *that is committed vnto thee, not that thou hast inuented; that thou hast receiued, not deuised; a matter not of thine owne vvit, but of thy learning; not priveetlie caught vp, but publickely taught;* vvherein *thou must not bee an authour but a keeper; nor a master but a scholler; nor a guide but a follower. The Talent of the vniversall faith vvherevvith thou art credited, keepe vnviolated; thou hast receiued gold, returne gold, giue not lead, or brasse, or copper insteede of golde. The precious iewels of heavenly doctrine, cut and adorne,* giue beauty, grace, and comelines vnto them, but suborne them not. *Illustrate that which was obscure, and let posteritie gratulate it selfe for vnderstanding that, which before they reverently esteemed being not vnderstoode.* But ever be sure that thou teach the same things which thou hast learned, & though thou *bring vnto them a newe fashion, let the matter and substance be all one.* Much more, & in fitter tearmes doth Vincentius vtter to the same purpose,

2. The manner. Chap. 20. *Preach or proclaime vnto it.* The office of a faithfull prophet, vvhen he hath receiued his message from the Lord, is as faithfullie to deliver it. Ieremy savve vvhat ensued vpon his simple and plaine dealing, in not dissembling the faultes of the worlde, But setting them in order before the faces of men: *Since I spake, I cried out of wronge, and proclaimed desolation, therefore the vvorde of the LORD E vvas made a reproach vnto mee, and had in derision daylie: And hee heard the rayling of manie, and feare on everie side, and* thought to giue *over speaking in the name of the Lord: but his vvorde*

was

was as fire within his bones, and hee was wearie of forbearing and coulde not doe it. Hee afterwardes *curſed the day of his birth, and the man* Ibid. *that broughte newes to his father, ſaying, a man childe is borne, and wiſhed the meſſenger in caſe of one of thoſe cities which God overturned without repenting him, becauſe hee had not ſlaine him from the wombe, that his mother might haue beene his graue, and his belly his everlaſting conception that hee might not haue come foorth to ſee labour and ſorrowe,* and to haue conſumed his daies vvith ſhame; hee went not into corners to ſmother the will of him that ſent him, but in tearmes of defiance, and perſonall application to the ſtovvteſt that bare an heade, roundly diſcloſed it. Hee had ſhewed the preciſeneſſe of his calling, that hee muſt not ſpare either ſmall or greate, though it pulled the whole vvorlde vppon him, not longe before, and with the wordes of no leſſe heavineſſe. *VVoe is mee my mother that thou haſt borne mee a contentious man, and a man that ſtriveth vvith the vvhole earth. I haue neither lente in vſurie, nor mennе haue lente vnto mee,* that is I deale not in theſe affaires vvhich for the moſt part breed quarrelles and heart-burninges, *yet everie one doeth curſe mee.* And thou Paſhur &c Chap 15.

We are the children of thoſe prophets that haue liued in former daies. We were borne to contend and ſtriue with the whole earth, we are deſpiſed, deſpighted, hated, curſed of every man, becauſe we preach the preachings, that the Lord hath bidden vs, and proclaime his vengiunce againſt ſinners, our hand againſt every man and every mans hand againſt vs, our tongue againſt every vice, and every tongue walketh and rangeth at liberty through our actions. We are thought to clamarous againſt the diſorders of common life, to buſie and ſevere in making Philippickes and declamations againſt every offence. Forgiue vs this fault. *A neceſſitie is laide vpon vs.* And as it is our woe, that our mothers haue bred vs to ſo quarrelſome a vocation, ſo it is an other and our greater *woe if wee preach not the Goſpel* if not alſo the lawe; if not *the tydinges of ioy* to thoſe that reioyce in our meſſage, if not alſo the terrours of iudgemente to thoſe that contemne it, if not liberty to captiues, if not alſo captivity to liberties, if wee pipe not to thoſe that will daunce after vs, and ſound not a trumpet of warre to thoſe that reſiſt: if wee builde not an arke to thoſe that will bee ſaued, and poure not out a flowde of curſes againſt thoſe that will periſh; Laſtly, if we open not the doores to thoſe that knock and are penitent, and ſtand not at the gates vvith a flaming ſwoorde in our mouthes againſt thoſe that are obſtinate.

What

Lib. 1. ep. 3. ad Cornel. Ecclesia cedet Capitolio? Maiora furentium scelera, quàm sacerdotum iudicia? Videns, non videns, præ-eo mutus.

What? *Shall the invincible tents of Christ* (saith Cyprian) *defended vvith the strength of the Lord, giue place to the terrours & threatnings of men? shall the Church yeeld to the Capitoll? shall the outrages of mad men bee greater than the iudgements and censures of ministers?* It must not be. If vve be the light of the worlde, vvee must espie faultes? and if voices of Iohn Baptist, we must cry against them. If we be the seers of the Lord we must not be blind; and if his criers, we must not be dumbe or tongue-tide. I know the preaching of mercy is more acceptable vnto you. *O how beautifull are the feete,* & how sweete the tongues of those that *declare peace? and publish good things?* and hovv vnwelcome of those that proclaime warres and publish woes. If every congregation wee came into, we would cry peace to this people, & to this auditory, and would sing vppon earth, as the Angels sang from heauen, *glory bee to God, and peace to men,* then no men better pleasing. But you will not suffer vs to thinke the thoughtes of peace. When we say, vve vvill meditate of mercy, we are presently interrupted & called to a songue of iudgement. These latter and last daies, full of the ripest and last sins, *which no posterity shall be able to adde vnto,* so drunken and drowned in viciousnes, that as in a plague, we marvaile not so much at those that die, as at those that escape, so in this generall infection of sinne, not at the vilenes of the most, but that any almost is innocent, giue vs no rest from bitter speakings. And to giue you one reason for many, vve are fearefully afraid, if we take not that wise advertisement that the Apostle gaue in the Epistle to the Coloss. *Say to Archippus, take heede to the ministery that thou hast receaved in the Lord that thou fulfill it.* Paul wrote it to the Collosians, and the Collosians must doe it by word of mouth to Archippus, and they all to vs all (as many as are in the office of Archippus) vvrite, speake, proclaime, and least it might be forgotten, set it in the end of many precepts, and advise it by way of post-script, *Take heede,* looke vnto it, giue good and carefull regard, haue your eies in your heades, and your hearts in your eieliddes, it is a worke not a play, a burthen not an honour, a service not a vacancy; and you haue *receaved* it in him that will require it, talent and vse principall and interest, & giue you the fulnes of wrath, if you doe it to halfes, and not perfitely *fulfill it.*

Non habet vlteriùs quod nostris moribus addat Posteritas.

Chap. 4.

Chap.

Chap. 3. vers. 3. *So Ionas arose and went to Niniveh, according to the word of the Lord. Now Niniveh was a great and excellent citie of three dates iourney.*

THE first part of the Chapter, wherein the commission of Ionas is renewed vnto him, wee haue already absolved, and are now to proceede to the execution thereof, which was the 2. generall branche. Wherin hee so warily behaveth himselfe, havinge bought his experience with cost, that hee departeth not at haires breadth from his directions prefined. Beeing bidden to arise, *hee ariseth*; to goe, *hee goeth*;) not nowe to Tharsis, as before, but to *Niniveh*) to proclaime, he proclaimeth; not the fansies or suppositalles of his owne heade, but the preachinge no doubt which the Lorde bad him because it is saide, *according to the worde of the Lorde*. As for that which is added, or rather interpoled, and by a parenthesis conveyed into the rest, of the *greatnesse of Niniveh*, it maketh the rather for the commendation of his duetie, that failed not in so large a province, and the faith of that people, who were so presently reformed. I will followe the card that Ionas doth. As he went to Niniveh, and *preached according to the worde of the Lorde*, so because the same worde of the Lord againe repeated in my text tieth mee to a rememoration of the same particulars, which erst I haue delivered, let it not offend your eares, that I passe not by them without some further explication. The present occurrents are, 1. his readines and speede to obey the calling of the Lord; *so Ionas arose*: 2. his running to the marke proposed, not out of the waie; *and went to Nineveh*: 3. his walking by line and levell; *according to the worde of the Lorde*: 4. a caution or watch-worde cast forth by the holy ghost concerning the greatnesse of of the citie, as if it were plainely saide, Bee carefull not to forget the compasse of Niniveh. If you thinke on that in the course of this story, you will easily graunte, that the service of my prophet was the more laudable in persisting, and the conversion of the inhabitantes in taking so short a time.

1. Ionas arose.

They spake of the Lacedæmoniãs in former times, a people in defence of their right most prodigall of their liues, and quicke to encounter any daunger, That it was a shame for any man to fly from the battaile; but for a Lacedæmonian, even to pawse and delibe-

Turpe est cuilibet virô fugere; Laconi etiam deliberâsse.

rate

rate vpon it. Ionas beinge willed to Arise and goe to Niniveh, is now so far from flying the face of the Lorde, that as if his eare were pulled, and his soule goaded with that worde, he taketh the first handsell of time, to begin his worke. So truely was it said by Esaie in the 40. of his prophecie, *They that waite vpon the Lorde shall renue their strength, they shall lifte vp their winges as the Eagles, they shall runne and not bee wearie, and they shall walke and not fainte.* Ionas was quicke enough before, vvhen hee highed himselfe to Tharsis with more hast then good speede (as the wicked and disobedient haue wings vpon their heeles to beare them to distruction, *their feete are swifte to shedde bloude*, and they runne with more alacritie to death, then others to life) but he vvanted that encouragement which Esay speaketh of, he waited vpon the will of the Lord, neither had hee the testimony of a good conscience, and therefore was soone weary of that vnhappie race. Now he riseth with a better will, and seeth agilitie put into his bones which before he was not acquainted with, The word implieth many times such hast as admitteth no dalliance, The Iewes in the 2. of Nehemias havinge hearde of the goodnesse of their God vpon them, and the wordes of the king for the repairing of Ierusalem, presently made aunswere to the speech of Nehemias *let vs rise and build*. Let vs not loose so good an opportunity nor giue advãtage to our enemies by protraction of time. And it followeth immediatly vpon that accorde of theirs: So *they strengthned their hand to good*. The latter expounderh the former Let vs rise and builde, that is let vs strengthen our handes, and hartily addresse our selues to dispatch this busines. Afterwardes when their adversaries reproched them and charged them with rebellinge against the king, Nehemias aunswered, *the God of heaven vvill prosper vs* and vnder the warrant of his protections we his servantes *will rise and builde*, that is, we will not be removed from our worke vvith all your threatnings and discountenancings. *Then arose* Eliashib the high priest with his brethren the priests & they built the sheepgate &c. And surely if you consider the order and manner of their building how they flanked one the other in the worke, some setting thẽselues to the sheepgate, some to the fishport, some to the gate of the olde fishpooll, others to the valley gate, these next vnto those, and all in their apointed wardes and stations, and I doubt not but every man (except the greate ones of the Tekoites *who put not their neckes to the vvorke*) *as earnest* as Baruch was, of vvhome it is saide that *he kiled and fired himselfe* in the doing of his taske, (*for they watched*

Alacrius currunt ad mortem quàm nos ad vitã Bern.

Chap 3.

Ibid. Accendit se.

watche by the night time, and put not of their cloathes saue onely for the washing:) you vvill easilie confesse, that their meaning vvas, when they first saide *let vs rise and builde*, to doe their worke at once, and to busie themselues aboute nothinge els, not to giue rest to their bodies, more then nature did necessarily and importunately call for, nor vacation to their mindes, till their worke were at an ende. Thus Ionas *arose* (for I am as vvillinge in these our lasie and loytring daies to builde vpon the worde, as those vpon the fragmentes and ruines of Ierusalem) that is, he strengthened, and armed, and inflamed himselfe to runne with the errande to Niniveh, his legges are as pillers of marble, and his feete as the feete of an Vnicorne to vndertake the travaile. Hee knevve that *as vineger is to the teeth, and as smoke to the eies of a man, so is a slowthfull messenger to him that sendeth them*: but much more a slowthfull prophet, woulde grievously offend so high a LORDE as he vvas nowe to deale with. So *Ionas arose*. The example riseth with full strength against idlenesse, a sinne as idly and carelessely neglected in this place, as carelessely committed. I will speake with your good leaue. Your collections for the poore (by hear say) are not over-sparing. (The Lord encrease not only your oile and meale, in your vessels, but your mercy within your bowels, The lower you draw forth these wels of charity, the clearer will your waters flow vnto you.) But where are corrections for the slowthful the meane time? an almes as necessary as the former, and a worke of mercy not to be slipte in a well-ordered common-wealth. The faithlesse stewarde in the gospel being warned to make his accounte and giue over the stewarde shippe, amidst his perplexed thoughtes what he shoulde doe so times to come, saide within himselfe, *I cannot digge, and to begge I am ashamed*. These more faithlesse in their callinges then that vnrighteous stewarde, are not athamed to begge, though they are able enough to digge, and sustaine the burthen of of other labours, but will not; as vnprofitable to the earth as Margites in the Poet, of whome it was saide, that he neither ploughed, nor delved, nor did any thing his life throughout, that might tend to good. VVill you know the cause that Ægysthus became an adulterer? we neede not call for Oedipus or any cunning interpreter to render a reason of his lewde living. Slowthfulnesse vvas the bane that poisoned him. And if you will knowe the cause of so many robberies in the fieldes, riottes in your streetes, disorders in common life, we may shortlie and in a worde derive them from idlnesse: it is so ranke a sinke (sayeth Bernarde) of all lustfull and lavveleſſe

Chap 4.

Hor. ago.

Prover. 10.

Luc. 16.

Neq; erassè neq; sodisse &c.

In promptu causa est.

temptations. It is not leſſe then a wonder in nature, that Plinie in his naturall hiſtorie reporteth of the bee: their induſtry and painefulneſſe to bee ſuch, and ſo hardly to be matched in the vvorld, *that almoſt of the ſhaddowe*, ſaith he, (rather then ſubſtance) *of a verie ſmall living creature, nature hath made an incomparable thing*. They never looſe a day from labour, if the aire will giue thē leaue to worke. And when the weather is lowring and troubleſome, they cleanſe their hiues, and carry out the filth of thoſe that laboured within dores. The manner of their working is this. In the day time they keepe watch and warde at the gates, as they doe in campes. in the night they take their reſt, and when the day is ſprong, they haue an officer to call them vp with humming twice or thrice, as with the ſound of a trumpet. The younger go abroade to fetch in worke, the elder ſtay at home, ſome bring burthens, other vnloade them. Some build, other poliſh, ſome ſupply them with ſtuffe for the worke, other take care for their victuals, for they take not their diet apart, that they may be equall in all things. Moreover they are verie obſervant and ſtrict in exacting the labours of every one, and ſuch as are idle they note and chaſten with death. Finally, the drones, which are the ſervantes of the right bees, they are content to giue houſe-roome vnto, in fruitfull years, but they rule them as their ſlaues, and put them formoſt to the labours, and if they be ſlacke; puniſh them without pitty, and when the hony is ripe, they driue them from their dwellings, and many falling vpon one ſpoile them of their liues. Goto the bees O ſluggard, conſider their waies and be wiſe, *they are but ſmall amongeſt foules, yet doth their fruit exceede in ſweetnes*, ſaith the ſonne of Sirach, & their labour in greatneſſe. And goe to the bees ye magiſtrates of the earth, and learne from that little kingdome of theirs to vſe the rigour and ſharpeneſſe of diſcipline againſt our vnſerviceable drones, who like paralyticke members in the body of man, looſe and vnbound in the iointes of obedience, ſay to the head commaund vs not, for we will not ſtirre at thine apointment. I will adde to the former example vvhat the ſame hiſtory ſpeaketh of the piſmires, *a people not ſtrong, yet prepare they their meate in ſummer*. They labour likewiſe as the bees. But theſe make, the other horde vp meate. Their bodies and the burthens they beare haue no compariſon. But ſuch as are overgreat for their ſtrength, they ſet their ſhoulders vnto and with their hinder legges drawe them backe-warde. And becauſe they fetch their proviſion from ſundry places, the one not knowing which vvaye the other goeth, therefore they otder certaine daies of

marte,

Lib. 11. cap. 5. &c. *Propè ex vmbrâ miri animalis.*

Incomparabile quiddã.

Nullus cum per coelum licuit otio peris dies ca. 6

Cap. 10. *More caſtrorum.*

Gemini aut triplici bombo vt bucino aliquo.

Mane ruũt portis, nec quam mora. Virgil.

Nec enim ſeparatim veſcuntur. cap. 10.

Mira obſervatio operis ibid.

Ceſſantium inertium notant & puniunt morte. ibid.

Verarum aũ ſeruitia cap. 11.

Pro. 6. & 30. *Sedillæ faciunt cibos. hæ condunt.* Plin. lib 11. cap. 30. *Humeris ob vixa.*

marte, vvherein they meete and conferre, and take a generall account each of others labour. We see, saith he, that the very flintes are vvorne, and pathes trodden out vvith their iournying, least any might doubt, in every creature of the vvorlde how availeable it is to vse neuer so little diligence. I say againe, Goe to the pismires O sluggarde, consider their waies and be vvise. *For they having no guide, governour, nor ruler, provide their meate in sommer, and gather their foode in harvest.* We having our rulers and guides of many sortes, soule to governe our bodies, reason our soules, God our reason; nature to shew vs the way as it did these creatures, law to hold vs therein, and grace to further vs; and not labouring for the foode of this transitory life alone, but for that meate that perisheth not, and for *the rest from our labours*; yet are content as it were to languish aliue, and to linger out our little time in a continuall wearinesse of well-doing, as if the lawe had neuer beene giuen to the sonnes of Adam, to labour, nor to the daughters of Eue to passe through affliction; and vvhen (I say not pismires and bees and the little wormes of the ground) but the angels of heauen are euermore attending vpon their businesses, *for thousande thousands stande before him, and tenne thousande thousandes minister vnto him*; yet we will sit downe and holde our selues bounde to no ministration: nay when the Lorde himselfe sanctified not his rest, before he hast first laboured and finished the worke of sixe daies, we are euer in our Sabbathes and restes, and suffer our daies of worke to slide without remembraunce. But as verily as the God of heauen hath sanctified both labour and rest in his owne person, so truely shall it be fulfilled, that if we rest in the time of labour, we shall labor in the time of rest. *Ionas arose,*

Certi dies ad recognitionē mutuā nundinis dantur ibid.

Ne quis dubitet quālibet in re quid possit, quantulacūq; assiduitas. Prov. 6.

2. To the marke.

Pro vitanda otio, otiosa sectari, ridiculum est. 1. Tim. 5. Περίεργοι. *Curiosum genus ad cognoscendā vitam alienam, desidiosum ad corrigendam suā.* Aug. 10. Conf.

And went to Niniveh. The first-borne of idlenes, is to do nothing, the next issue shee hath, is to doe that that appertaineth not vnto vs. For to follow vnnecessary businesse to keepe our selues in exercise, is little praise, and most commonly it falleth out that there is a fellowshippe and affinity betweene these two, as Paule writeth of the wanton yong widowes, that they learned nothing in their idlenes, but *to go about from house to house*: & that they *were not only idle*, and did nothing, but were *also pratlers, and busi-bodies, and given to vtter vncomely speech, a curious kinde of people to know the liues and affaires of other men, desidious and negligent to amende their owne.* The corruption is natural to vs al, & aunciently descended. Adam in that richest & roiallest liberty of his, over all the workes of Gods handes, had more desire

to knovve and to doe that that was forbidden him then all the reſt, and the very commaundement of God which ſhould haue reſtrayned him, gaue occaſion to his vvil to become more wilful. From thence it commeth, that we his vnwiſe and vngracious children, are Phyſitians to other men rather then our ſelues, & ſtateſ-men in forraine common-wealthes, rather then our own, & medlers in any calling of life rather then that which God hath enioined vs. Harpers wil deale with the ſcepters of princes and reſt them hovv to rule. The people vvill put on Aarons robes and teach him how to teach. The cobler will finde fault with the thigh of the picture, though his art go no higher then the foote. The Emperours ſteward wil pervert ſcriptures to ſtrengthen the Arrian hereſie; though fitter to be a market man, or to command broth for the Emperour in the kitchin. Vzzah vvill beare vp the arke, though he overthrow himſelfe by it; and Nadab and Abihu offer ſtrange fire though they burne in the flames of it. God vvil ſurely require of vs al for doing more then vvee ſhould, or that which we ought not, as hee did of the Iewes for doing leſſe, *Quis iſta à vobis requiſivit? Who hath required theſe things at your handes? There are diverſities of giftes, and diverſities of adminiſtrations, and diverſities of operations, though the ſpirite be but one, and God the ſame that worketh all in all. Are all apoſtles? are all prophets? are all teachers? are all doers of miracles? haue all the giftes of healing? doe all ſpeake with tongues? do al interpret?* Or hath not God devided theſe graces to ſundry men, that every one might knovv and doe what belongeth to his calling? The members in the body of man, are not the ſame, nor ordained to the ſame function. *If the whole body were an eie, where were the hearing? or if the vvhole vvere an eare, vvhere vvere the ſmelling? Seeing then that we haue giftes that are diverſe, according to the grace that is given vnto vs, whither we haue propheſie, let vs propheſie according to the proportion of faith: or whither an office, let vs waite on the office; hee that teacheth, on teaching; hee that exhorteth on exhortation; hee that diſtributeth, let him doe it with ſimplicitie; he that ruleth, with diligence; hee that ſheweth mercy, with cheerefulneſſe. Let every man, as hee hath received the giſte, miniſter the ſame* (and not his brothers or companions) *as good diſpoſers of the manifolde grace of God.* One and the ſame ſpirite, which is the author of order not of confuſion, ſee how conſtant he is, and like himſelfe in the mouthes of ſundry Apoſtles, to teach this ambitious and idly buſie age (bringing into nature the like deformed infirmity of thinges by mingling all togither, wherein the vvorlde ſometimes vvas, and whilſt it doth all things, doing nothing worthy of thankes) neither to be wiſe in mar-

Aliud plectrum aliud ſcepirum. Stolam Aaronis omnes aſſumimus. Sutor vltra crepidam. Tuum eſt pulmenta Cæſari præparare, non evangelium expone re. Baſil.

Eſay 1.

2. Cor. 12.

Rom. 12.

1. Pet. 4.

matters appertaining to God or man, more then may ſtande vvith ſobriety, and having a charge of their owne properly diſtinguiſhed, not to trouble their heades, vvith aliene, and vnneceſſary affaires. It was a worthy epigramme, that Aldus Manutius wrote vpon the dore of his chamber to avoide ſuch wearyſome gheſtes. Their cauſe of troubling him (a mā carefully bent to enlarge the bounds of good learning) was, *negotij inopia*, *want of buſineſſe*: for then their agreement vvas, *Eamus ad Aldum*, come let vs goto Aldus. At length to prevent them, he ſet an vnmannerly watchman at his dore, vvhich could not bluſh, and whoſe entertainement was on this manner. *Whoſoever thou art, Aldus doeth heartely beſeech thee, if thou haue anie buſineſſe with him, briefely to diſpatch it, and preſently bee gone: vnleſſe thou commeſt as Hercules did, vvhen Atlas was vvearie, to put his ſhoulders vnder the burthen. For neither thy ſelfe canſt want worke of thine owne at anie time, nor any of thoſe that repaire to this place.* To conclude the note, Ionas aroſe and haſted before at his firſt call, there wanted not ſpeed to his travaile, he went like the lightning as Ezechiell ſpeaketh of the foure beaſtes: and ſpared neither the paines of his body, nor the benefite of winde and ſailes to beare him forwardes. But he loſt the approbation and rewarde of his labour, becauſe he miſtooke Tharſis for Niniveh, and bended his courſe to a wrong place. Now he hath learned the ſong of David, I will not onely runne, but *I will runne the way of thy commaundementes*. And as the feete of the beaſtes before mentioned (vvhich in the tenth of Ezechiell are interpreted to be Cherubins) *vvere ſtraight feete*, ſo are the feete of Ionas ſtraitned towardes Niniveh, and like an arrow that flyeth to the marke, ſo ſetteth he his face and heart vpon the place commaunded. *According to the worde of the Lorde*. The moſt abſolute, conſtant, infallible rule that ever was deviſed; and as many as walke according to this rule, they ſhall not faile to be bleſſed. It was deſervedly wiſhed and longed for in the Pſalme, *O that my waies were made ſo direct that I might keep thy ſtatutes, ſo ſhoulde I not bee confounded, vvhilſt I had reſpect vnto thy commaundementes*. It is ſaid of the children of Iſraell, Numbers the ninth, *that at the mouth of the Lorde they iournied, and at the mouth of the LORD they pitched or lay ſtill*. They knew his minde by the clowde that vvas over the tabernacle. *For if it abode vpon the tabernacle two daies, or a moneth, or a yeare, they alſo abode, but if it vvere taken vp, then they wente forwarde*. Againe it is added in the ſame place, and as it were vvith a breath, to praiſe their obedience, *At the commaundement of the Lorde they pitched, and at the commandement of the Lorde they iourneyed, and at the*

Spartanus. *Clusi es hanc orna.*

Præfat. inſ. de arte rhetor. ad Andream Naugerium.

Quiſquis es, rogat te Aldus etiā atq; etiam, vt ſi quid eſt quod à ſe velis, perpaucis agas, deinde a cluſum abeas: niſi tanquam Hercules defeſſo Atlanti veneris ſuppoſiturus humeros. Semper enimerit quod & tu agas, & quotquot huc attulerint pedes.

Pſalm 119. *Pedes eorum & pedes recti.*

Exod. 1. 3 His rule.

Pſalm 119. *Secundum os Iehovæ.*

Ex præſtitu. to Iehovæ.

Ibid.

commaundement of the Lorde, they kepte the Lordes watch, by the hande of Moses. O happy and heavenly ſound of vvords; where the luſtes of their own eies, and counſailes of their owne hearts were diſplaced, and the *commaundement of the Lorde* in all thinges for going and tarrying, from a day to a month, and ſo to a yeare, was only obſerued. That which David demaunded in behalfe of a yong man, vve may aske of yong and old and all ſorts of men. *In quo corriget, &c? Wherewithall ſhall a yong man amende his waies?* or an old man his? or theirs, the Prince, ſubiect, noble, vnnoble, Prieſt, prophet, for we are all crooked, and haue neede to be rectified. But wherewithall? even by *ruling our ſelues after thy worde.* Whither ſhall we elſe go? as Peter askt his maiſter in the goſpell. *Thou haſt the words of eternall life*, not only the words of authority to commaunde and binde the conſcience, nor the wordes of wiſdome to direct, nor the wordes of power to convert, nor the wordes of grace to comfort and vpholde, but the vvordes of eternal life to make vs perfitely bleſſed. And therefore *woe to the fooliſh prophets that follow their owne ſpirites, and prophecie out of their owne heartes.* ſo likewiſe wo to the fooliſh people that follow their own ſpirits, & walke by the dimme & deceitful light of their owne deviſes. I may ſay vnto ſuch as Ieremy to their like in the eighth of his prophecie: *How doe yee ſay, we are wiſe, and the law of the Lord is with vs?* for he anſwereth them with wonder and demonſtration to the world, that they were to ſenſeleſſe to builde vpon ſo falſe a ground. *Loe, they haue reiected the vvord of the Lorde, and what wiſedome is in them?* The meſſenger that went to Micheas, to fetch him before Ahab and Iehoſaphat, might ſooner haue craued his head and obtained it, then one word from his mouth contrarying the word of the Lord. He ſpake him very faire, in a fowle matter. *Beholde nowe, the wordes of the prophetes declare good vnto the king vvith one accorde. Let thy worde therefore I pray thee, be like the word of one of them, and ſpeake thou good.* But the prophet wiſely aunſwered him, knowing that the beſt ſpeech is that, not which pleaſeth the humours of men, but the minde of GOD, *As the Lord liveth (though I die for it my ſelfe,) whatſoever the Lorde ſaith vnto me that will I ſpeake.* So likewiſe, whatſoeuer the Lord ſaith vnto vs, that let vs doe, and let vs learne how dangerous it is to ſwerue from his will, I ſay not by open rebellion as Ionas did, but in the leaſt commaundemente, by the ſmart of Moſes and Aaron; who being willed in the twentieth of Numbers, only *to ſpeake vnto the rocke*, and to vſe no other meanes ſaue the word of their mouthes, *and it ſhoulde giue water vnto them*; becauſe they ſmote *it with the rodde*, and ſmote *it twice*, both to

Pſalm 119.

ch. 6.

Ezech. 13.

1. King 22.

shew their distrust of the promise of God, and to vtter their impacience, they were also smitten with the rod of his lips, and had a iudgement denounced against them, that they *should not bring the people into the land which he had promised vnto them.*

(*Now Niniveh was a great and an excellent citty of three daies iourney.*) Wee haue heard of the greatnesse of Niniveh twice before, once so late that a man would thinke it were needelesse so presently to repeate it. Howbeit, we shall heare it againe, and this third time, in an other manner then before, forcibly brought in as it were, and breaking the hedge of the sentence, and with greater pompe of wordes, and every place of her ground exactly measured vnto vs. Ionas was going apace to Niniveh. The history was running onwards as fast, & keeping her course. And it may be, the mindes of those that heare or reade the history, passe too quickly & lightly over the sequele thereof. They heare of the greatnes of Niniveh as the Queene did of the greatnesse of Salomon, but they will not beleeue how greate it is, vnlesse they may see it with their eies, and haue a table or map thereof laide before them at large. This is the reason that first the vvisedome of God interrupteth the sentence, and maketh an hole as it were in the mist thereof, as God in the side of Adam, and closeth not vp the flesh againe, till the greatnes of Niniveh be thoroughly known. *Now Niniveh, &c.* That is, I must tell you by the way once againe for feare of forgetting, I will rather hinder the history a while then to put you in mind of a matter worthy your gravest attention, That Niniveh was *a great citty, yea very great*, a citty though lent to men, yet better beseeming the maiesty *of God*: so stately and excellent, that we find not in earth wherewith to match it: and somewhat to say in particular, not filling your eares alone vvith generall tearmes, the very walke of their borders, will aske the *trauaile of three daies.*

4. The greatnes of Niniveh Ver. 2. (Now Niniveh &c.) Great and excellent. Of 3. daies iourney.

By a parenthesis.

Magna Deo.

Itinere trid dui.

A great and excellent cytty, or exceedingly great. The mother tongue wherein the history was written, hath it thus, a *cytty great to God*. The like maner of speech is vsed by Rachel Gen. 30. Whē Bilha her maid had the secōd time borne a son to Iacob, & Leah ceast to be fruitful, *with the wrestlings of God haue I wrestled with my sister, and gotten the vpper-hand*, that is, with wrestlings aboue the nature and reach of man. I take the meaning of the phrase to be this (if life finite and infinite haue any proportion) Either that Niniveh was as greate for a cittie, as God is great for a God; or that it surpassed so farre the nature of created and inferiour thinges, that nothing but the

Per quam maxima.

Excellent wrestlings.

Coelitũ egregium labor.

most excellent himselfe must be named vvith it; or happily as Troy was feigned to be the building of the Goddes, so no worke-man in heaven or earth vvas worthye to be credited with the building of Niniveh, but the chiefe of all. Others do otherwise interpret it, I know. That therefore it is called *a cittye* to

Vrbs. Deo.

1. GOD, becaufe there was no idoll in it, but it was truely and properly dedicated to the fervice of one onely God; vvhereas the contrary is manifeft, both by the *multitude of her fornications* mentioned in the thirde of Nahum, and by *Nifroch* their falfe God which Se-

2.King.19.

2. nacharib was worfhipping *in the temple of Niniveh*, when his two fonnes flew him; or becaufe it was in fpeciall regarde with GOD, in that he fent a prophet to reclaime it, and to plucke it foorth of the fire of his intended iudgement; whereas Bethleem *the leaft a-*

Ioan.11.

mongeft the thoufandes of Iudah, and but an handfull to Niniveh, *and Bethania the towne of Marie and Martha*, though more tender in the eies of GOD, for the birth, doctrine, and miracles of more then a prophet, were never fo called. Vndoubtedly there fon is, whatfoever in nature or arte is moft perfite and exquifite, and hath as it were a kinde of divinity in it, that to afcribe to GOD, for thefe foote-printes, and that imitation fake which it hath of his perfection. Ordinarie mounetaines, cedars, or citties, haue their fellowes and equalles vpon earth wherewith to be forted. But fuch as excell in greatneffe, and refufe the copartnerfhippe of all in that kinde, becaufe it vvere an iniury and difparagement vnto them to match them with their inferiours, they are claymed by GOD himfelfe as his efpeciall rightes. Not to exempte the fmaller from his care and providence, (who is as greate a GOD in the leaft, as in the greateft, and hath *giuen more vvifedome to the little antes and bees, then to affes and camels*) but to teach the vnwife worlde, to eftceme his maieftie as it is, not to ferue him vvith lame or leane, bafe and vnperfite offeringes, and to thinke there is nothing in the whole godhead, but is moft rarely and incomparablie excellent.

Non eft parvus in parvis.
Aug. ad. volu. ep. 3.
Per diverticula & flexiones, lentè & pedetentim.
Cum pagis.
Cum fubobijs.
Vrbis appellatio muris, Romæ autẽ continẽtibus ædificijs finitur.

Of three daies iourney. Some fay, if you walke the ftreetes, a fofte and leafurely pace, vvith all the lanes and allies that are therein. Some, if you ioyne the villages rounde about, the dition, liberties, and marches that appertained to Niniveh. Others, if you take it with the fuburbes alone. For though the name of the citty, be limited within the walles, yet the name of Rome or Niniveh, includeth alfo the continent buildinges. Laftly others expounded it, of

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the very ambite of their walles and turrettes. And by the iudge-
mente of the civill lawe, which defineth a daies iourney, by twen-
ty miles, Niniveh might iustlye speede the labour of three daies.
I applye these testimonies of her largenesse to that which follow-
eth. Niniveh was a greate citty (vvhither you take the peo- *Civitas magna.*
ple or their dwellinges:) Ionas not more then an ordinarie man. *Vrbs magna.*
Niniveh was very greate, Ionas very little, and in comparison but
as a locust amonge them; Niniveh *a cittie of three daies iourney*, Ionas Vers. 4.
had newly *begunne to enter his voyage of the first daie*; and yet this great,
and spacious citty, is presently reformed, by the preaching of an
ordinary, common, and contemptible Prophet. I will not reape
the harvest of the nexte wordes, but onely viewe them in haste to
make my connexion. They are all, if you marke them, stin-
ted and diminished by the holy Ghost. Ionas *biganne*, had not
finished; *to enter* into the cittye, had not gone over it; *the iour-*
ney of one daye, the seconde and thirde vvere behinde: yet Nini-
veh in these beginninges; did not onely beginne, but almost end
and consummate her repentaunce. And as Ionas cried, *yet forty daies,*
and Niniveh shall bee destroied, so Niniveh cried vnto him againe, yet
not forty howres, and thou shalt see Niniveh wholy changed. Our
Saviour in the eight of Matthew, telleth his disciples, that *the people*
had endured him nowe three daies hauing nothinge to eate (for he helde
their stomackes and appetites, that they might not hunger, as he
helde the disciples eies that were walking towardes Emaus that they
mighte not see and vvhen he had fedde them sufficiently with the
breade of life, then he restorde them to nature againe, and gaue
them leaue to hunger and thirst after corporall relieve.) The peo-
ple of Niniveh as commendable in an other kinde, never wearie of
the preaching of Ionas, and willing to endure him more then three
daies without eating or drinking, they wearie not him so much, as to
put him to the toile of the second and third day, neither suffer they
the nexte morninges sunne to rise vpon their former daies iniquity.
But as if every soule in the citty had beene summoned as Lot was,
Escape for thy life, make haste and saue thy selfe, so these addresse them- Genes. 19.
selues with all possible speede to escape the wrath of GOD, and
the morning and the evening were the first day of their repentance.
At the beginninges of the preaching of Iohn Baptist, they went out
by flockes vnto him, *Ierusalem, and all Iudea, and all the regions about Ier-*
dan, (as if the citties and townes had emptied themselues to fill the
wildernesse, and to leade new Colonies into desert and vnhabitable
places);

places) *and they were baptised of him in Iordan confessing their sinnes, and*
Math.3. *many of the Pharisees and Sadducees also vvente to his baptisme.* At one sermon of Peter Actes the seconde, the principall and finall application whereof was, *Saue your selues from this frowarde generation, there were added vnto the church aboute three thousande soules*, which was as greate a nũber as a man may imagine at one time to haue beene capable of the speakers voice. THE LORDE hath not dealt so sparingly with our nation. *The vision hath spoken a long time*, and we not
Abbac.2. waited for it, but it for vs, and he that hath begunne a good worke in vs, hath endevoured to make it perfitte. Our king hath followed the parable Matthew the two and twentith. *Hee hath sent forth his servauntes to call vs away*, not to the house of mourning as he did Niniveh; But to the marriage feast of his onely sonne (which what honour it is to sit and eate at the kings table, let Haman reporte to his
Esther.5. wife and friendes,) Againe *hee hath sent foorth other servauntes*, to tell vs what provision he hath made, and to invite vs vvith the hope of most bountifull entertainement. But we, as these vnworthy gheste, rather esteeming the dinners of this world, then the supper of the Lambe, which is the last meale of the day, and whereof who so tasteth, shall never hunger againe; And thinking the garlicke and onions of Ægypt to haue a better relish, then the milke and hony in the lande of promise, make light of his often biddings, and not much lesse then enforce him, to pronounce against our vnthankefulnesse, and to commune with his servauntes of furnishing his house vvith worthier ghestes. All the day long hath he stretched out his handes
Ios.10. Es.38. vnto vs, and made as long a day as ever he did to Iosuah, and as long houres of the day, as ever were shadowed vpon the diall of Ahaz, to provoke our repentaunce; for the twelue houres of the day, he hath given vs thrise twelue yeares, vnder the happy and peaceable goverment of our godly Iosias. Yet as Paule asked them of Ephesus, *Whither they had receiued the holie Ghost*; and they aunswered him, *We*
Act.19. *haue not so much as heard whither there be an holy Ghost*; so such strangers are we to the worke and fruites of repentaunce, that scarselie
Ioh.1 wee vnderstand what repentaunce meaneth. And so farre is it off
Act.26. that wee are become true Israelites, with Nathaniell, or but almost
In agro Narnienſi ſiccitate lutum fieri (ex Plinio) imbre pulverem. Christians with Agrippa, that we are rather proved fully Atheistes. And that which Tully teporteth amongst his wõders in nature that in one country, Drought causeth dirte, and raine stirreth vp dust, may be truely applied vnto vs, that aboundance of grace hath brought forth in vs aboundance of sinne, and as sinne *tooke occasion by*

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the lawe to waxe more sinnefull, so iniquity had neuer beene so rife amongst vs, but through the rifenesse of the gospell. Surely the men of Niniveh shall rise in iudgment against vs, for they repented at the preaching of Ionas newely begunne amongst them: the men of Ierusalem and Iudea and the regions about Iordan, and some of that serpentine broode of the Pharisees and Sadducees shall rise in iudgement against vs, for they confessed their sinnes, and were baptized at the first preaching of Iohn Baptist; The Parthians, Medes, Elamites, and of every nation vnder the heauen some, shall rise in iudgement against vs, for they were *prickte to their heartes*, and bethought them *what to doe*, at one sermon of Peter, and were added to the Church: and lovve wee are still in our sinnes, and as men *without feeling haue given our selues to wantonnesse, to vvorke all vncleanenesse euen with greedinesse*, though wee haue learned Christ a longer time then Christ lived amongst vs, and Prophetes haue early risen, and late continued, to winne vs to repentaunce. The sinnes of Niniuch are not specified by *Ionas*. They are saide in the first chap. to *to ascende into the presence of God, and to stande like Sathan amongest his children before his face*; surely ours are as impudente and sawcy as euer were theirs. And if theirs cried into heauen, ours are not tongue-tide. In the prophecie of Nahum, shee is described *a bloudy citie, and full of lies, and robbery, and one from whom the pray departeth not. shee is famous for the lions denne, and the pasture of the* Lions whelpes. Wee reach home to them with our wickednesse, I would to God our repentaunce were as theirs. Our houses, hands, and hearts are ful of bloud. Our wordes and workes full of lying. The lion teareth in pieces for his young ones, and worieth for his honesse, and his hole is full of spoiles. We all climbe vp to honour and might (as Ionathan and his armour-bearer to the garrison of the Philistines by the raggednesse of the rockes) so we by the ruines and desolations of the country about vs. Blessed is the man in this vaine and ambitious age of building, wherein the Lord doth euen skorne them from heauen (vvhat doe these vveake builders? *vvill they fortifie themselues*? vvill they establish their seede for euer? vvill they dvvel in houses of Bricke and hewen stone for al eternity?) I say blessed is the man, the timber of whose beames, and stone from whose wals and foundations, crieth not a wo against him. Behold the daies come, when you shall be bruised your selues, O yee brusers of the people, and the pray shall be pulled from your teeth, yee lions and lions whelps, and your holes emptyed of your hidden treasures. How long haue we cried a-

Eph. 4.

Iob. 1.

Nah. 3.

Ibid. 2.

1. Sam. 14.

Neh. 4.

gainst

gainſt ſuch oppreſsions? And ſmitten the oppreſſours with the rod of Gods vengaunce, as Moſes ſmote the rocke? And yet vvhat one droppe of remorſe haue we euer wrung from their ſtony heartes? how long haue vve clapt our handes at the ſhameleſſe vſury of this place? If vſury be to ſtiffe to be mooued, yet we muſt free our ſoules, and if it vvére poſsible, vvee vvould alſo free them that are wrapt in their ſnares. If they little eſteeme the warning of the fifteenth Pſalme, *that giue their mony vpon vſurie*, let them at leaſt take heede that receiue it. Let them *not trie to beare an Oxe vpon their ſhoulders, vvhen they are vnable to beare a goate*. That is, if poverty be burthen enough vnto them, let them not adde the burthen of vſurie. They aske, what they ſhall do? Doeſt thou aske? ſaith Plutarke. Thou haſt a tongue, begge. Thou haſt hands, worke. Thou haſte feet, walke. Thou haſt an heart, thinke. *Naviga, renaviga*, ſaile forvvarde and backevvarde, take any paines, rather then to fall into the mercy of an vſurer. There is nothing ſo bitter as to reſtore. Our adulteries are like Abſolons, even vpon the houſe toppes: open to the world, we know their faultes as we know their faces that commit thē: and ſuch in ſome *as are not named amongſt the Gentiles*. I ſcarſely perſwade my ſelfe that Sodome lyeth in aſhes for a greater offence then hath beene founde amongſt vs within theſe few dayes. Pride it ſeemeth, is proud that ſhee is ſo much talked of. Shee loveth to be noted, though it be with a cole. Wo be vnto her. We haue ſpit in her face ſeven times, and yet ſhee bluſheth not. I haue ſeene drunkenneſſe drunke till it thirſted, and gluttony vomite till it hungred againe. Goe too drunkards, and heare what your doome is, from his mouth vvho hath threatned to pull the cuppe from your mouthes. *Drinke, and bee drunken, and ſpue, and fall, and riſe no more*. Theſe are the linkes which held the chaine of your plagues togither, and whervvith you ſhall as certainely be bound, as ever your fleſh was tied togither with ſinews. Of the contempt of the vvorde of God, his ſabbathes, & ſacraments, & whole ſervice I ſpeake not. I know there are a *few names in Sardis*, which haue not given themſelues to the company of thoſe wicked, God graunt, I be not deceiued in them. For though I ſee them come to the wels of ſalvatiō, as Chriſt came to the vvell of Iacob, perhappes they haue not pitchers to drawv vvith, that is, they haue left their mindes and meditations behinde them, where vvith theſe waters ſhould be received. But as the diſciples of Chriſt ſpake of fevve loues amongſt ſo many thouſandes, ſo may I of ſo few ſoules amongſt ſuch a multitude of inhabitantes, *vvhat are*

Plutarch. de vſura.

Nihil tam moleſtum quàm reddere.

1. Cor. 5.

Pater filiā.

Vidi ebrioſorum ſitim & vomentium famem. Sen.

theſe

these amongest such a number? I would humbly beseech the magistrate, because he serveth God in a double place, to haue care not only of his owne soule, but of the soules of others. And as Paule Rom. 9. had so fervent a loue towardes his brethren that he vvisht to be *made an anathema*, that is to be separated from the loue of God for their sakes; so let him also become an anathema for the time, and seperate himselfe, I say not from the favour of God, but from the assemblies of the brethren, for their brethrens sake; *Let him go foorth into the high waies* with those servaunts of the king, and walke the streetes, and ransacke the idle and irreligious corners of the citty, *& compell thē to come into the house of the Lord*, that the roumes may be filled. It shal be a crowne vnto his owne head, a recompence of our labour, a sweet smelling sacrifice to the Lord, the ioy of Angels, a blessing to the citty, the saving of soules, and revocation of such from destruction, who are speedily falling thereinto, by their obstinate contempt.

THE XXXIII. LECTVRE.

Chap. 3. ver. 4. *And Ionas began to enter into the cittie a daie. iourney &c.*

WHAT we haue heard alreadie in the former verse, vvas but a preparatiue and an introduction to this that followes. As that: 1. *hee arose*, who before time had beene slacke and vndisposed: 2. *went to Nineveh*, who else when had diverted to Tharsis, 3. *according to the worde of the Lorde*, which erst he had disobeyed. Thus farre we vnderstood whither he went; nowve we are to learne vvhat he did in Niniveh, namely: 1. for the time, *Hee beginneth* his message presently at the gates 2 for the place, he *has entred but a thirde part of the cittie*, so much as might be measured by the travaile of one daie: 3. for the manner of his preaching, *hee cried*: 4. for the matter or contentes; *Yet forty daies and Nineveh shall bee destroyed*. I haue tasted nothing of this present verse, but vvhat might make a connexion with the former. For the greatnesse of Nineveh repeated in the latter ende thereof, served to this purpose, partly to commend the fauth of the Ninivites, who at the first sound of the trumpet changed their hues, partly to giue testimony to the diligence & constancy

of

1 The time and 2 The place

of the Prophet who was not dismaide by so mighty a chardge. *And Ionas beganne to enter into the city*: All the vvordes are spoken by diminution. *Ionas beganne*, had not made an end, *to enter the citty*, had not gone through. *A daies iourney* which was but the third part of his way. Not that Ionas began to enter the citty a daies iourney and then gaue over his walke, for he spent a day and daies amongst them in redressing of their crooked vvaies; But Niniveh did not tarry the time, nor deferre their conversion till his embassage was accomplished amongest them, which is so much the more marvelious, for that he came vnto them a messenger of evil and vnwelcome tydings: it is rather a wonder vnto me that they skorned him not, that they threw not dust into the aire, ran vpon him with violence, stopped his mouth, threw stones at him with cursing and vvith bit-

1.King. 18. ter speaking as Shemei did at David, & as Ahab burdened Elias with troubling Israell; so that they had not challenged Ionas for troubling Niniveh, because he brought such tidings as might sette an vprore and tumulte amongst all the inhabitantes. That vvicked king of Israell vvhom I named before, hated Micheas vnto the

1.King. 22. death for no other cause, but that *hee never prophecied good vnto him*. A man that euer did euil and no good, coulde not endure to heare of evill. And for the same cause did Amaziah the priest of Bethell banish Amos from the land, for preaching *the death of Ieroboam and*

Amos 7. *the captivitie of Israell, therefore the Lorde was not able to beare his words*, and he had his pasporte sealed, *O thou the seer, goe flee thou awaie into the lande of Iudah and there eate thy breade, and prophecie there, but prophecie no more at Bethel, for this is the kinges chappell, and this is the kinges courte*: so I would rather haue thought that they shoulde haue entertained Ionas in the like manner, because he came vvith fire and sworde in his mouth against them; the citty is not able to beare thy vvordes, vvee cannot endure to heare of the death of our king, and the vniversall overthrow of our people and buildings, O thou the seer, get thee into the lande of Iudah, and returne to thy citty of Ierusalem, and there eate thy breade and prophecy there, but prophecie no more at Niniveh, for this is the kings chappell, nay this is the court of the mighty Monarch of Assyria. But Niniveh hath a milder spirite, and a softer speech and behaviour in receiving the Lords prophet. Now on the other side, if you set together the greatnesse of Niniveh and the present on-set vvhich the prophet gaue vpon it, that immediately vpon his chardge, without drawing breath, he betooke him to his hard province, it maketh

no

no leſſe to the commendation of his faithfulneſſe, then their obedience. For vvhen he came to Niniveh, did he deliberate what to doe? examine the nature of the people vvhether they were tractable or no? enquire out the conveniente ſt place wherein to doe his meſſage, and where it might beſt ſtande vvith the ſafegarde of his perſon? did he ſtay till he came to the market place, or burſe, or the kings pallace, where there was greateſt frequency and audience? No; but where the buildings of the citty beganne, there *hee began* to builde his prophecie. And even at the *entrance* of the gates he opened his lippes and ſmote them with a terrour of moſt vngratefull newes. Againe, he entered their citty, not to gaze vpon their walles, not to number their turrets, nor to feede his eies with their high aſpiring buildings, much leſſe to take vp his Inne, and thereto eaſe himſelfe; but to *travaile* vp and downe, to wearie out his ſtronge men, not ſo an houre or two, but from morning till night, even as long as the lighte of *the daie* vvill giue him leaue to worke. I depart not from my texte, for as you heare, 1. *Ionas began*, protracted not, 2. *to enter*, not ſtaying till he had proceeded, 3. *to travaile*, not to be idle, 4, *the whole day*, not giuing any reſt or recreation to his bodie.

Ionas began. To enter. A daies iourney.

If vve will further extende and ſtretch the meaning of this ſentence, we may apply it thus. It is good for a man to begin betimes, and *to beare the yoke of the Lorde from his childe-hoode* (as Goliath is reported to haue beene a warriour from his youth) to enter in the vineyard the firſt houre of the daie, and to holde out till the twelfth, to begin at the gates of his life to ſerue God, and even from the wombe of his mother to giue his bodie and ſoule, as Anna gaue her Samuell, Nazarites vnto the Lord, that his age, and wiſedome and grace may growe vp togither as Chriſtes did: And that as Iohn Baptiſt was ſanctified in his mothers wombe, Salomon vvas a witty childe, Daniell and his yong companions were vvell nurtured in the feare of the Lorde, and David vviſer then his auncientes; ſo all the parts & degrees of his life from the firſt faſhioning of his tender limmes, may ſavour of ſome mercy of God which it hath receiued. That whether *hee bee ſoone deade*, they may ſay of him, *hee fulfilled much time*; or whither he carry his graye haires vvith him downe into the graue, he may ſay in his conſcience as David did, *Thy ſtatutes haue ever beene my ſonges in the houſe of my pilgrimage*. As for the devils diſpenſation, *youth muſt be borne with*, and as that vnwiſe tutour ſometimes ſpake, *Iſ it not truſt mee, a faulte in a younge man to followe harlots*, to drinke wine in

4 Wiſed. Pſalm. 119. *Deum etatis aliquid. Non eſt mihi credè vinum adoleſc. &c.*

in bowles, to daunce to the tabret, to weare sleeues of vanity a-boute his eares, and to leaue some token of his pleasure in every place; so giving him lycense to builde the frame of his life vpon a lascivious and riotous foundation of long practised wantonnesse: it vvas never written in the booke of God, prophets and Apostles never dempt of it, the law-giver never deliuered it, hell onely inuented it of pollicy, to the overthrow of that age vvhich God hath most enabled to doe him best service. And as it was the vvisedome
Dan.1. of the king of Babylon, to take young children of Israell whome they might teach the learning and tongue of Chaldæa, rather then their olde men, so it is the wisedome of the Devill to season these greene vesselles vvith the licour of his corruption that they maie
Ecb.20. keepe the taste thereof while life remaineth. *But their bones are filled vvith the sinne of their youth, and it lyeth downe with them in the dust,* & when their bodies shall arise, then shall also their sinne, to receiue iudgement. So sayeth the wise preacher giving them the raines in some sort, but knowing that the end of their race vvill be bitternesse.
Eccle 11. *Reioyce O young man, and let thy heart cheare thee in the daies of thy youth, walke in the waies of thine heart and in the sight of thine eies, but knowe, that for all these thinges, God will bringe thee to iudgement.* Let the examples of Elie his sonnes whome he tenderly brought vp to bring downe his house, and whole flocke to the ground, and the boies that mockt Elizæus, be a warning to his vnguided age, that the LORDE will not pardon iniquitie neither in young nor old; and that not only the bulles and kine of Basan, but the wanton and vntamed heighfers, and the calues that play in the grasse shall beare their transgressions. It is the song of the young men, Wisedome the second. *Let not the flowre of our life passe* from vs &c. and it is the cry of the young men in the fifth of the same booke *vvhat hath pride profited vs?* For whilst they take their pleasure vpon earth, the Lord *wreaketh bitter thinges against them* in heaven, Iob.13. *and shall make them possesse the iniquities of their youth.*

3 Maner of preaching *And hee cried.* His manner and preaching was by proclamation, lowde and audible, that it might reach to the eares of the people, hee hid not the iudgementes of God in his heart, as Mary the words of her saviour, to make them his proper and private meditations, but as ever the manner of God was, that his prophets should denounce his minde, least they myght say, vve never heard of it.
Esay 58. Ier.2 & 50 so did Ionas accordingly fulfill it. Thus Esay was willed *to cry, and to lifte vp his voice like a trumpet*; Ieremye *to cry in the eares of Ierusa-*

lem

lem, to declare amongst the nations, and even to set vp a standarde and proclaime the fall of Babylon. And Ezechiell had a like commaundement, *Clama & vlula fili hominis, Crie and howle sonne of man*, for this *shall come vnto my people, and it shall lighte vpon all the princes of Israell.* Our saviour likewise bad the Apostles vvhat *they heard in the eare, that to preach vpon the house toppes.* They did so. For being rebuked for their message and forbidden *to speake anie more in the name of Iesus*, they aunswered bouldly in the face of that wicked consistory, *vvhether it bee fitte to obey God or man iudge yee.* Wisedome her selfe Proverbes the first crieth not in her closet and the secret chambers of her house, *but vvithout in the streetes*, neither in the wilderneſſe and infrequent places; but in the *heighth of the streetes and among the preasse, and in the entrings of the gates*, that the sounde of her voice may be blovvne into all partes. If Iohn Baptist vvere *the voice of a crier in the vvilderneſſe*, then vvas Christ the crier, and Iohn Baptist but the voice. Surely it wanted not much that the very *stones in the streetes shoulde haue cried* the honour and povver of God, for even stones vvoulde haue founde their tongues, if men had helde theirs. The commaundement then and practise of God himselfe is *to crie*, to leaue the worlde vvithout excuse: the nature of the vvord biddeth vs crie, for it is *a fire*, and if it flame not forth, it vvill burne his bovvels & harts that smothereth it. I thought *I woulde haue kept my mouth bridled*, saith the prophet, *Whilst the vvicked was in my sight; I was dumbe and spake nothing, I kept silence even from good, bue my sorrowe was the more encreased. My heart vvas hot within mee, and while I was musing, the fire kindled, and I spake with my tongue*: lastly, the nature of the people with vvhome vvee haue to deale requireth crying. Deafe adders vvill not bee charmed with whispering, nor *deafe and dumbe spirits*, which neither hear nor answere God, *cast forth without much praier and fasting*, nor sleepie and careleſſe sinners, possessed with a spirit of slumber, and cast into a heavy sleepe, as Adam vvas vvhen he lost his ribbe, so these not feeling the maines that are made in their soules by Sathan, awaked without crying. Sleepers and sinners must be cried vnto, againe and againe, (for sinne is a sleepe) *What? can you not watch one houre?* And dead men and sinners must be cried vnto, for sinne is a death, and asketh as manie groanings and out-cries as ever Christ bestowed vpon Lazarus, *Exi foras Lazare, Lazarus come forth*, and leaue thy rotten and stinking sinne, vvherein thou hast lien too manye daies. Happy were this age of ours, if all the crying in the date

Ezech. 21.

Math. 10.

Acts 4.

Math. 3.

Luc. 19.

Psal. 39.

Ioh. 11.

time could awake vs. For I am ſure that *the cry at midnight* ſhall fetch vs vp; but if in the meane time vvee *ſhall refuſe to hearken, and pull awaie*
Zach.7. *the ſhoulder, and ſtoppe our eares that they ſhould not heare, and make our hearts as an adamant ſtone that* the vvordes of the Lorde cannot ſinke into them; *it ſhall come to paſſe, that as hee hath cried vnto vs and vvee vvoulde not heare; ſo wee ſhall crie vnto him againe, and hee vvill not anſwere.*

4 The matter. *And ſaide, yet fortye daies, and Niniveh ſhall bee overthrowne.* The matter of the prophets ſermon is altogither of iudgement. For the execution whereof 1. the time prefined is but *forty daies*: 2. the meaſure or quantity of the iudgement, an *overthrow*, 3. the ſubiect of the overthrow, *Niniveh*, togither with an implication of the longe ſufferance of almighty God, ſpecified in a particle of remainder and longer adiournment in the fourth place yet *forty daies*, as much as to ſay, I haue ſpared you long enough before, but I will ſpare you thus much longer.

The onely matter of queſtion herein, is how it may ſtande vvith the conſtancie and truth of the eternall God, to pronounce a iudgement againſt a place, which taketh not effect within an hundred yeares. For either he was ignorant of his owne time, which we cannot imagine of an omniſcient God, or his minde vvas altered, vvhich is
Numb.33. vnprobable to ſuſpect. For is the *ſtrength of Iſraell as man that hee ſhoulde lie? or as the ſonne of man that hee ſhoulde repent? is hee not yeſterday*
Heb.13. *and to day and the ſame for ever? that vvas, that is, and that is to*
Revel.1. *come?* I meane not onely in ſubſtance, but in vvill and intention, *doeth hee vſe lightnes?* are the wordes that he ſpeaketh *yea and nay?* Doth he not affirme and deny to? are not all his *promi-*
2 Cor.1. *ſes*, are not all his threatninges, are not all his mercies, ar not all his iudgementes, are not all his vvordes, are not all the titles and iotes of his wordes *yea and amen?* ſo firmely ratified that they cannot bee broken? doubtleſſe it ſhall ſtande immutable when the heaven and earth *ſhall bee changed, and vvaxe olde like a garment,*
Malac 3. *Ego Deus, & non mutor, I am a GOD that am not changed.* The
I ſchoole-menne in this reſpect haue a vviſe diſtinction; it is one
Aliud mutare voluntatē. Aliud velle mutationē. thing to change the vvill, an other to vvill a change, or to be vvilling that a change ſhoulde be. God vvill haue the lawe and the ceremonies at one time, Goſpell vvithout ceremonies at an o-
Aquin 1. q. 16. art. 7. ther, this vvas his will from everlaſting, conſtant and vnmooveable, that in their ſeverall courſes both ſhoulde bee. Though there be a change in the matter and ſubiect, ther is not a change in him that

diſ-

diſpoſeth it. Our will is, in winter to vſe the fire, in ſommer a colde and an open aire, the thing is changed according to the ſeaſon, but our will wherby we haue decreed and determined in our ſelues ſo to do, remaineth the ſame.

2 Sometimes the decrees and purpoſes of God conſiſt of tvvo partes, the one vvherof, God revealeth at the firſt, and the other he concealeth a vvhile and keepeth in his owne knowledge; as in the action enioyned to Abram, the purpoſe of God was two-folde. 1. to try his obedience, 2. to ſaue the child. A man may impute it to inconſtancy, to bid, and vnbid; but that the will of the Lorde vvas not plenarily vnderſtoode in the firſt part. This is it which Gregory expreſſeth in apt tearmes, God chaungeth his ſentence pronounced ſometimes, but neuer his counſaile intended. Sometimes things are decreed & ſpoken of according to the inferiour cauſe, which by the higheſt and over-ruling cauſe are otherwiſe diſpoſed of. One might haue ſaide, and ſaide truely both vvaies, Lazarus ſhall riſe againe, and Lazarus ſhall not riſe: if wee eſteeme it by the power and finger of God, it ſhalbe, but if we leaue it to nature, & to the arme of fleſh it ſhall neuer be. The prophet Eſay told Ezechias the king, *put thy houſe in order for thou ſhalt die*, conſidering the vveaknes of his body, and the extremity of his diſeaſe, hee had reaſon to vvarrant the ſame; but if he had tolde him contrariwiſe, acccording to that which came to paſſe, thou ſhalt not die, looking to the might and mercie of God who receiued the praiers of the king, he had ſaid as truely. But the beſt definitiō is, that in moſt of theſe threatnings, there is a condition annexed vnto thē, either expreſt, or vnderſtood; Which, is as the hinges to the dore, & turneth forwards or backwards the vvhole matter. In Ieremy it is expreſt, *I will ſpeake ſoddainely againſt a nation or againſt a kingdome to plucke it vp, to roote it out, and to deſtroy it; but if this nation againſt whom I haue pronounced, turne from their wickednes, I vvil repent of the plague vvhich I thought to bring vpon them*. So likewiſe for his mercy, *I will ſpeake ſodainly concerning a nation and concerning a kingdome to builde it, and to plant it: but if it doe evill in my ſight, and heare not my voice, I will repent of the good I thought to doe for them*. Gen. 20. it is ſuppreſt; where God telleth Abimelech with holding Abrahams vvife, thou *art a dead man becauſe of the woman which thou haſt taken*: the event fell out otherwiſe, and Abimelech purged himſelfe vvith God, with an vpright minde & innocent hands haue I done this. There is no queſtion but God incloſed a condition within his ſpeech, *thou art but a dead man*, if thou reſtore not the woman without touching her body,

2

Mutat ſententiam, non mutat conſilium. lib. 20. Mor. ca. 23.

3

Eſ. 38.

4

Ier. 18.

Ibid.

and dishonouring her husband. Thus we may answere the scruple by all these waies. 1. *Yet forty daies and Niniveh shall bee overthrowen*, and yet forty and forty years, and Niniveh shal not be overthrowne. Why? becaus Niniveh is chaunged, and the vnchangeable vvill of God ever was, that if Niniveh shewed a change it shoulde be spared. 2. There were two partes of Gods purpose, the one disclosed touching the subversion of Niniveh, the other of her conversion, kept within the heart of God. Wherevpon he changed the sentence pronounced, but not the cousaile vvhereto the sentence vvas referred. 3. If you consider Niniveh in the inferiour cause, that is, in the deservings of Niniveh, it shal fall to the ground; but if you take it in the superiour cause, in the goodnes and clemency of almighty God, Niniveh shall escape. Lastly the iudgement was pronounced with a condition, reserved in the minde of the iudge. Niniveh shall be overthrowen if it repent not. Novv he that speaketh vvith condition may change his minde without suspicion of lightnes. As Paul
2. Cor. 1. promised the Corinthians to come by them in his vvay tovvardes Macedonia and did it not; for he evermore added in his soule that condition vvhich no man must exclude, *if it stande with the pleasure*
Iam. 4. *of God, and hee hinder mee not*. Philip threatned the Lacedemonians, that if he invaded their countree he would vtterly extinguish them; they wrote him none other answere but this, *if*, meaning, that it vvas a condition well put in, becaus he was neuer likely to come amongst them. The old verse is,

Si nisi non esset, perfectum quidlibet esset.

If it were not for conditions and exceptions, every thing vvould be perfect. But nothing more vnperfect then Niniveh, if this secret condition of the goodnes of God at the second hand, had not beene. Arias Montanus hath an expositiō by himselfe, *yet forty daies, and Niniveh shall bee turned*, not overturned, that is, Niniveh shall be changed either to the better or to the worse, Niniveh shall either amend her waies, or see an end of her happines. Niniveh in such extremity cannot stand at a stay, no more then the sicknesses of the body whē they are come to the highest degree. But to leaue his singular opinion we haue specially to marke in this feareful sentence and dome of Niniveh, that the thoughts of God were rather for peace & reconciliatiō then to overthrow it. Here are Esaus handes, but Iacobs voice; hard speech, rough coūtenance, a strong tēpest of wordes, but an hidden spirit of tendernes & loving kindnes: who knew right wel that vn lesse they were toucht to the quicke, till their bloud were drawen out

Et Niniveh versa, non eversa.

they

they woulde not be mooved. Elſe what did he meane, (if he meant not mercy) to ſend a prophet vnto them, vvho migth haue ſent his angell from heaven as againſt the hoſt of Senacherib preſently to haue deſtroyed them? Or vvhy prefixt he a time, and gaue them a reſpite for forty daies, vvho in the motion of an eye coulde haue laide them in the duſt, and ſlaine them with the laſt breath of his angry lippes? But come we to the particulars.

The time that was lent them before their overthrow, *is fortie daies* neither too long, leaſt they might preſume, and put of from day to day; neither too ſhorte, leaſt they mighte deſpaire of mercy, by thinking themſelues overmuch ſtraightned. But as Salomon bounded his eſtate in a middle and convenient ſort, betweene *povertie and riches* little and much, *leaſt if hee were too full*, he might deny his maker, *and ake who is the Lord*? or if he vvere too emptie he *might ſteale, and take the name of God in vaine*; ſo is the time of this people, temperatly meaſured vnto them, betweene long and ſhorte, that neither abundance of daies may make them forget GOD, nor ſkarſitie driue them from the hope of their vvished ſalvation. Auncient woundes (ſaieth Ierom) are not cured in haſte, the plaiſter muſt long lie vpon them, and the olde feſtared ſinnes of Niniveh coulde not be done away with a daies repentance. The meaſure and quantitie of their judgement *is an overthrow*. Niniveh *ſhall bee deſtroyed*. Shee might haue beene plagued many vvaies and yet haue ſtood vpon her pillers and foundations; plagued vvith the want of raine, as Samaria in the daies of Ahab, vvith ſkarſitie of breade, vvith peſtilence, vvith ſiege of enemies, with the tyranny and exaction of her own kings and governours; but theſe are all too light in the eies of God, and nothing will ſatisfie his iuſtice, but her finall ſubverſion. *If the grapegatherers come to a vine* (ſaith Ieremie) *vvill they not leaue ſome grapes? if theeues come by night, they vvill but ſteale till they haue enough*; but Niniveh muſt be gathered, and prayed vpon by the vnſatiable iudgement of God, till it hath left her nothing. Some of the Hebrewes thinke that Niniveh ſhoulde haue beene deſtroyed by fire from heaven as Sodome and Gomorrhe vvere. Others ſuppoſe by the ſworde of a forreigne enimie. If by the former of theſe tvvo, what a fearefull thinge vvas it, that inſteede of the fatneſſe of the clowdes, the greater and the ſmaller raine, the ſweete dewes of heauen, comfortable ſhowers, which God hath engendered in the aire, and

1. The time

Pro. 30.

Tã antiqua Vulnera diu appoſito emplaſtro curanda erant in hunc loc.

2. The meaſure of the iudgement.

Ier. 49.

devided by pipes to fall vpon the earth in their seaſon; their ground ſhould be (watered?) nay vvithered, and the fruites of the earth (cheriſhed?) nay conſumed; their temples and buildings reſolved into ſinders, yea their very skinnes and bones molten from their backes with the heate of Gods vengeance? The other in effect is not much behinde, though in manner and kinde different, vvhen ſo forcible and fierce an enemy commeth, that *deſtructions ſhall not neede to ariſe vp the ſecond time*, where neither the aged haue reverence for his gray haire, nor the ſuckling releaſe for the innocency of his age; where neither matrone, nor virgin, prieſt, nor Senatour ſhall be priviledged from ſlaughter. When *mourning ſhall be in their ſtreetes, and they ſhall ſaie in all their high waies, alas, alas*; or as it is in the fourth of Ieremy, *Woe is mee, for my ſoule fainteth becauſe of the murders*: vvhen there *ſhall bee no man leſte to carry* nevves to the next citty, none to ſay *to his friend, leaue thy fatherleſſe children to mee, and I vvill preſerve them aliue, and let thy vviddowes truſt in mee.* Finallye vvhen the bloud *of men ſhall be powred out like duſt, and their fleſh as dung* and all the beaſtes of the field, togither with the foules of the aire, ſhall be *called to a ſacrifice* of dead corpſes.

Nah.1.

Amos.5.

Ier.49.

Zeph.1.

3 The ſubiect.

The ſubiect of that overthrow *is Niniveh*; Niniveh in ſtate and magnificence as the ſtars of God; Niniveh that *excellent city*, which had her name *from God himſelfe*. Niniveh of ſuch antiquity that from the floud of Noah ſhee had ſtood vpright; Niniveh that over-avved Babylon, deſtroyed Samaria, brought Ieruſalem vnder tribute, and was the rod of Gods anger to ſmite the nation with; Niniveh that glorious city *which dwelt in confidence and ſaide in her heart, I am, & there is none beſides mee*, Niniveh muſt be ſubverted. Niniveh built with ſo much labor and ambition by infinite numbers of men, exquiſite artificers, vnmeſurable chardges, Niniveh with her walles 400. miles about, their heighth and their bredth wondered at, vvith her thouſand & fiue hnndred turretes, ſo glorious to the eie, Niniveh muſt be ſubverted. Her wealthy, inſolēt, imperious inhabitāts, not only thoſe of Aſſiria, but the choiſe of all the coūtries roūd about, father, ſon, nephew, old and young, all muſt be deſtroied. It is not the loſſe of their king alone that is heare threatned, nor decay of marchants & men of war, the rooting out of the nobleſt families in Niniveh, nor the funerals of private houſes; It is the fal & overthrow without reſtraint of the whole city. Thus pride, when it commeth to the higheſt, I ſay not in the ſonnes of men and women, but in the very ſonne of the morning, and the angels of heaven, and not onely in common and

Civitas Dei

ſingu-

ſingular perſons, but in ſocieties, citties, kingdomes, monarchies, ſhall be brought downe. Notwithſtanding write it in tables, and let it be a monument for the laſt day, hovv gracious the Lord is towards vngra-cious ſinners. Niniveh is threatned to be overthrowne, and hath yet forty daies ſtinten to repent her in: but who can number the yeares which Niniveh hath enioyned aforetime? yet God is content to ſuſtaine the loſſe and profuſion of all thoſe, and as he added in mercy 15. years to the life of Ezechias; ſo to the life and being of Niniveh 40 daies. The particle of remainder yet 40. daies doth wonderfully ſet forth the bounty of God; that albeit ten generatiõs had paſt before, and ten more ſucceeded without fruit; yet he would ſpare them thus much longer to try their amendment. 4 Gods patience.

The people of the Iews he endured ſufficiently in the vvildernes, when he proteſted in the Pſalme, *forty years long was I grieved with this generation*: not only provoked, offended, diſcontented but *grieved* at his very ſoule, vvho could haue grieued all the vaines of their harts, and taught them the price of angring ſo dreadfull a maieſty as his is. In the prophecie of Ieremy, he repeateth their diſobedience from farther antiquity. *The children of Iſraell, and the children of Iudah haue ſurely done evill before mee from their youth; and this citty hath beene vnto mee a provocation of anger from the day that they firſt built it.* But I neede not labour to prooue the patience of God, when the worſt ſervant in his houſe confeſſeth it. My maſter is *gone into a farre countrey*, and vvill not returne in haſt, yea when the Athieſt and skorner himſelfe acknovvledgeth no leſſe. For if they vvere not acquainted vvith his patience and long ſufferance, they vvoulde neuer haue called it *ſlackneſſe*, nor askt in deriſion, for *the promiſe of his comming*, nor taken advantage of impiety, becauſe all thinges had ſtoode in their ſtate from the daies of their fathers, nor put *the evill day farre from them*, and ſlaundered the *foote-ſteppes of Gods annointed ſonne*. The time of this life is as the forty daies of Niniveh, a time of repentance, to ſome it is forty yeares, as it vvas to Iſraell in the deſert, to ſome not houres, to others not minutes; but their ſpirit departeth from them, as Iacob vvent from Laban, and the Iſraelites from the land of Egypt without leaue taking, carrying away their Iewels and treaſures, and vvhatſoeuer in this life is moſt deare vnto them. O happy are they to vvhome this favour is lente vvhich vvas ſhevved to Niniveh, *yet fortie daies for thy repentaunce*. But thriſe moſt vvretched on the other ſide vvhome the Angell of GOD hath aunſwered, *time ſhall bee no more vnto* Pſalm. 95. Ierem. 32. Math. 24. 2. Pet. 3. Concluſ. Tempus vitæ tempus pœnitentiæ.

thee, the night is come wherein thou canſt not worke, the viſion is ended, the prophecy fulfilled, the doores ſhut vp, thy gracious viſitation paſt; who in the cloſing of an eie are pulled from the lande of the living, & their place is no more knowne. Let me tell you for concluſion, that which was ſpoken to Niniveh in this place vnder condition, was afterwards ſimply pronounced by Nahum, and Niniveh
Tob. 14 was deſtroied indeed. Tobias before his death heard of the fall of Niniveh, and the monarchy that ſaid within it ſelfe here will I dvvel, was tranſlated into Babylon. Hee that endured Ieruſalem ſo long, vvas afterward ſo obſtinate againſt it, that if Moſes and Samuel had ſtoode before him to aske her pardon, he vvould not haue been entreated; he that forbare that froward and ſtubborne generation forty yeares long, afterwardes ſware in his wrath that they ſhould not enter into his reſt. And as he hath ſpared, and ſpared, and ſpared, ſo he will overturne, *and overturne, and overturne*, Ezech 21. and as he hath added yet more houres, and yet more yeares, *and et forty daies*, ſo he will adde yet more plagues, and yet more puniſhments, and yet more vengaunce. According to his fearefull commination Levit. 26. *I will yet plague you ſeven times more, & yet ſeven times more*, and ſtil with further repetition, as there is no end of our ſinnes, ſo there is no end of his anger. This vvere the preaching fit for theſe times: bleſſings muſt ſleepe a while, mercy go aſide, peace returne to the God of peace & not be ſpoken of. That reverend, religious, honeſt eſtimation which was of God, in former times, *there is mercy with thee O Lord, and therefore ſhalt thou be feared*, is now abandoned and put to flight. This rather muſt be our doctrine, there is iudgement with thee O Lord, with thee O Lord there is ruine and ſubverſion, vvith thee are plagues O Lord, with thee there is battaile and famine and ſnares and captivity & ſtorme & tempeſt, there is fire & brimſtone vvith thee O Lord therefore thou ſhalt be feared. Happy are we if either loue or feare will draw vs to repentance, if our marble and flinty hearts vvil be ſoftned with any raine that falleth, if our ſtiffe and yron ſinued neckes will bow vvith any yoke, either the ſweete yoke of the goſpell of Chriſt, or the heavy and vnſupportable yoke of the law and iudgment. But if Niniveh continue as it hath begunne, Niniveh ſhall be overthrovven. I am not a prophet, nor the ſonne of a prophet to ſet the time, either of forty or fifty, daies or yeares more or leſſe; he ſitteth aboue to whom it is beſt knovvne, and is comming in the cloudes to determine that queſtion. But mercy and iuſtice I knovv are tvvo ſiſters, and as the one hath had her day

ſo

so the other shall not misse hers; and the Lord hath two armes, two cuppes, two recompences, *and doubtlesse there is a rewarde for the righteous*, and doubtlesse there is also a plague for obstinate and impœnitent sinners.

THE XXXIIII. LECTVRE.

Chapter 3. verse 5. *So the people of Niniveh beleeved God and proclaimed a fast &c.*

THE thirde part of the fowre, whereinto the Chapter divideth it selfe containeth the repentaunce of Niniveh, continued without interruption from the beginning of the fifth verse to the end of the ninth, where it is ioifully embraced by the mercy and pardon of God towards her, which was the last part. The first of these fiue, which we are presently to deale with, is the generall table & contentes, of that which the other fowre deduce into speciall branches, as Ezechiel first portraied the siege of Ierusalem vppon a bricke, to giue the people of the Iewes an image of that misery, which afterwardes they should finde distinctly and at large accomplished: For whatsoever wee heare in the lineall succession of all the the rest, touching their faith, fastes, sackcloth, proclamations, without respect of person or age, wee haue broched vnto vs, in this prœmiall sentence. Their ordering and disposing of this weighty businesse of repentaunce, with every office and service belonging vnto it, is so comely, convenient, and with such art, as if David were to appoint the Levites and priests of the temple their courses againe, and to settle the singers and porters in their severall ministrations hee could not haue shewed more wisedome and skilfulnes. For such are the duties tendered to God by this people of Niniveh, as were these officers of the temple. Some principall, others accessary: some morall, others ceremoniall; some for substance, others rather for shew, and to set out the worke; some to the soule belonging, others to the body and outward man. And in all these, the first haue the first places, the seconde and inferiour, such as are fitte for them.

Ezec. 4.

Faith

Faith goeth before works, & in worke fasting goeth before sackloth, & in the persons the greatest goeth before the lesse, and in the doing of all this, the proclamation of the king and counsaile goeth before the execution of the people. The army that Salomon spake of, vvas
Cantic. 6. neuer better set, nor almost the starres of heauen better ordered, then this conversion of Niniveh. First they *beleeved God*. For the Apostles rule admitteth no exception. *Without faith it is vnpossible to please God. For hee that commeth to God must beleeue that God is*, and
Heb. 6. not only his being, but in his nature and property, *that he is also a rewarder of them that seeke him*. This is the first stone of their building, the first round of the ladder of Iacob, whereby they climbe to the presence of God. From faith which is an action of the minde, they goe to the workes of the body, *Fasting and sackloth*. For faith cried within them, as Rachel cried to Iacob, giue me children or I die. Faith is hardly receiued and credited to be faith vnlesse it be testified. For that is the touchstone that the Apostle trieth vs by, *Shew mee thy faith by thy workes*. So first they quicken the soule, (for faith is the life of it) and then they kill the body by taking away the foode thereof, wherein the life of the body consisted, and burying it in a shrowde of *sackloth*. In their workes they beginne *vvith fasting* as it vvere the greater thinges of the law, and ende with *sackloth* as the lesse. For as Ierome noteth, fasting is rather to be chosen without sackloth, then sackloth without fasting; therfore is fasting put before sackloth. But if wee shall adioyne from the 8. verse their *turning from their evill vvaies, and from the wickednes of their handes* (vvhich some expound of restitution) vve shal see that they went from fasting and sackloth to that vvhich vvas more then both. The persons are as rightly placed. For they humble themselues *from the greatest of them to the least of them*, which declareth not only an vniversall consent, that there was but one heart, one soule, one faith, one fast, one attire amongst them all, but that the king beganne, the people vvere led by him, and that old men gaue example to the young, parents to their children. Lastly according to the vvordes of the Psalme, *I beleeved, therefore haue I spoken*, no sooner had they holde of faith in their heartes, but their tongues are presently exercised, nay their pens set on worke, not onely to speake, but to speake publiquely, to speake vpon the house toppes, by open proclamation, that all might vnderstand; and it is probable enough from the 7. verse, that till the proclamation vvas heard, for order and obedience sake, they did nothing

Ieiunii magis eligendi absq; sacco, quam saccus sine ieiunio, ideo ieiunii ante saccum.

Maior ætas incipit, ad minorem pervenit. Hier.

thing. More particularly, 1. the radicall and fundamentall action wherewith they begin is faith, 2. the obiect of that faith *God*, 3. the effectes and fruites of their faith, abstinence from tvvo vices, the slander and reproch whereof Asia vvas famously subiect vnto: 4. their generality in that abstinence: 5. their warrant and commission for so doing by the edict of the King, I reserue to an other place.

They beleeved. 2. God. 3 fasted & wore the sacke. From greatest &c. 5 Proclai. med a fast. 1. King. 14.

So the people of Nineveh beleeved God. When Ahiiah the prophet told Ieroboam, that God shoulde raise vp a king in Israell to destroy his house, not to leaue him in hope that the time was far off remooved, he correcteth himselfe, with sudden and quicke demaunde, and maketh the aunswere vnto it: *What? yea even now.* Did I saye hee shoulde? nay, it is already done. So soone as the word vvas gone from the mouth of Ionas, *yet* 40. *daies and Nineveh shall bee destroyed*, vvithout pawsing and resting vpon the matter, *they beleeved GOD. What? yea, even now.* It vvas so speedily done that almost it was lesse then imagination. It is very straunge that a Gentile nation, vvhich vvere *ever aliants from the common wealth of Israell, and straungers from the covenant of promise*, should so soone be caught within these nettes. For when prophets preach the mercies or iudgments of God, so fatte are the eares and vncapable the hearts of the incredulous vvorlde, (much more vvhen God is a straunger amongst them) that they may preach amongst the rest as Esay did, *who hath beleeued our report? or to whome is the arme of the Lord reuealed?* either the gospell which is his power to saluation to them that beleeue, or the lawe which is his rod of iron to crush them in pieces that transgresse it? Rather, as it is in Habbacuk, they will *behold amongst the heathen, and regarde, that wonder, and mervaile*: they vvill lend their eies to gaze, & their tongues to talke, but with all they will despise and lightly esteeme all that is saide vnto them. Beholde yee despisers and wonder at your vnbeliefe, you that wonder so much & yet despise. *For I will worke a worke in your daies*, saith the Lord, *yee will not beleeue it, thoughe be tolde you.* The Lord vvill worke it, prophets declare it, and yet the people beleeve not. Nay, their manner of deriding, and insulting at the iudgments of God is, let him *make speede, let him haste his worke that wee may see it, and let the counsaile of the holie one draw neare and come that wee may knowe it.* And somtimes, *they plainely deny the Lorde*, and all his iudgements, saying, *It is not hee, neither shall the plague come vpon vs, neither shall wee see sworde or famine. And as for his prophets they are but wind and the word*

Quid auté etiam nunc.

Es. 23

Hab. 1.

Es. 5.

Ier. 5.

is not:

Exod. 5. *is not in them.* Moſes and Aaron preached vnto Pharaoh, not onely in the name of the Lord, and with kinde exhortations, *let my people goe*, nor onely by threates and ſentences of iudgement, but by apparant plagues, the effectualleſt preachers that might bee, by the tongues of frogges, lice, flies, graſhoppers, of murraine, botches, darkeneſſe, haile-ſtones, bloud, and death it ſelfe; could not all
Exod. 7. theſe mooue him? No, but the firſt time *hee returned into his houſe,*
Exod. 8. *and hardened his heart*; and the ſecond, *When he ſaw he had reſt*, he hard-
Ibid. ned *his heart againe*; and the thirde time: *his heart remained obſtinate*, and likewiſe the fourth, though Moſes gaue him warning, *let not Pharaoh from hence-forth deceiue mee any more*, and ſo he continued to his dying day, building vp hardneſſe of heart as high as ever Babell vvas intended, even vp into heaven, by denying and defying the God thereof, till hee quite ouerthrew him in the red ſea. VVhat ſhall we ſay to this, but as the apoſtle doth?
2. Theſ 3. *All men haue not faith.* God ſent his patriarkes in the auncientest ages of the vvorlde, and founde not faith; ſent his propheres in a later generation and founde not faith. Laſt of all ſent his ſonne, *a man approoued* to the vvorlde, and approoving his doctrine *with*
Act 2. *greate vvorkes, and vvonders, and ſignes*, and found not faith: *and*
Luc. 18. *vvhen the ſonne of man commeth againe, ſhall hee finde faith on the earth?* So contrary it is to the nature of man to beleeue any thing, that cuſtome and experience hath not inured him with, or may be cõprehended by diſcourſe of reaſon. Yet this people of Niniveh having received, you heare, but one prophet, and from that one prophet, one ſentence, and but in one part of the citty ſkattered and ſowen amongſt them, preſently *beleeved*, as if the Lord from heaven, had thruſt his fingers into their eares and heartes, and by a miracle ſet them open.

It rather ſeemeth to haue beene faith of credulity, which is heere mentioned, yeelding aſſent to the truth of the prophecie, then faith
Fides fiducię of affiance & cõfidence, taking hold of mercy. That is, they firſt apprehend God in the faithfulnes of his word, they know him to be *a*
Titus 1. *God that cannot lie*, they ſuſpect not the prophet, diſtruſt not the meſſage, aſſuring themſelues as certainly as that they liue, that the iudgment ſhall fall vpon them, without the iudges diſpenſation. Notvvithſtanding there to haue ſtaied, without taſting ſome ſweetenes of the mercy of God, had ben little to their harts eaſe. *The deuils be-*
Iac 1 *leeue and tremble.* They *are reſerued to the iudgement of the great daie,*
Epiſt Iude. and they keepe a kalender that they are reſerued. For they neither

ſee,

ſee, nor heare of Ieſus of Nazareth, the iudge of the quicke and dead, Angels and men, death and hell, but they are invvardly afflicted, *and aske why hee is come to vexe them before the time*. And ſurely to beleeue the truth of God in his iuſtice, without aſpect and application of mercy to tẽper it, & to conſider nothing in that infinit ſupreme maieſtie, but that he is *fortis vltor dominus, the Lorde a ſtrong revenger, & reddens retribuet, he that recompenceth, will ſurely recompence*, and to take holde of no worde from his mouth, *but Niniveh ſhall bee deſtroied*; this were enough to make them deſperate, to cauſe them to ſtone his Prophet, to ſet their citty on fire as Zimri did the pallace, and to die curſing and blaſpheming the name of the Lord of hoſtes. But there is no queſtion, but eyther by the preaching of Ionas, vvho might mingle a little ſweete with their ſovver, or by the goodneſſe of God by delivering Ionas, vvhich many of the Rabbins thinke they had heard of, or by the light of nature, ſome particles and ſparkles vvhereof might yet remaine in them, becauſe they came from Aſſur, Aſſur from Sem, and Sem had the knowledge of GOD, or by ſome other meanes (the ſpirite of GOD eſpecially having a vvorke to vvorke, and ready to helpe their infirmities) they conceived ſome hope of the bounty and graciouſneſſe of the LORDE, and therevpon, humbled themſelues in faſting and prayer vpon truſt to receaue it.

Ier. 51.

Vna ſalus nullam ſperare ſalutẽ.

They *beleeved GOD* not Ionas, although in meaning it is all one, they beleeved GOD as the author, Ionas as the miniſter. God in Ionas, or Ionas from GOD, and for Gods ſake; therefore Rabbi Eſdras ſaith, they beleeued GOD, that is, *the vvorde of GOD*, vvhich GOD ſent, Ionas pronounced. As it is ſaide of the Iſraelites Exodus the fourteenth, ioyning both togither *that they beleeved God and his ſervaunt Moſes*. And 2. Cor. 5. there is a like ſaying: *Nowe therefore are vvee embaſſadours for Chriſt, As if GOD did beſeech you through vs &c. VVee for Chriſt and GOD through vs.* Therefore to ſhevve that the contempt of the ſervant redoundeth to the Lord, God telleth Samuel. 1. Sam. 8. *They haue not caſt thee away, but they haue caſt mee away*: and Chriſt his diſciples Luc. 10. *he that heareth you, heareth mee and hee that deſpiſeth you, deſpiſeth mee, and him that ſent mee, and hee that receaveth a prophet in the name of a prophet, and a diſciple in the name of a diſciple,* (not in the name of an Iſraelite or Samaritan, brother or ſtraunger, But vnder that relation) *ſhall not looſe his revvarde*. An admi-

2. The obiect.

Math. 10.

ble

ble and gracious dispensation from God, to speake vnto man, not in his owne person, and by the voice, *of his thunders, and lightnings, or vvith the founde of a trumpet exceeding lovde,* as he did vpon the mount; (for then vve *shoulde runne away, and cry vnto Moses or anie other servannt of God talke thou vvith vs, and vvee will heare thee, but let not God talke vvith vs, least vvee die,*) but by prophets and disciples of our owne nature, flesh of our flesh, and bones of our bones, and as the Scripture witnesseth of Elias, men *subiect to the same passions*, vvhereto we are, according to the vvorde of Moses, Deuter. 18. *A prophet will the Lorde thy God raise vppe vnto thee, like vnto mee, from amongest you, even of thy brethren*, bringing neither shape nor languadge other then I haue done. And that prophet, shall raise vp others of the like condition, for the perfiting of his Saintes till the worldes end. In vvhich borrowing and vsing of the tongues of men, he doeth not begge but commaunde; nor wanteth himselfe, but benefiteth vs; nor seeketh strength to his owne worde, but congruence and proportion to our infirmities; for we were not able to beare the glory of that maiesty, if it did not hide in some sort and temper it selfe vnder these earthly instruments. But nowv vve may say (renouncing their idolatry) as they did in Lystra of Paul and Barnabas when we take the counsailes of God from the lippes of our brethren, *God is come downe amongest vs in the likenesse of men*. It is he that speaketh from aboue, and blesseth and curseth, bindeth and looseth, exhorteth and dehorteth by the mouth of man. And surely for this respect, and relations sake betvveene God and his ministers, vvhome it hath pleased of his mercy to dignifie in some sort, vvith the representation of his owne person vpon earth, the worlde hath euer held them in very reverent estimation. Insomuch that Paul tolde the Galathians, although he preached the Gospell *vnto them through infirmitie of the flesh*, vvithout the honour, ostentation, and pompe of the vvorld, rather as one that studieth to bring his person into contempte, yet so far was it off that they *despised or abhorred his infirmities, that they rather receiued him as an Angell of God, yea as Christ Iesus. And bee bare them recorde, that if it had beene possible* (nature and the law of God not forbidding) *they woulde haue plucke out their eies to haue bestowed vpon him*. Chrysostome vpon the second to Timothy thinketh no recompence equall to their daungers: and that it is not more then deserued, if they shoulde lay downe their liues for their pastours sake, because they doe it daily for them, although not in this life for lacke of persecution

Exod. 20.

Iam. 5.

Imperans non mendicans hoc facit.

Indulgentia est non inaigentia.

Noneficacitatem quærit sed congruentiam. Bern. ser. 5. in cãt.

Act. 14.

Galat 4.

Homil. 2. Quantum libet obsequij deferas &c.

secution to try it, yet by exposing their soules to the perrill of eternall death, I beare you record (to vse the Apostles vvords) that in former times, when you had *ligneos sacerdotes*, woodden priestes, priestes of Babylon to be your leaders and guides, and not onely Balaam the Prophet of Moab, Balaams asses, vvho never opened their mouthes, but it was a miracle to heare them, *you gaue thē the honour of angels & of Christ Iesus himselfe*. You thē bestowed your earings and frontlets (as Israeli did vpon a golden calfe) vpon those leaden calues, I meane your landes and revenewes, to maintaine the covents of Monkes, cages of ignorant and vnlearned Buzzardes. Then you committed idolatry vvith stockes and stones, and to every Frier that drew you aside, were ready to submit your selues, *pater meus es tu, you are my father*. Then religion ate vp policy: the Church devoured the common wealth, cloysters were fuller of treasures then Kinges courtes; all the wealth and fatnesse of the lande was swallowed downe into the bellies of Frieries and Nōneries. And as the king of Persia continued his feast to his princes and servantes *an hundreth and foure score daies*, so if these had continued their eating and drinking the substance of the vvorld to this day, their appetite would haue lasted. Then had you priestes without learning, Zeale without knoweledge, devotion without discretion, and liberalitie without moderation. But there *is a time to win and a time to loose, a time to gather and a time to skatter*, a time to eate and a time to cast vp. For now policy hath eaten vp religion, the common wealth the church, and *men spoile their Gods*, as God expostulateth Malac. 3. against all equity and conscience. *His tithes and offeringes* are translated to strangers; they eate the materiall bread of the Prophetas, who never gaue them spirituall foode, and they that serue not at the altar, liue by it, when they that serue indeede cannot liue. Antigonus asked Cleanthes a learned Philosopher, and painefull student at his booke, *Cleanthes doest thou yet grind? I grind, saith hee, and that for substance sake*. Wherein they noted a great indignity, *that those hands should be vsed at the mill wherewith hee wrote of the sunne and starres*. It greeueth mee to speake vvhat shiftes they are driven vnto, who are able to labour in the word & to doe the worke of righte good evangelistes, *idq, vitæ sustentandæ causa*, not to grow rich thereby, but to put meate into their mouthes and the mouthes of their families. I conclude with the exhortation of the Apostle 1. Thes. 5. *Now wee beseech you brethren, that you know them which labour amongst you, and are over you in the Lorde, and*.

Esther. 1.

Molis adhuc Cleanthes? molo idq, vitæ sustentandæ causa. Quibus illa manib &c. Plutarch.

Τὴν ἐκ περισσοῦ. *and admonish you, that yee haue them in singular, or abounda nt, or more then abounda nt loue for their workes sake.* From an abundãt spirit he crãveth abũdant abũdance of loue, empting his soule of words, that if it vvere possible, he might stirre their heartes. In this sparingly sparing generation of ours, what wordes might serue to warme their frozen devotion, vvhome neither painefulnesse *in labouring*, nor preeminence *in overseeing*, nor vigilancy *in admonishing*, can cause *to knowe and discerne*? no nor keepe from contemning; or soexceedingly to loue? no, nor vvithdraw from exceedingly hating, these labourers, rulers, vvatchmen of theirs, but even for their workes sake, because they are ministers, most debate and despight them? They knew Christ among the Iewes, to be the carpenters sonne, and such to be his brethren and sisters: So these they are content to know, not in the worthinesse of their calling, giuinge countenance to their place, and maintenance to their service, but in the baseneſse of their birth and kindred, pooreneſse of their liuinges & pensions, and whatsoever may make to adde vnto them further disgrace,

3 the effect of faith. *Arma penitentiæ sacci & cinis. Inanis venter & luctuosa habitus ambitiosis Deo deprecantur. Hieron. Mœroris in signum. Tull.*

And proclaimed a fast, and put on sackcloth. Fasting and sackeclothe, saith Ierome, are the armour of repentaunce. Shee commeth not to God with a full belly and meate betweene the teeth, nor in gorgeous attire of silver and golde or of needle worke, but with the thinnest face, and courssest apparrell that shee can provide. Shee is so much the apter to apply her suite, and to entreat GOD. Not that the emptinesse of the stomake, or roughnesse of the garment doe so much content him: which are but outwarde signes of an inwarde cause from whence they proceede. For when the soule is touched indeede, and feeleth the smarte of her sinne, because it hungreth and thirsteth after the righteousnesse of God, therefore it cannot thinke on feeding the outward man, but commaundeth it abstinence for a time even from necessary eating, and because it longeth to bee clothed with the salvation of God, therefore it chargeth her flesh and bloud, not to take care for wonted attiring, but to change their accustomed ornamentes into sackcloth and ashes. Meanetime the pleasure that God hath is in the sorrow of the heart and in the humility of the minde which the humilitation of the body giveth him assurance of. The practise of David Psam. 35, is, mee thinketh, a very good paterne, both to shewe the order of repentance, & to assigne the place that fasting & sackcloth haue therein, *When they were sicke, I clothed my selfe with sackcloth, & humbled my soule with*

with fasting, and my praier was turned vpon my bosome. I behaued my selfe as to my friend or brother, and made lamentation as one that bewaileth his mother. 1. There must be some misery, as the *sickenes of friends*, maladies of our own soules, or the publicke sores of the whole land, 2. Vpon that misery, ensueth an inward & harty *compassion*, as a case that dearely affecteth vs. 3. vpon that cõpasion, *griefe*, which mercy is never sundred frõ. 4. vpon that griefe, a neglect of bodily duties, & neither leasure to fill it with meates & drinkes, nor care to trim it with ornamẽts. 5. vpon the neglect of the body, do the exercises of the soule *praier* & the like offer thẽselues, & 6, praier with her other cõpanions at length come laden home with the sheaues of comfort & blisse frõ the plentifullest fields. So that sackecloath and fasting, as they are the witnesses of sorrow or some like pasion, so are they helps also & occasions to more acceptable workes then they are themselues, neither lye they next to the favor of God, but they thrust praier & faith between them and home to begge remision. I meane not to prevent my text, by shewing the nature, originall, kindes, and vse of fasting amongest both heathens & Christians, which some later verses of this chapter doe challendge to themselues. Only I obserue for this present, that both those sinnes, wherwith the people of Asia did most especially abound, and these in Niniveh perhaps more especially then the rest, they laboured forthwith to reforme, that is, the delicacy of meates & drinkes, & intemperãcy in cloathing. The rich man in the gospell is noted for both these, as handmaids that waited vpon his riches. And Niniveh the rich lady vnder heaven was not cleare from them. To rid themselues of these baites & allurements, 1. *they fast*, from meate, drinke, sleepe, ointments, delightes & recreations of all sorts. For that is truly to fast; not only to forsake & forget ordinary food, but to emprison & shut vp the body from all the pleasures of life, to pul downe the strength and pride thereof, & for neighbour-hoods sake to afflict the soule with it, & in effect to giue it straight commandement, touch not, taste not, handle not any thing wherein thy wonted ioies consisted. 2. They *proclaime a fast*, they leaue it not indifferent and arbitrary to the will of every private cittizen to doe what he best fansied. They binde them by a law & decree to do as the rest did, least there might haue bin some in the city, carrying their Epicurisme and loosenesse of life to their graue, *Let vs eate and drinke for* within forty daies *wee shall die.* 3. *They put on sacke-cloath.* Perhappes not sacke-cloath in kinde, which all the shoppes in Niniveh coulde not supply them with, but the vilest and simplest weedes that they might deuise,

Luke 16.

Non sol ut ab esciis sedà cũctis illecebris abstinere. Hieron.

Non calor sed color. Ber Pretium affectatur in vestibus non necessitatis.

Their purple and princelike furniture, wherein they esteemed not warmth but the collour and die, and ware them for their prince more then necessity; their wanton, disdainefull, superfluous sailes of pride and vaine-glory they lay aside, and, but for open vncivilitie, they would strippe themselues to the bare skinne, and repente naked. 4. *from the greatest to the least.* They spare no calling, Prince nor peere, noble nor vulgar person. They spare no age, old nor yong. The aged that went with his staffe, and the suckling that drew the breast, are all chardged alike, even those who for bodily infirmities, were vnable enough to beare it.

The conclusion.

The two daughters of the horse-leach which sucke the bloud of our land, wasting the substance and commodity thereof in vaine, in some the effects of their wealth, in others the efficientes of their beggery, are the vices of these Assyrians which directly and purposely they crosse in this worke of repentaunce. For what hath vndone both gentlemen & meane men in our country so much, & broughte some to shame, as their backe & bellie, pride and profusion? What meanes shall we vse to crush these vipers amongst you? declaiming will not serue. Denouncing of the iudgements of God we haue found vnprofitable by over-long experience. Haue we not beaten your eares? (I mistake, the aire & the winde) a thousand times with faithfull & earnest detection of these monsters, pride & prodigality, strangenes of apparell, excesse of meates & drinkes, & haue we not gained thereby, as if we had preached but fables? Niniveh is fallen long since, because shee returned to that wallowing which here shee repented her of. But Niniveh shall rise againe and stand vpright against vs, and cõdemne vs face to face, for shee repented in hunger & thirst, we in satiety, gluttony, surfetting, drunkennes; for either we never repent at all, or these are the stomakes which we bring in repentance: And Niniveh repented in sacke-cloth and ashes, stuffe of the coursest woose and workemanship, and of the simplest fashion that their wits coulde invent, we in our silkes and velvets, of French, Italian, Iewish, Turkish, Barbarian, hellish deuises: for either we never repent at all, or these are the guises and shewes we bring in repentance. These, these are the stomackes we goe with, I say not to our beddes, to stretch our selues, and to take our ease, till we haue gotten our appetites againe, and these are the weeds we carry, I say not to the theatres to be stared vpon, nor to the kings court where soft raiment is more tollerable to be worne; But with these stomackes and these weeds, we goe to the temple of the Lord, his house of praying and preaching, and as boldly

boldly preſent our ſelues therewith, as if the favour of God were ſo-neſt wonne by ſuch intemperancies. Whither we be a people defiled and corrupted as theſe in Niniueh were, vve are not ſo ſhameleſſe to diſſemble; and whither prophets haue beene amongſt vs, as Ionas was in Niniueh, let their wearied tongues and ſorrowfull ſoules for their loſt labour, witnes an other day; and whither the iudgements of God, ſome we haue already felt, and ſome we haue cauſe to feare, though not ſo grievous as they did, we neede none other meſſengers to report, then our eies ſtanding in our heads, and beholding ſome part of them accompliſhed; And laſtly, we would thinke it a great wrong vnto vs to be chaunged with vnbeliefe. VVe ſay we beleeue God as frankely and confidently, as euer the men of Niniveh did. Thus far vve wil be equal with Niniveh. But ſhew me your faith by your workes as they di d in Niniveh. If your ſinnes haue deſerved a iudgement, and iudgement hath beene ſounded by prophets, beſides the preaching of experience; and prophets, you ſay, are beleeved, becauſe you receiue them as thoſe that ſpeake in the name of the Lord; I ſay againe, ſhew me your faith by your workes, as that citty did. When did you faſt, I name not bread and water, but from ſuperfluous ſuſtenance? When did you pull one diſh from your tables, or one morſell from your bowels? Nay, do you not daily adde, and invent for pleaſure, even till the creatures of God, which die for your liues, cry out vpon you; *wee deſire not to be ſpared, but not to bee abuſed; vvee refuſe not to ſerue your neceſſitie, but your riot; kill to eate, but to eate delicionſlie and intemperately kill vs not?* Or vvhen did you change one ſute or thred of your rayment, in ſigne of ſuppliant and contrite ſpirites? ſhall I ſay, by *proclamation*? no, nor by the ſecret and ſingle decree of any private hart. Or *from the greateſt to the leaſt*? No. For greatneſſe will not ſtoupe but at greater iudgements. The Lord doth bruiſe but the heele of the body, when the poore are ſmitten, vnleſſe he reach the head, the rich and mighty amongſt vs feele it not. Brethren there muſt be ſome end of theſe thinges, our eating and drinking not to liue, but as if we would die with fulneſſe, and wearing of pride like a chaine to our neckes, and a mantle to our whole bodies; or if Moſes and Samuell vvere amongſt vs, they would be vveary of their preaching. Yea there muſt be ſome end, or if Moſes and Samuell vvith all the angels in heauen vvere amongſt vs; to beſtow both their preachings and praiers that we might be ſaved, they ſhould ſaue but their owne ſoules, and neither vs, nor our ſonnes and daughters, This is an yeare of temptation whereof I may

Neceſſitatẽ haud deprecor ſed iniuriam.
Neceſſitati ſubſervire haud recuſo ſed luxui, vt veſcaris iugula, vt lautiùs & iucundiùs veſcaris haud iugula Plut. de eſu carn.

Deut.13. ſay as Moſes did in Deuteronomie of a ſtraunge prophet, *Tentat vos dominus veſter, The LORDE your God proveth you whither you loue him, or no*; vvhither you can be content for his ſake to leaue ſuperfluities a while and to lay aſide vanitie, and convert your heartes and handes to the vvorkes of mercy. In the timelieſt time of your harueſt hee covered the heauens vvith a ſacke, to teach you the way to ſacke-cloath, and ſent leaneneſſe vpon the earth, to teach you frugality and thriftineſſe in the vſe of his bleſſinges. Manie the poorer of our lande vvoulde bee glad vvith the diſciples of Chriſt to rubbe an eare of corne betweene their handes, for reliefe of their hunger, if they coulde come by it. Their bovvels ſound like ſhaumes for vvante of foode, and their teeth are cleane, when your barnes and garners are filled to the toppe, your preſſes runne over, and your bellies are ſatisfied vvith more then the flovver of vvheat. O take ſomevvhat from your bellies and backes, if you haue any loue to that hidden Manna, the meate that periſheth not, the fruites of the tree of life in the middeſt of the paradiſe of GOD; if any deſire to thoſe vvhite garments vvaſht in the bloud of Chriſt, and rather to ſhine hereafter as the ſtarres in the firmament, then as glo-wormes vppon the earth in this preſent life; take from your bellies and backes, both in regard of your owne ſoules, to vvitneſſe humility and ſobriety before God and man, and for your poore brethren ſake, that they may bee fedde and clothed. It is Chriſt that hungreth, and Chriſt that muſt ſatisfie you. Chriſt that craveth, and Chriſt that muſt giue vnto you. Chriſt that lyeth at your gates, and Chriſt that muſt advaunce you to glory. He is the advocate to the poore, and the iudge of the rich, he hath the ſentence of bleſſing and curſing in his mouth, and to thoſe that are plentifull givers, he ſhall render a plentifull recompence.

Chap.

Chap. 3. ver. 6. *For worde came vnto the king of Nineveh and hee rose from his throne, &c.*

THE first of those fiue verses vvherein the repentaunce of Niniveh is laide downe, is nothing else, I told you, but a generall comprehension of that which is afterward repeated and repolished vvith more particular declaration. Therin they lay their foundation low and sure: for the first stone of their building that beareth vp al the rest, is *faith*, plainly and expresly mentioned which if it had beene suppresst by silence, as one that seeth the branches and fruites of a tree, knoweth there is a roote that carrieth them, though it be buried in the mould of the grounde; or the members of the body of man, stirring and moouing themselues to their seuerall functions, knoweth there is a heart that ruleth them, though it dwel secretly within the bosome: so though the name of faith had not heere beene heard of, he that had seene such braunches and members of religious devotion and humiliation in the people of Niniveh, might easilie haue ghessed that there was a roote and heart of faith from vvhence they proceeded. To this they adioine *fasting and sacke-cloath*, not only as arguments and outward professions of their inwarde contrition or griefe: but as adminicles, helpes, and commendations besides to that effectuall praier of theirs which afterwards they powred forth. The belly, they say, hath no eares, and we may as truely say, it hath no tongue or spirit to call vpon God; and sumptuous garments are either *the banner of pride and nest of riotousnes*, as the Emperour of Rome tearmed them, or tokens at least of a minde at rest and no way disquieted, therfore they cry in the second of Wisedome, *Let vs fill our selues with costly wine and ointments, and let vs crowne our selues with rose buddes.* And Amos complaineth of them in the sixt of his prophecy, that *put the evill day farre from them, and approach to the seate of iniquitie, that they eate the lambes of the flocke, and the calues out of the stall, drinke their wine in bowles, and anointe themselues with the chiefe ointments, but no man is sory for the affliction of Ioseph.* For it is not likely that the affliction of others should moue their harts, who are so occupied and possest before with fulnes of pleasures.

Venter non habet aures Vexilla superbiæ nidus luxuriæ. August.

For the better explication heereof, it shall not be impertinent to

consider and apply the behaviour of Benadab 1. Kings 20. he had receiued an overthrow of the children of Israel, one yeare in the mountaines, the next at Aphek. An hundred thousand footmen vvere slaine in the field in one day, seven and twenty thousand perished with the fall of a wall in the citty, besides the danger of the king, who is afraid of his own life, *& runneth from chamber to chamber to hide himselfe.* Vpon this misery wherewith they were toucht, one danger being past, another imminent, his servauntes come vnto him with these wordes: *Behold now, we haue heard say, that the kings of Israell are mercifull kings: we pray thee therefore, let vs put sacke cloath about our loines and ropes about our heades, and goe out to the king of Israell, it may be that hee will saue thy life.* They did so, and came to the king, and said, *thy servant Benadab saith, I pray thee let me liue.* Benadab of late a puissant king, having two and thirty kings in his army, is novv content with the name of a servant.

First then you see, there is a perswasion of mercy in the kings of Israell: so there must be a perswasion of mercy in the God of heaven, which the Ninivites were not voide of. Secondly that perswasion was vnperfect, mingled with feare, standing vpon tearmes of doubt, *it may bee hee will saue thy life*: so likevvise saide the king of Niniveh, *who knoweth if the Lorde will repente?* Thirdly, vpon the perswasion, such as it is, the Sirians go and entreate the king of Israell: vpon the like doe the inhabitantes of Niniveh cry vnto God: Lastly, to testifie their humility, and to moue him to pitty, they *put sacke-cloath aboute their loines, and ropes about their heades*; so doe the people of Niniveh sit in sacke-cloath and ashes, to bevvray their contrite spirites. Novv as Aram put ropes about their heades, to shew that for their owne partes they had deserued nothing, but their liues and deathes vvere in the kings hands, either to saue, or hang them; so to fast, or vveare sacke-cloath, vvith any intention to merit, or satisfie the anger of God, is to abuse the endes of both these services. Aquinas reciteth three endes of a fast: First *to represse and subdue the insolencie of the flesh*; he proueth it from the second to the Corinthians the sixte, vvhere the Apostle ioyneth *fasting and chastitie* togither: the one the cause, the other the effect that followeth it.

22. *Quæst.* 147. *art.* 1. *Concluſ.* *Sine Baccho et Cerere friget Venus.* applied by Ierome. *Cibum verè deſiderabilium non cognouerat.*

Secondly, *to elevate the minde*, and make it more capable of heavenly revelation: as Daniell in the tenth of his prophecie, after his fasting three vveekes *from pleasaunt breade, flesh and vvine*, behelde a vision. Thirdlie, *to satisfie and appease the anger of God*

for

for ſinnes: vvhich we can in no caſe admit: the proofe he bringeth it from the ſecond of Ioell, vvhere wee are willed *to turne vnto the Lorde vvith all our harte, with faſting and mourninge and vveeping, to rende our heartes and not our garmentes, &c.* VVhat then? It is the manner and vſage, vvee graunt, of ſuppliant petitioners to abſtaine from meates, and to teare their garmentes fronm their backes, not vvith purpoſe to ſatisfie the wrath of GOD, but rather to execute vvrath and vengaunce vpon themſelues, and by macerating their bodies, and ſtripping them of their beſt ornaments to ſhew, howe vnworthy they are of the bleſſings of God, whom by their hainous iniquities they haue ſo offended. For it is not faſting and ſack-cloath that pleaſeth him ſo much, nor rending the garments, nor looking vnder the brow, nor hanging downe the head like a bulruſh, nor ſhaving the head and the beard, nor caſting duſt vpon the face, nor ſitting in aſhes, nor filling the aire with howlings and out-cries: but inward and hartie converſion to God, acknowledgement of our grievous provocations, confeſsion of our owne vnworthines by theſe outward caſtigations, vnfeigned repētance, vacation to praier, & a faithful apprehenſion of his auncient and accuſtomed mercies. Therefore it followeth in Ioel, *For the Lord is gracious & mercifull ſlow to anger, & of great kindnes, and repenteth him of the evill.* As much as to ſay, when you haue ſorrowed ſufficiently for your ſinnes, and ſignified that ſorrow with abſtinence and teares, take comfort at the length againe, not in your owne ſatisfactions, but in the remembrance and view of Gods everlaſting mercies.

For word came vnto the king of Niniveh.

Some thinke, that the matter herein contained is diſtinguiſhed from that which wente before in the fifte verſe: and that the rulers and warders of the ſeveral parts of the city which Ionas had paſt through, had proclaimed a faſt to the people, before the preaching of the prophet came to the kings eares. Herevpon they inferre, that in matters appertaining to God, we muſt not tarry the leaſure of Princes til their licenſe be obtained, for Princes (they ſay) are ſloweſt to beleeue, and fartheſt from humbling themſelues before the maieſty of God when his anger is kindled. I take it to be otherwiſe, and I am not left alone in that opinion: for moſt agreee, that the former verſe is but an index or table to that that followeth. Wherein the repentance of Niniveh is firſt rough hewen, and afterwardes reviſ d and gone over againe with more eſpeciall explication. For thus it hangeth togither. If you will knowe vvhat the people of Niniveh

did vpon this ſtrange and vnexpected newes, they doubted nothing either of the word, or of his calling that brought it: but from the greateſt to the leaſt, olde and young, prince and inferiours, all orders and ſtates of men, they both beleeued the reporte, and became ſpectacles of God, and men, and angels of admirable contrition, condemning themſelues in thoſe two thinges eſpecially whereof the vvhole world might iuſtly haue condemned them, luxurioufnes of meates, and drinke, and coſtlineſſe of garmentes: But if you will know their order of proceeding more particularly, thus it was: 1. *Worde came vnto* Prover. 15. *the king*, as to the moſt excellent power & anthoritie amongſt them: 2. the king calleth *a councell*, of princes and peeres, as being the pillars of his governement: for where *there are many counſellars, there is ſtrength.* 3. the king and his counſaile *make an acte*, touching faſting and praier, and renouncement of ſinne, 4. they cauſe it to be *proclaimed* in manner and forme as afterwarde followeth: 5. for encouragemente and example to the reſt, *the Kinge* is the firſt man that humbleth himſelfe. So that in truth, their ſoveraigne and liege-Lord is firſt made privie to their ſervice intended; wherein, for mine own parte (ſimply to ſpeake my minde, as one that muſt giue accompt what I haue built vpon my maiſters foundation, whether golde, ſilver, hay, ſtubble or the like, for both my workes and my words muſt be tryed by fire) though I make no queſtion, if the prince ſhoulde be backewarde and careleſſe in the worſhippe of God, but God muſt be ſerved, and ſo I would wiſh it: yet in a common cauſe, concerning the weale and well-fare of the whole common wealth, where it lieth vpon all ſortes of men alike, to do ſome extraordinary worſhip to God (as the caſe of Niniveh heere required) I holde it a point of diſorder & confuſion, that the foot ſhould run without the head, the people or inferiours do any thing in publique whereunto the knowledge and authorizement of the prince is not firſt had. *Giue vnto Cæſar the thinges that belong to Cæſar*, and giue him this for one amongſt the reſt, if Cæſar be willing and ready to ioine with thee in the honor of God, leaue him not out. I would not open this gate of libertie to any ſubiect or people in the worlde with whome Chriſt and his kingdome are harboured, that in a common daunger of a country when God is to be pacified, and the land purged in generall, the p ivate members thereof may enter into the action, without the vvarrant of the prince both to commaunde and direct the ſame. If ſuch were the king as Darius was, Daniell, 6. and ſuch his rulers and officers as woulde make a decree to defraude God of his worſhippe,

that

that whosoever shall make a petition to anie, either God or man, in thirtie daies, saue onely to the kinge, shoulde bee cast into the denne of the Lyons, then be thou also as Daniell was, enter into *thine house, and open thy vvindowes towardes Ierusalem, and pray*, or enter into the house of God, and set open the dores and pray, or go into the corners of the streetes, or into the market place, or climbe vp to the house toppes and pray, stay not till the king or his counsel release thee therto, and if every haire of thy head were a life, redeeme thy duty to God with adventure and losse thereof, rather then neglect it: and if thou hap to be alone in the action as Elias was, yet forgoe it not. But if such be the king as Iosias was, or the like, and such his Princes and officers as make decrees for the worshippe of God, and are more wise then thy selfe, to knovve the danger of the state, and as zealous to prevent it: whatsoever thou doest in private betwixt thy selfe and thine owne spirit, thy selfe and thine owne household, yet gather no open assembly, sanctifie no publique fast, call not to sacke-cloath and mourning before the magistrate haue decreed it. It may be a presumption of thine owne zeale, an affectation of singularitye, a commending and preaching of thy selfe vnto the people, but sure I am, it is a censure by consequence, and a iudgment vnder hande, against the rest of thy brethren, that they are over colde in religion, a preiudice against the magistrate, that he is to slacke, a breach of obedience to the powers that God hath ordained, and the mother of Anarchie and confusion which within a christian common wealth must carefully be shunned. In many the daungers of our lande both at home and abroade, many the members and subiects thereof, as if our countrey had no more oratours, and there were none to stand in the gappe but themselues, haue assembled togither, either in townes, or in hamlets, and sometime in a private house to fast and pray before the Lord. Their humbling of themselues in such sorte, confessing of sinnes, offering of their hearts in devout supplication, singing of Psalmes, prophecying in course from morning till evening, as they are plausible exercises in the sight of men, so I vvill not say the countrary but full of Godlinesse and Christianity. But (vnder correction of better knowledge and iudgemente) I thinke, that obedience and loue, had beene better then all this sacrifice, and that thus to minishe the authority of the magistrate, by preventing his decree, and controlling as it were his governement, and to giue sentence against all the children of the lande besides of the negligence & vnmindefulnesse in Gods affaires,

may more offende, then their ſervice or devotion can doe good otherwiſe. Much more ſeemly it vvere, that as the Apoſtle exhorteth the Corinthians, *not the one to prevent the other, vvhen they come to the ſupper of the* LORD, vvhich is a ſacrament of communion and fellowſhippe; ſo in a calamity of the realme, vvhen all the iointes thereof are diſquieted, and haue neede to be ſalved and holpen by the ſauing health of GOD, that all might e concurre and agree for ſeeking that remedy: that the people might ſtay for the magiſtrates, magiſtrates lead the people, the prophets preach and denounce, the king & his counſaile enact, and all put in practiſe: that a whole burnt offering might be made vnto the Lord, from the higheſt to the loweſt, a ſolemne dedication of every perſon and ſtate that the land hath. And as Ieruſalem was commended for her building, ſo wee for our praying and faſting, a people at vnity within our ſelues, vvhere neither the greateſt nor the leaſt are excluded. But of the nature of a publique faſt hereafter. Meane-while, the dangerous concluſions, that haue, and might haue enſued out of this maxime, to vveete, *that in matters belonging to God, we are not bounde to expect or reſpect the magiſtrate*, make me the more wary & ſcrupulous in handling this point. For I like not in any caſe, that the leaſt advantage and ſcope in the earth bee given to the people, againſt his lawfull and Chriſtian governour. It is as fire to flaxe, an eaſie and welcome perſwaſion to buſie and catching natures. The leaſt exception once taken againſt their want of religion, pietie, iuſtice or the like, is ſo farre followed, that not onely the prince, in the ende, but the whole people rueth it. The Anabapriſt in Germanie, no ſooner entertained this fancie in his braine, that a godleſſe magiſtrate may be made away, but forthwith he graunteth to himſelfe, that all the magiſtrates of Germanie are of that kind: and caſteth in his heade how he may laye his handes vpon the Lordes anointed. He beareth the worlde in hand, that God hath had ſpeech with him, and giuen him a charge to deſtroy the vvicked, and to conſtitute a newe vvorld, conſiſting of righteous and innocent. The ordinary preachings of Muncer vvere theſe, *God hath warranted mee face to face, hee that cannot lie hath commanded mee, to attempte the chandge by theſe meanes, even by killinge the magiſtrates.* Phiſer his lewde companion, did but dreame in the night time, of the killing of many mice, and preſently expounded his dreame of murthering the nobles. So likewiſe, let a papiſt from Rome or Rhemes giue foorth, that a prince vvhich is an Apoſtata,

1. Cor. 11.

Ioan. Sleid. Com. 5. Ipſemet mihi cor. in promiſit &c.

or

or excommunicate by the Church, for hereſie or Schiſme, and openly denounced to be ſuch, may be depoſed from his ſeat, ſeignories, title to the crowne, claime of ſubiects allegiance, how many trayterous heartes, ſlaunderous and mutinous bookes, libelles, ſpeeches, declamations, defamations, rebellious, violent, hoſtile conſpiracies, hath it brought forth? how ready hath the Lion beene, to take eares for hornes? that is, a preiudicate opinion, of men maliciouſly bent, to interprete the ſervice of God hereſie; and departing out of Babylon, ſchiſme; and falling away from Antichriſt, flat Apoſtaſie? The Browniſt in England of late, imagining to himſelfe, that in the diſorders of the Church, reformation may be made without the leaſure and leaue of the Prince, if GOD had not ſtik't that heate, vvoulde haue followed his conceipt *per ſaxa, per ignes*, through all the daungers and difficulties that are, would haue trodden order, obedience, conſcience, religion, duty to God and man vnder his feet, rather then haue miſſed his purpoſe. But the mercy of God aſſiſting vs, we haue found it true which Cyprian ſometimes obſerved, *that ſchiſmatickes are ever hoteſt in their firſt beginnings, but cannot take encreaſe.*

Schiſmatici ſemper inter initia ſua feruẽt, incrementa verò habere non poſſunt. 4. epiſt. 2.

To conclude, this fact of the people of Niniveh in this their religious intendment of publique repentance and converſion to God, evẽ for that order and obedience ſake, which they hold tovvards their king, is the rather to be commended; & may be an image to all other kingdomes and Churches on the earth, how to demeane themſelues in the like buſineſſes; not to neglect their rulers and governours, not to ſuſpect them of careleſneſſe in their chardges, not to impaire their credit and dignitie in the opinions of men, vvith vncharitable and haſty ſurmiſes, not to vſurpe their authority, in the practiſe or publication of vnuſuall actes: But to giue them this prerogatiue, not onely for pollicy but even for conſcience ſake, that as they are the heads of the body, and ſet over the reſt; ſo in all ſuch weighty affaires as this whereof I ſpeake, they thinke their knowledge, adviſe, and aſſociation moſt fit to be required.

And word came to the king of Niniveh.

If vve conſider the vvordes in particular, vve ſhall finde them to haue marveilous force: 1. *Worde came*, not onely the bruite, fame, report, tidings or heare ſay of it; but a word of a far different kinde, a burden, a iudgement, a powrefull, terrifying, threatning vvord, a dreadfull alarme of the wrath of God, a word that hath a deede in it and is not onely pronounced, but done; or not farre from doing.

1. Worde came.

Such

Such a vvord as vve reade of in the ſecond of Luke, vvhen the ſhepheardes ſaid one to another, *let vs goe into Bethlehem, and ſee this word that is done*, this ſingular, miraculous, extraordinary word, the like whereof, we neuer heard vttered. 2. *to the king of Niniveh*, not to a vice-roy, apetite and tributary king, a king of a mole-hill, or of a little ile, a king vnder avve and ſubiection to ſome higher kingdome; but to *the king of Niniveh*, the ſucceſſour of Nimrod, the Monarch of the earth, the terrour and ſcourge of the vvorld farre and neare, the mightieſt, maieſticalleſt, prowdeſt king that the ſunne at that day lookt vpon. For what is the reaſon that the hiſtory having mẽtioned Niniveh ſo often before (*I goe to Niniveh*, and *he went to Niniveh*, and *Niniveh ſhall bee overthrowne*, and *the men of Niniveh beleeue God*,) doth yet, adde the name of the citie, as if vvithout this addition it could not be vnderſtood vvhat king vvere meant, but that the minde of the holy Ghoſt therein was, to note the vnlikeſt king, to ſtrike ſailes, and to yeeld his ſcepter to the king of kings of al the countries and kingdomes that the world had. Yet this potent and inſolent king of Niniveh, though he had built his neſt as the eagles of the sky, for earthly proviſion and preheminence, aſſoone as he heard the tidings of this word, vvhat did he? 3. *hee aroſe*, as if he had felt his ſeate ſhaken vnder him, and toſt with an earth-quake, ſo he raiſeth himſelfe, ſtarteth from his eaſe and tranquillity, thinketh it no time to ſit and deliberate, and aske queſtions, to examine circumſtances, to convent the diſturber of Niniveh before him, and to take an account of his preaching, but, if ever, he haſted and beſtirred his ioints, and called his ſenſes and vvittes, his princes and people togither to vvorke a vvorke, novv to doe it. 4. *hee roſe from his throne*, not from his bedde, whereon he tooke his eaſe; nor from his bord, vvhereat hee ate and dranke; but from his ſeate of honour and principality, his royall, magnificent, monarchicall throne; vvhere he ſate as king and commaunded, and tooke ſtate vppon him. From thence he aroſe, to doe his obeyſance to the Lord of all Lords, whoſe throne is the heaven of heauens, and all the thrones of the earth but his foote-ſtooles. 5. More then this, as if the *robe* of maieſty, his veſture of purple and gold, his kingly attire, had beene a burden to his backe, and as vnſeemely to be vvorne as ever the botch or ſcabbe vvas to the Egyptians, he doth not onely deſpiſe or refuſe, and not recken of it; but he putteth it off, nay he *caſteth it off*, and throweth it down, and biddeth it farewell for euer as not becomming him: as if hee had rated and reprooued it in this manner: haue I vvorne thee

Verbum hoc quod factum eſt.

2. To the king of Niniveh.

3. He aroſe.

4. From his throne.

5. Caſt of his robe.

for

for pompe and pride, and giuen countenaunce vnto my beggerly and base vvordes in comparison of him who is cloathed with zeale as vvith a cloake, and vvith righteousnesse as with an habergeon? lie aside, I mistooke thy nature, thou art but the painting of a graue, or vvhiting of a totten vvall, the couer and case to a lumpe of mortal flesh; vaine and vnprofitable ornament, I am weary of thy service, thou hast made me honourable in the sight of men, thou canst worke no reverence or estimation before the Lord of hostes: 6. It had beene enough to haue proceeded thus farre, to haue stripte him into his weekely and ordinary attire: to haue gone like a common man, as Ahab in the first of Kings, chandged his apparrell that his enemies might not know him: first, the king of Niniveh doth not so; but he that had siluer and golde as the dust in the streete, and precious stones as the gravell in the riuer Tigris, to haue wrapt his body in, and to haue glistered against the rayes of the sunne, as Herode in his shining govvne, forgetteth the vvardrobe of the Empire, and goeth to the beggers presse, humbleth himselfe like a bond man, one that had grounde at the mill could not haue taken a garment of baser condition, he putteth on sacke-cloath, nay *hee covereth himselfe vvith sack-cloath*, sacke-cloath is all the apparrell he vveareth, sacke-cloath is the diademe to his head, sacke-cloath the mantell to his backe, from the crovvne of the head to the plant of his foote there is nothing but sacke-cloath. The king hath vvounde his body in sack-cloath as a corps made ready for the buriall, & fitter to lie in the ground, then to liue and breath vpon the face of the earth. Lastly, vvhen he hath all done, he lyeth not on an heape of violets & roses, as the Libarites were wont to do; nor vpon a couch beautified & deckt with the tapestry of Egypt; neither goeth he into the temple of Niniveh, to cleaue to the dust of the pauement, nor shutteth himselfe into his closet, to grovell vpon the flore therof; but he *sitteth*, dwelleth, abideth in an heape *of ashes*, sacke-cloath was the ground, ashes is the garnish, lace, and welt to all his garments. A wonderfull alteration, from a king of the earth, to a vvorme of the earth, from a robe to sacke-cloath, from a throne to a dunghill, from sitting in estate to lying in ashes, from the pompe of a monarch, to the image of a caitife: he vvhom all the reverence of the worlde attended vpon, to whom the knee was bowed, the head vncovered, the body prostrated, vvho had as many salutations as the firmament starres, GOD saue the king, long liue the Emperour: throweth away his crovvne, his scepter, his maiesty, vvith all the signes and solemnities thereto

6 Covered himselfe with sacke-cloath.

7 Sate in ashes.

thereto belonging: and in effect rebuketh himselfe, *Why art thou prowde O earth and ashes?* Humble thy spirite, see thy mortalitie, tremble before the presence of that God, who sendeth terrour into the heartes, and confusion into the faces of all earthly potentates.

Conclusiō. To make an ende (for I haue ever for the most part, against my meaning and purpose offended you with prolixity of speech) I haue briefly two instructions to commende vnto you: the one to the magistrates in particular, that they serue God as beseemeth magistrates. It is not the sword, scepter, and robe, nor the highest roume, and other preheminence, that maketh a magistrate: but as he doeth make lawes, so he must take lawes (contrary to the minde of lawlesse Caracalla) and be a rule both to others and himselfe: as the king of Niniveh in this present example, is first and formost in the service of God. The other in generall to all sortes of men; The king of Niniveh, you heare, for whome the silver and gold and riches of the earth are provided, for who should enioy these rather then princes? *goeth from his throne and putteth on sacke-cloath* about him, as one that must giue account to the highest God, like those of the meanest condition: (*I haue sayde yee are GODS, but yee shall die like vulgar men:*) *and sitteth in ashes*, as one not forgetting his first foundation, that as he was bred of the ashes, so to ashes he must returne. My brethren, let not the pompe of vvorld deceaue you, vvhither it stand in authority, or opulency, or voluptuousnesse of life, I say let it not deceiue you. As the fresh riuers runne into the salt sea; so shall all the honours of the world end in basenesse, all the pleasures of the world end in bitternesse, all the treasures of the vvorld in emptinesse, all the garments of the vvorld in nakednes, and finally, all the viands and delicates of the world in lothsomnesse and rottennesse. Throwaway your robes and costly caparisons, you Kings and Queenes of the earth, (you that are such not by the ordinaunce of God, but by your owne vsurpation, that take such honour vpon you not being called thereto, but beare the bravery of princes, the royalty of Salomon vpon your backes) throw away your robes: least he giue you a rent that gaue you a garment, and cloth you with vvorse then leprosie, that hath hitherto cloathed you with honour and beauty. But why do I spend my time in so impertinent and vnprofitable exhortation? fashion brought them in (these disguisementes I meane) and fashion must beare them out, or nothing will doe it. Fashion is the best preacher and oratour of our age.

Imperatores leges dare nō accipere.

Psalm. 82.

age: I would to God our preaching were in fashion to, for then I am sure it would winne both men and women, we vse all the fashions therein that our commission can extend vnto, we preach season and not season, vve bring forth olde and newe, we giue milke and strong meate, we come in a spirit of gentlenesse, and with a rod, we entreate, we threaten, vve preach mercy, we preach iudgement, all these fashions we vse, and yet without successe. But the fashion of the world preacheth and perswadeth with more effect. Fashion brought in silkes and velvets at one time, and fashion brought in russets and graies at an other; fashion brought in deepe ruffes, and shallow ruffes, thicke ruffes, and thinne ruffes, double ruffes, and no ruffes, fashion brought in the verdingale, and caried out the verdingale, and hath againe revived the verdingale from death, and placed it behinde, like a rudder or sterne to the body, in some so bigge that the vessell is scarse able to beare it. Thus whilst we fashion our selues after this world, and every garish deuise therein; or rather after the devill himselfe (for these are *Satanæ ingenia, the inventions of* Tertull. *Sathan*, not of man:) It is to be feared, that when God shall come to iudge the quicke and the dead, he vvill not know those, who haue so defaced and multiplied that simple fashion which he created, *Opus hoc meum non est, nec hæc imago mea, this is not my workeman shippe, nor this the similitude I first made. The Lorde is king*, let Cyprian. all the kings of the earth ascribe glory vnto him: *he rideth vpon the cherubins*, let all their chariots and chaires of estate stoope before him: *he hath put on glorious apparell*, let all their glistering and counterfeite ornamentes be ashamed at his presence. O let vs all from the highest to the lowest fall downe and kneele before the Lorde our maker, let vs lie lowe before the foot stoole of his excellencie, and with all submission both of body and spirit, acknowledge his hand & power ouer vs. He is our God, and will thus bee serued; our Lorde, and will thus be honoured; our father, and will thus be followed; our iudge and dreadfull reuenger, and will thus be feared.

Chap.

Chap. 3. vers. 7. *And he proclaimed, and said through Niniveh by the counsaile of his king and nobles, saying, let neither man &c.*

IN the particular explication of the repentance of Niniveh, begunne in the sixte verse, I obserued principally both the order of their dealing, that without the knowledge & warraunt of their king, they attempte nothing in private; and the example, or precedency of the king therein for his owne parte: vvhich was, as if he had thus pronoūced against himselfe; a iudgemente is come foorth agoinst all the sinners of Niniveh, *and I am first*, and the onely vvay to mitigate the anger of God is repentance, and I will bee first therein also, The repentance of the king, was in effecte the repentaunce of the whole citty: as it is noted of the ruler: Ioh. 4. vvhen he hearde the wordes of comforte, *Goe thy waies thy sonne liveth, hee first beleeved himselfe*, afterwardes vvhen he better knevve the time, and other circumstances, then he *beleeved and his whole housholde*. You haue hearde already in what life the repentance of the king is described: for whatsoever he had, making for honour and princely hood, that he forsooke; and whatsoever there was on the other side, to degrade and discountenaunce himselfe in the eies of his subiectes, that hee admitted and endured: *hee rose from his throne, and threwe of his robe*, as much as to say, he laide downe all his authoritie, state, excellency, and forgate himselfe to be a king, and the monarch of the countrey, and more then that, *covered himselfe vvith sacke-cloath, and sate in ashes*, so farre from being a king, that he seemed in his ovvne sighte to be lesse then nothing. The throne and the robe with other royall preheminences, as the scepter, the crowne, and gorgeous attire in difference from other men, haue ever preferred vnto the eies of the worlde, an image of that glorie and honour, wherewith the kings of the earth are invested. It appeareth in the booke of Genesis, what maiesty the Aegyptian kinges had, by that second degree of honour which Pharaoh awarded vnto Ioseph. *hee put a ring vpon his finger, and araied him in garmentes of fine linnen, and hunge a golden chaine about his necke, & placed him vpō the best chariot saue one, & they cryed Abrech before him: hee onely reserued vnto himselfe the Kings throne*, Likewise we may read what honor belonged vnto the kings of Chaldæa,

Ego primus. Scilicet in vulgus manāt exempla regentium.

Gen. 41.

dæa, and of the Medes and Persians in the bookes of Esther and Daniell: and of the throne of Salomon, with all his other port and prosperity, wondred at so much by the Queene of Saba, in the first of kings, and other places. And there is no question, but the kings of Niniveh, being growen and swollen in pride, were not far behinde these. The stranger it is vnto me, that this golden cup of honour & authority, made him not drunke, and draue him from all sense of his earthlines and mortality: it is so vsuall an intoxication to the rulers beneath, making them forget that God which sitteth aboue them. We haue seene what the king of Niniveh hath done in his owne person: now we must also attend what he did with the multitude and in common: for he is not content to mourne, or pray, or fast, or repent alone, or alone to be freed and delivered from the curse of God hanging over them: but he is carefull of his people too, by giving the best example he can, he is both *carbo* and *lampas*, *a cole burning* vnto himselfe, and *a lampe shining* vnto other men. The ointment runneth downe from the head by the beard, to the border of the garment: repentance I meane descendeth from the king, by the counsaile and nobility, to the meanest soule of the city. First, he calleth his *counsaile* togither: secondly, they make *an acte*: thirdly they cause it to *bee published*, Fourthly, that acte was only for repentance, and the service of God. VVho ever hearde the like, I say not in Israell, vvhere prophets, and Apostles, and Christ himselfe preached: but even in paradise the garden of the Lord, vvho ever heard the like, to this that was done in Niniveh? The Lord had but one paire of men in paradise, and preached but one word vnto them, himselfe by his owne mouth, and they obeyed him not: but in the citie of Niniveh, barbarous, wild, and barren Niniveh, where all the plants were vnnaturall, and it could not be hoped that the fruite shoulde be other then sowre and vnsavoury to him that gathered it, they are all turned saintes, at the preaching of one Ionas. As one reported at Rome, after his long voyage, that he had *seene in England a goodly king, in Fraunce a goodly kingdome, in Spaine a goodly counsaile*; so beholde all these togither in Niniveh; a good king, a good counsaile, a good nobility, a good people, the whole city good. The king commanderh, the princes consent, the people obey, all iointly excecute, as if all Niniveh vvere but a single man, and had but one heade, and one heart amongst them. It vvas vndoubtedly the vnction of Gods spirite, and not their naturall gifte, that caused such tractable and tender heartes:

Chap. 10.

Greger, in Ezec. hom. 1

Diuision.

Pulchrum regem, pulchrum regnum, pulchrum senatum.

prophets may preach long enough, as the droppes of raine fall vpon marble stones, but if the God of peace and vnity, *ioine not two in one*; and tie the tongue of the preacher to the eares and conscience of his hearer, not by a chaine of iron or brasse; but by the bond of his holy spirit, and wrappe a blessing and power in his wordes, to subdue the soule of man, and bring it in subiection to the will of God; it can neuer be affected. By the order and course of the things themselues, though not of the wordes; the first thing that the king did, was the assembling of his princes and counsailours, as appeareth manifestly by the parenthesis that followeth (*by the counsaile of the king and his nobles.*) Thus the king doth nothing without his counsaile, nor the counsaile without the king, but both togither. No man is ignorant that the greatest offices haue neede of the greatest supportation: and that a king must haue *many eies, eares and hands*, as Xenophon wrote in his institution of Cyrus; that is, many subordinate counsailours, ministers, and assistantes, by whome to discharge the burden of his place. VVhen Iethro saw Moses his sonne in lawe, sitting himselfe alone and iudging the people, from morning vnto euen, he did not lesse then reproue him for it: *VVhat is this that thou doest to the people? vvhy sittest thou thy selfe alone? the thinge vvhich thou doest is not vvell: thou both weariest thy selfe greatly, and thy people that is vvith thee*: and he caused him to appoint *rulers ouer thousands, rulers ouer hundreds, rulers ouer fifties, and rulers ouer tennes, to iudge the people at all seasons in their smaller causes*. Moses confessed asmuch Deuteronomy the first, as Iethro complained of, *I am not able to beare you my selfe alone*. It vvas a saying of Seleucus one of the kings of Syria, that if men did considerately know how troublesome it were onely to reade and write so many letters of so weighty affaires, if the crowne were throwen at their foote, they woulde not take it vp. Anacharsis, one of the Sages of Greece, thought it the onely felicity of a *king to bee onely vvise, and not to neede the helpe of other men*, but vvho vvas euer so wise to attaine to that happines? I vvill not deny, but he that can counsaile himselfe in all thinges, *is very absolutely vvise*: but *it is a second degree of vvisedome not to reiect such counsaile and directions as are giuen vnto him*. And therefore worthely was it spoken by Antonius, the Emperour: *vvith much more reason it standeth that I shoulde bee rules by the aduise of so many and such my friendes, then that such and so many shoulde yeelde to my vvill alone*. We read that Assuerus the king of the Persians, Esther the first, did nothing in the remoouе of Vashtie the Queene, without the

1. Counsaile called.

Exod. 18.

Si satis nouerint homines quàm molestum sit tantarum rerũ tam numerosas epistolas, tantum legere aut scribere, aliadema abiectum nemo acciperat.

Si solus sit sapiens:
Αυτὸς μὲν παράδειγος.
Ὃς ἂν εἰ πρὸς πόδας κεῖται.
Hesiod.

Aequius est ut ego tot aliorumque amicorum consilium sequar, quam tot talesque amici meam vnius voluntatem.

adviſe of the *ſeven Princes vvhich ſawe the kinges face, and ſate firſt in the kingdome*. Salomon 1. Kings 10. had his *auncient counſaile*, it vvas *ſenatus* indeed, becauſe it conſiſted of graue and old men, according to the proverbe, ſpeares are fit to be handled by yong men, counſailes by the aged. But Roboam his young ſon, prouideth counſailers like himſelfe; yong in yeares, and young in diſcretion: which howſoeuer they were friends to Roboam, they were not friendes to the king, though happily they loued his perſon well, they were enimies to his kingdome.

Conſilia ſenum haſtæ inuentum ſunt. Ibid.

2. An acte made.

As it is meete that the king ſhoulde haue peeres to conſult vvith: ſo it is a bleſſed combination and knot, vvhen all their conſultations and actes are referred 1. to the glory of God (for that is the firſt and great commandement) then, to the peace & ſafety of the weale publique. For as *the lawe of God* (ſaith Cyprian) *is the ſterne that muſt guide all counſailes*, and be of counſaile vnto them; ſo if it bee not alſo the hauen where all their counſailes arriue, and both the beginning and ending of their decrees, their ſucceſſe wil be according. The qualities of thoſe whom the ſuperiour magiſtrate ſhould aſſociate to himſelfe, in adminiſtring his government, are numbred in the 18. of Exodus, and 1. of Deut. to be theſe ſeuen. 1. they muſt *be men of courage. 2. fearing God. 3. men of truth. 4. hating filthy lucre. 5. the chiefe of the tribes. 6. wiſe. Laſtly, knowne men*: ſuch as had experience of the people, and the people of them. Without theſe conditions and reſpectes, they were very vnfit helpers. For what were a magiſtrate without *courage*, but a lion without his heart? or courage without the feare of God, but *armed iniuſtice*? or what feare of the true God, where his truth is neglected? or how can truth conſiſt with aucupation of filthy gaine? or if their perſons & parentage be in contempt, how ſhall the people regard thē? or if they haue not wiſdome to rule, vvhat are they els but an eie without ſeeing, or as if the day & the night ſhould be gouerned without ſun & moone? Laſtly, as artes are made by experiments, ſo they muſt be tried and approoued before hand by the ſight of their vertues. Otherwiſe to meete at any time, & to lay their heads togither for the diſhonoring of God, & defacing of his religion, and ſo to intend policy, that his worſhip is not cared for, and his feare lieth at the threſhold of their counſaile-houſe, not admitted amongſt them; is to make themſelues ſuch counſailers as Alecto called in Claudian,

Conſilium deforme vocat, glomerantur in vnum
Innumeræ peſtes Erebi:

Conſiliorum gubernaculū lex diuina.

Vntoward and vnfashioned counsailers, so far from being the pillars & props of the common wealth, that they are rather mischiefes and plagues which hell hath cast vp. Now as it is meet, that the king and his nobles should come togither, to decree wholesome constitutions; so it is as meete to publish them abroad, that the subiects may know what their duty is. The statutes of a kingdome must not be lockt vp in cofers, as the books of the Sybils in Rome, nor as the sentences of Pythagoras which no man might write, be kept from the knowledge of the vulgar sort. In the 1. of Sam. 14. Saul had chardged his *people by othe not to taste anie thing till nighte* vpon an eager intention he had to pursue the Philistines. Ionathan his sonne heard not of it &, as he *went through a woode, beeing faint vvith hunger, raught forth the ende of his rodde and dipte it in an hony combe, and put it to his mouth*: you knovv vvhat daunger it brought him vnto: *I tasted a little honie with the ende of my rodde and lo I must die*. Therfore it is not amisse to publish such decrees, if for no other cause, yet to safegard the people from that daunger which by their ignoraunce they might incurre. Besides, the glory of God is proclaimed by such proclamations; as Nabuchodonosor, Dan. 3. made a decree *that everie people, nation, and language that spake anie blasphemie against the GOD of Syrach Misach and Abednego should be drawne in pieces*: and that it might be knowne abroad, he caused it to be publisht. Nabuchodonosor king, *vnto all people, nations and languages that dwell in al the world, &c.* The like did Darius in the sixth of that booke, first he made an acte *that all shoulde tremble before the GOD of Daniell in the dominions of his kingdomes*, and afterwardes for the promulgation of it, *wrote to all people, nations, and languages in the vvorlde vvhat the acte was.*

3. The acte proclaimed.

Let neither man nor beast &c. The matter enacted and proclaimed is in one word repentance wherein they were blest from heaven with as great a measure of wisedome as the sons of men were capable of when they were to bethinke themselues, & to beat their braines wherwith to wrestle with the iudgmēt of God, that they made their choise of repentance. Repentance an act of all actes, if they had spent their daies in counsulting, this one in steede of infinite thousandes to saue their liues. An enimy did approach vnto them, a *spirituall* enimy, from *the higher places*, iustice I meane from the throne of GOD, vvhose forces were invisible, and could not be repelled with sworde and target. What gate or fortresse should they then vse to shut out iustice, but onely repentaunce? their citty had beene laid in the

4. The acte it selfe.

dust

duſt, their candell put out, their monarchie tranſlated, their carkaſſes had rotted in dung, their ſoules beene drowned in perdition without repentance.

The ground and provocation of this their repentance is in the ninth verſe. Who *knoweth if God will turne and repent, &c?* Faith in the mercies of God: this is the ſtar that goeth before the face of repentance, the pillar of fire that guideth it in the night of her ſorrowes, and giueth her light, and telleth her how to walke, that ſhee ſtumble not. For who would ever repent indeede, if he had not hope that his ſinnes might be pardoned? and therefore Ambroſe noteth, alluding vnto Peters denialles, that men doe never truely repent, but when Chriſt looketh backe vpon thẽm. For Peter denied the firſt time and vvept nõt, becauſe Chriſt lookt not backe: denied a ſecond time, and vvept not, becauſe Chriſt lookt not backe: but denied a thirde time *and vvept bitterly*, becauſe his maſter lookt backe vpon him. And he lookt not backe ſo much with his outward and bodily eie, as with the eie of his clemency. The ſubſtantiall partes of repentance are in the latter part of the eight verſe; *turning from their evill waies, and from the wickednesse that was in their hands*; their diet and preparation to repentance, *faſting*; the habite and livery wherein they come, *ſackcloath*; the libel or petition which they offer, *praier and ſtrong cry*. You ſee the members of their decree, firſt, the ground of repentance, faith: ſecondly, the ſubſtance of repentance, newnes of life; thirdly, the body or coũtenance of repentance, ſpare & thin; fourthly, the garments of repentance, penetentiall and baſe; fiftly, the voice of repentance, ſuppliant & lamentable. More generally, it hath two parts, the one by negacion, denying ſomething to the people of Niniveh, in this 7. verſe: the other by affirmation, preſcribing and enioining what they ſhould doe in the eight. The negatiue and former part containeth only a faſt, *let neither man nor beaſt bullocke nor ſheepe taſte any thing*: the antiquitie whereof maketh it venerable, and the perpetuity vnto this day, and to the end of the vvorlde, highly graceth it; it is no new invention; ſome haue derived it from paradiſe, and made it as ancient as the firſt man: for the forbidding of the tree of knovvledge, they ſay, was a lawe of abſtinence. The exerciſe of nature, the lawe, the goſpell of Chriſt, the practiſe of gentility it ſelfe, if I name but Niniveh alone, it vvere ſufficient to prooue it; but the ſtoryes of gentility make it more plaine. Ceres had her faſt, Iupiter his; and Priamus in Homer bewaileth the death of

3

In Luc. l. 10 cap. 22.

Non oculo exteriore, ſed oculo clementiæ.

2

3

4

5

Ieiunij cauſa tiem diligenter perſcrutare.

Homini primo coæuum.

Hector with fasting & in dust. Patriarckes vsed it, prophets forsooke it not, Christ & his disciples departed not from it: & the true childrē of the bride-chamber continue it at this day: they mourne because the bridegroome is taken from them, and till his returne in the clouds of the aire, they shall ever mourne. But there are fasts of diverse kindes: 1. there is a spirituall fast from sinne, vnproper and translated, but that which especially pleaseth God. It is mentioned Esay, 58. and Zach. 7. This is *the great generall fast*, and a Lent of abstinence which we must all keepe consisting in the holines of our liues. Niniveh fasted this fast, but it fasted also otherwise. There is a corporall fast, from eating and drinking, and such other refections as nature taketh pleasure in: and this is either naturall, prescribed by physicke for healthes sake; or aboue nature, and miraculous such as the fast of Moses, and Elias and the sonne of God for fortie daies; or civill and politique, as the prohibition of Saule, mentioned before, vvhich Ionathan vvas angrye vvith, because the people vvaxed faint; and Saule had no religious respect therin, but an earnest purpose of heart of sparing no time from chasing the Philistines. It is sometimes a fast of necessitie, which we cannot avoid, as in the time of dearth. Aquinas calleth it *ieiunium ieiunij, a fast of a fast*, because the earth forbeareth her fruits, we forbear our food, and vvoulde eate if vve had it: and in this sense Basill calleth fasting, the companion to poore men, the other is *ieiunium ieiuuantis, the fast of him that fasteth*: that is, a voluntary and free fast. Lastly, there is a christian and religious fast, either common and ordinary, vsing frugality in meates and drinkes at all times, according to the warning of our Saviour, *See that your heartes bee not overcome at any time vvith surfetting and drunkennesse*, Or speciall and extraordinary, aboue the custome, but not beyond the nature of man: for then the lavv of fastes is broken; *let the flesh be tamed* (saith Ierome) *and not killed*. For he offereth an offering of robbery, and bereaveth both GOD and man of his due, vvho afflicteth his bodie overmuch with immoderate substraction either of foode, or rest. Now the latter of these two is either private to one, or few, as to David, and the friendes of Iob; or publique, as this of the people of Niniveh: for it is saide first to haue *bin proclaimed*, secondly, *through out Niniveh*

1

Magnum et generale ieiunium.

2

In hoc seculo quasi quadrageſimam abſtinentiæ celebramus dum benè viuimus, Auguſt.

3

4

5

1. Sam 14.

6

Pauperum conuiuæ et contuberna lis ieiunium

7

Luc. 21.

8

Donetur caro sed non interimatur. hoc cauſtum de rapina of fe s.

9

In this fast of the Ninivites, there are many thinges to be consi. dered: first, it was timely, secondly orderly, thirdly vniversall, fourthly exact, fiftly not hypocriticall.

The

1 The time which they tooke for faſting (I meane not time in the common acception and ſence thereof, conſiſting of ſpace and motion; as vvhen they beganne to faſt, and hovv long they endured, vvhat daies of the moneth or vveeke they made choiſe of, this my text expreſſeth not,) I meane the ſeaſon of the time, the fitneſſe & opportunity for ſuch an action, was in a ſuddaine terrour of vtter deſtruction. Auſtin in an Epiſtle to Heſychius, diſtinguiſheth theſe two: *times, and ſeaſons*: ſo doth the Apoſtle in the firſt to the Theſſalonians and fift, which the Latines haue rendred *tempora, & momenta*, times, and momentes of times: wherein there is waight & worth not to be omitted. The former ſignifieth but ſpace or leaſure alone, which paſſeth to fooles and wiſemen alike: the latter, convenience or inconvenience for the doing of any thing. So long as there ſhal be a ſunne in the firmament which hath his courſe, there ſhall be a time for the handling of our actions, but perhappes not a ſeaſon. As a man that gathereth his grapes at the firſt knotting thereof, gathereth them in time; but if he tarry the vintage then he gathereth them in ſeaſon. Now the fitteſt and convenienteſt time for a faſt, if you conſider the fact of the Ninivites, and peruſe all the examples that are written in the booke of God, is ever ſome extremity, when the anger of God is thoroughly kindled, and threatneth a vvound to the vvhole body. Me thinketh it ſhould be in theſe publique faſts, as the ſchoole-men write of their *ſolemne penaunce*: vvhich is *ſeldome* granted by Origen, and by the Canoniſtes *but once*; The reaſon is given by the maiſter of the ſentences: *Ne medicina vileſceret, leaſt the medicine ſhould grow in contempt by the common vſe of it*. I haue heard of a nation of men (I will not ſay that their neighbour-hoode hath a litle infected England) who vvhen their king hath intended a feaſt, for the honour of his country, and entertainement of forraine Embaſſadours, they on the other ſide haue proclaimed a faſt, as if God had ſent them an Embaſſage of the laſt iudgement; I cannot deny them time, but ſurely they tooke not a ſeaſon for ſo doing. I will prooue the matter in hand in the next circumſtance, and ioine them both togither: wherein I obſerved, ſecondly, that it was an orderly faſt, becauſe the king and his counſaile had firſt decreed it. I toucht it a litle by occaſiõ of the former ſentẽce, the words directly leading me therevnto. If any remaine as yet vnſatisfied, firſt for mine owne purgation, know ye, that I ſpeake not as the Lord of your faith, but as one that had obtained mercy to be faithfull in my calling, I ſhewed you mine opinion and iudgement: 2. for the thing it ſelfe, ſearch the

Χρόνος καὶ καίρος. Epiſt. 78.

Differt à publica & ſit cum pompa. lib. 4. diſtin. 14.

scriptures, for they beare witnesse of the trueth, whither these publique, religious, extraordinary fasts had not alwaies their authority & emanation from publike persons. In the 20. of the booke of Iudges, the chosen souldiers of Israell, which were taken by lot out of all their tribes, to fight against Beniamin, in the quarrell of the levite, whose wife was shamefully abused and murdered; they held
verſ. 26. *a publique fast from morning vntll evening*; the cause was, a slaughter which they had receved of forty thousand men, and a conscience
verſ. 2. they made of fighting against *Beniamine their brethren*. The authors
Anguli vel extremitates populi. of the fast, *are the rulers of the people*, who in the Original are called, *the corners and heades of the people*. In the 1. of Sam. 7. they fast publiquely, *they drew water* saith the text, even rivers of teares, *& powred them*
verſ. 6. *out before the Lorde*; the appointment is from Samuell, *who iudged Israell*
ibid. *in Mispah*; and the cause, their *idolatry committed to strange Gods*, & the
verſ. 2. & 3. absence of the *arke from them full twenty yeares*. In the 2. Chronic. 20.
verſ. 3. there is a fast *proclaimed throughout all Iudah, Iehosophat the king proclamedit*; the cause was, the sodaine *comming of a great multitude, from*
verſ. 1. & 2. *Ammon and Moab and Aram*, to invade his kingdome. Esdr. 8. there is
verſ. 21. likewise a publique fast summoned *in their returne towards Ierusalem*:
7. Esd. 5. *Esdras the high priest* ordaineth it; the reason is, *that God woulde direcle*
verſ. 16. *them in their way and preserue themselues, their children and goodes in safety*. An other, Esther 4. which Esther gaue Mordecay in charge for: now Mordecay was the man on whome the heartes of all the Iewes in Shusan depended at that time. The cause, that God would assist Esther, who *with the hazard of her head*, when her people were neare their vtter extirpation, adventured her selfe to speake to the king in his inner court, being not called before him, An other, Ie-
verſ. 9. remy 36. In the daies of the wicked Iehoiakim, *who cut the booke of the Lord with a penknife and caused it to bee burnt*. It was certainely proclaimed by order from some that might commaund. For vvho else could assemble together, *all the people in Ierusalem, and all the rest that came from the cities of Iudah* without speciall authority? yea Iezabell her selfe, though the daughter of Belial, vvas not ignorant
1. King 21. 8. what the manner of those times was. Shee proclaimed a fast in Iezrael where Naboth dwelt, to rob him of his vineyard, and to betraie his life; but first *shee sent letters in the kinges name*, and secondly *sealed them with the kinges seale*, and lastly directed them *to the elders and nobles* of Iezrael, that they might put them in execution. But the Phrases vsed in Ioel do sufficiently determine the nature of this action, *Blow a trumpet in Sion, sanctifie a fast, call a solemne assemblie,*

gather

gather the people, ſanctifie the congregation, gather the elders, and all the inhabitauntes of the lande: aſſemble the children, and thoſe that ſucke the breaſtes, let the bridegroome and the bride goe foorth of their chamber. Now vvhat is a ſanctified faſt, but that vvhich is publikely called and eſtabliſhed either by God himſelfe, Levit. 23. or by the magiſtrate, Biſſoppe, or prophet? or who hath authority to draw the people from their worke, to gather the aged ſucklings, and all the the inhabitants of the country togither, to appoint an holy day vnto the Lord, to be ſpent in praiers and ſacrifices, but only theſe governours? As in a receipt of Phyſicke, the ingrediets may al be good, yet is it not ſo warrantable vnto vs, neither are we willing to meddle therewith, vnleſſe a profeſſour of Phyſicke by his art and authority preſcribe it: ſo in a publike faſt, privately convented, I ſaid before that all the exerciſes were chriſtian & religious, their praier, preaching, ſinging, and diſtributing to the poore; but as our ſaviour told the rich yong man in the goſpell, *there is one thing wanting vnto thee, if thou wilt be perfect, ſell all that thou haſt &c.* So there is one thing wanting vnto theſe, and to giue them their full perfection, we muſt ſuffer the rulers of the common wealth to appoint them. Chryſoſtome calleth *faſting a kinde of Phyſicke; but Phyſicke may be profitable a thouſand times, and yet be hurtfull at a time, for want of skill to vſe it*: therfore he would never haue it done but *congrua cum lege, with all the lawes that agree vnto it*: and every circumſtance of time, quantity ſtate of the body, with the like, preciſely obſerved. He applyeth the Apoſtles ſimilitude: *No man ſtriving for a maſtery is crowned, vnleſſe he ſtriue lawfully*, and ſo it may fall out, that amiddeſt the paines and afflictions of faſting we may leeſe the crowne of it. Zonaras hath a rule to the ſame purpoſe, treating likewiſe of faſtes, *Good is never good, excepte it bee done in good ſorte*. And Cyprian in like manner, It proveth not well, which is done of headineſſe & without order.

Sanctificatum ieiuntiũ quod publicè indicitur per deũ, vel per magiſtratum, epiſcopum, prophetam P. Mart. *Jonathan ſanctificare vertis per decernere.*

Medicinae eſt ieiunium, ſed medicina licet millies vtilis ſit; per vtentis imperitiam fit inutilis Homil. 3. ad Pop. Ant. *Noſſe oportet & tempus, &c.*

Inter ieiunij laborem & ieiunii coronã excidemus. Ibid.

The Thirde thinge in the faſt of Niniveh, is the vniverſalitye of it: for it vvas not onelye *publique* and open, but included almoſt vvhatſoeuer breathed amongſt them. It concerned firſt *men* (vvhich is heere indefinitely put) ſignifying the vvhole kinde, from the man of grayeſt haires, to the tendereſt infant: and as you hearde before, from the *greateſt to the ſmalleſt*: ſecondly, *Beaſtes*; yea all ſortes of beaſtes, great and ſmall, oxen, horſes, ſheepe, goates, and vvhatſoeuer cattell they had of any ſervice.

Οὐ καλὸν τὸ καλὸν, ὅταν μὴ κατὰ καιρὸν γίνηται. Can. 66. Ap. *Non benè ſucceſſit. quicquid ſit paſſim. de ſingulari clero.*

Fourthly, it was very ſtrict, for they are forbidden to feede, I ſay not

not to glut themſelues, but they might no ſo much as *taſte*; perhaps not delicate meates; no nor *any thing*: it had beene enough to haue kept them from eating, but neither might *they drinke*. I ſay not wines, and curious electuaries, but not ſo much as water, which their riuers and welles afforded them.

5 Fiftly it vvas ſerious and vnfained, not falſe and ſophiſticall as the manner of hypocrites is. It appeareth by that that followveth in returning *from their evill waies, and forſaking that wickednes vvhich was in their handes*. So that, by this their behaviour, they ſeeme to intende thus much; vve acknowledge before thy maieſty (Lorde of hoſtes) vve thy vnworthieſt creatures that ever thy handes haue formed, viler then the ſacke-cloth vvee vveare; (for if there had beene baſer ſtuffe in the world, vve vvoulde not haue refuſed it) and fowler in thy ſight, then the aſhes vve are beſprent vvith; vve acknovvledge before thy maieſty, our king, princes, and ſenatours, our ſonnes and daughters, old and young, even from the grounde of our heart, that thou art a righteous Lord, and we an vnrighteous nation, not vvorthie our meate, drinke, cloathing, or any other thy benefites, yea vvorthy to fall vppon the ſharpeſt edge of thy ſevereſt iudgements; vve haue endangered our ſelues, vviues and children, infantes and dumbe beaſts, life and goods, citty and people, to thy heavieſt ire? and in acknovvledgement thereof and ſigne of our humble ſubiection, as guilty vvithin our ſelues, and condemned in our owne conſciences, whatſoeuer thou haſt giuen vs to enioy, outward or invvarde, nearer or further of, for comfort, for pleaſure, for ſervice, or any other vſe, either in our families at home, or in our foldes and ſtalles abroad, we reſigne into thy hands, as having no right vnto it, we lay it downe at the feet of thy iuſtice, and beſeech thee for thine owne names ſake to take mercy vpon vs.

Why not beaſtes?
1. To prouoke repẽtance.
2. To amplifie the miſery.
3. To moue men to pitty.
4. To draw God to commiſeration.

Let neither man nor beaſt &c. But what meane the king and councell of Niuiveh by ſo made a decree? haue they a purpoſe to regaine favour of God, and thinke they to do it by trifles and vanities? are they ſo ſimple and vnſenſible, to put vnſenſible beaſtes to repentaunce? hath God care of bullockes and ſheepe? or haue bullocks and ſheepe care of God? doe they not liue and die? (vvithout repentaunce ſhall I ſay?) yea, vvithout religion, and without reaſon alſo? did they feare? nay did they euer knovve God that they ſhoulde be threatned? haue they ever ſinned, or ſhal they ever come to iudgement that they are taught heere to humble themſelues

ſelues and to be godly as it were, and to ioyne with the people of Niniveh in their publique repentance; O pardon repentance a greater abſurditie then this: her vnſpeakeable griefes and compunctions within, knowen vnto God, and to no mortall creatures beſides that feeleth them not, ſend forth vnreaſonable actions ſometimes, to common iudgement. Her ſpirit is ſo dull and lumpiſh vvith ſorrow, that ſhee cannot abide the recreation of any creature when ſhee is in heavineſſe, ſhee vviſheth and endevoureth by her vttermoſt provocations, that not onely men but beaſtes, nay trees and ſtones might mourne with her, and that the light of heaven woulde accompany her in her doleſull paſſions. Shee thinketh that no ſunne ſhoulde ſhine, becauſe ſhee taketh no pleaſure in the brightneſſe thereof; that the lillies of the field ſhoulde be clothed in blacke, becauſe ſhee is ſo apparrelled; that the infante ſhould not draw the breaſt, nor the beaſt take his foode, becauſe ſhe hath no appetite: neither doth ſhe do this of an envious affection (that be far from the meaning of humble and meeke repentance) but feeling the weight of ſinne, and alwaies chewing the cud, that God is offeded with it, ſhe runneth from all pleaſure of the vvorlde as from a ſerpent, ſhe panteth and ſobbeth day and night ſhe weareth her handes with wringing, and her breaſt with ſmiting vpon it; the pauement is the the cabbin that pleaſeth her beſt, anguiſh her breade, her drinke ſalt teares, till ſhee get ſome comfort from the God of peace. And fearing withall a decay and declination within her ſelfe, that ſhe ſhall be weary too ſoone of vvell dooing, that her ſorrowes vvill end, and her teares be dried vp, before they haue waſht her ſufficiently, except they be nourished; ſhe ſaith within her ſelfe, O that the worlde would mourne with mee, to keepe me in practiſe of mourning; If I but ſawe others vveepe, mine eies would ever runne, If I but hearde the ſuckling cry for milke, and beaſts roare for foode, becauſe they vvant it; how would it cauſe me to ſend vp my cries for the favour of God, becauſe I haue it not? This is one reaſon of their decree, *let neither man nor beaſt taſt any thinge*. For theſe outvvard, but grievous obiects, ſights and ſoundes of miſery in others, carry word to our ſoules, how generall the miſery is, and moue our inward affections to continue in repentance. Chriſoſtome addeth ſome other reaſon; that they made their beaſts to faſt, as at the funeralles of rich men, not onely the friēdes and ſervantes of the deceaſed, but their very horſes are clad in blacke, and led

1

Homil. 3 ad pop. Antioch

in

2. in the traine with them, both to note the greatneſſe of their loſſe, &
3. to moue the lookers on to take cõpaſſion. He hath yet a further con-
4. ceit, that they did therin as the prophets were wõt to do, who ſeeing
Et calamita vis magnitudinem oſtendantes & omnes ad miſericordiam allicientes.
a ſcourge come from the Lord, & finding no confidence in thẽſelues nor way to excuſe their iniquities, not knowing whither to flie for patronage, nor daring for very ſhame in their owne names to craue pardon for their ſins, betake them to the brute beaſts, & tell God of their wofull plight, as if by the commemoration of their miſeries he would ſooner be perſwaded. Thus did Ieremy in his prophecie, the
Ier. 14. *hinde calved in the field, & forſooke it becauſe there was no graſſe* And thus
Ioel 1. did Ioel in his, *how did the beaſts mourne? the heards of cattell pinde awaie becauſe they had no paſture, and the flockes of ſheepe were deſtroied.* And for this cauſe alſo they put their infantes to faſt, that the innocent age might ſpeake vnto God in behalfe of the riper ſinners.

Cõcluſion. I now conclude. The repentance of Niniveh made them hard hearted, vnmercifull & vncompaſſionate to themſelues and to their beaſts, harmeles & innocent creatures, to debar them of their meate
Non licet brutis ſermone iram Dei diſcere, diſcant fame Chryſoſt. vt ſupra.
& drinke, and becauſe they vnderſtood not the anger of *God by preaching to make them vnderſtand it by famine*. Where is the repentance of our times? Whither is it fled? or where hath it hid her ſelfe? Our land and our ſea may ſay, repentance is not in me. Repentance the gift of God, the ioy of angels, the ſalue of ſins, the haven of ſinners, I ſay againe, what is become of it? It is not for the angels of heaven to repent, becauſe they ſin not: nor for the devils of hell, for their iudgement is ſealed: it is onely for the ſonnes of men, and we only know it not. The people of Niniveh ſinned and woulde not eate, ſinned and woulde not drinke, ſinned and would not be cloathed, nay ſinned and would not giue leaue to their beaſtes to feed. We ſinne, and yet we eate, nay we ſinne in eating: we doe not onely *taſte, and ſeede*, which are here forbidden, but we taſt and feed deliciouſly, we are wantõ with the giftes of God, & abuſe them to ſurfet. We ſin, and yet we drinke, nay we drinke and ſinne in drinking: for wee drinke intemperately; I ſay *not water*, which is here forbidden, but wine, and wine in exceſſe, & wine withal the helpes that may be to make vs more exceede. And we ſinne and cloath our ſelues, rather we cloath our ſelues, & ſin by cloathing vs: for we cloath our ſelues ſuperfluouſly, I ſay not *with ſackcloath*, but with that which might beſeeme Salomon if he were now king in Ieruſalem. And we feed not only our ſelues but our oxen in our medowes & ſtalles, to feede our vnprofitable carkaſſes, & our horſes in the ſtables to bear our vnpro-

fitable

fitable carkaſſes, vvhen the poore in our ſtreetes, and at our gates, feed vppon empty aire for lacke of ſuſtenaunce. I aske againe, in the heighth of our ſins, what is become of repentãce? Repentance, which God preached in paradiſe; for he ſhevved our fore-fathers their ſin, & gaue them the promiſe. Which Noah proclaimed to the old world; Lot to Sodome; Moſes to Egypt; Prophets in their ſundry generations to Iſrael and Iudah; Iohn Baptiſt, the day-ſtar & morning of the Goſpell, Chriſt the ſonne of righteouſneſſe, and all his Apoſtles the ſhinig iampes of the new world, what els did they preach to the people that then was? of faith & repentance were their ſermons. *Repent & beleeue the goſpell. Repent, for the kingdome of God is at hand.* Theſe & ſuch like were their textes, and theſe ſhalbe our preachings, and themes till we ſee ſome number, & meaſure of our vnruly tranſgreſſions. If we beleeue not we are already iudged. And if we repent not the kingdome of God is comming vpon vs. But the ſcepter vvill bee changed & the governmẽt wholy altered. Thẽ was the kingdome of grace, now of glory & iuſtice. Then was the ſaving, now the iudging of ſoules; then came it in the tongues of men, now in the trumpet of an archangell; then with tidings of great ioy to the vvhole world, now with terrour and amaſement to all the kindreds thereof. *Then with glorie to God on high, and peace vpon the earth; nowe with, væ, væ, væ, habitatoribus terræ, thrice vvoe to them that dwell vpon the earth.* Then to gather the loſt ſheepe of Iſrael into the ſheepe-folde, now to ſever the goates from the ſheepe; then to embrace both Iew & Gentile, now to divide betweene ſervant and ſervant at the ſame mill; betweene man and wife in the ſame bed; betweene Iacob and Eſau in the ſame wombe, and to pronounce the one of them bleſſed, the other accurſed. Repent therfore, for this kingdome of God is at hand, to deface all kingdomes, to roote vp the nations, to conſume the earth vvith her vvorkes, and her people with their ſinnes, and to feede them vvith the foode of iudgement and vvater of gal, vvho eate and drinke vp iniquity like their daily repaſt. It belongeth to vs all to repent. VVe were all conceived in ſinne, and in iniquity haue our mothers brought vs foorth. Concupiſcence hath beene the nurſe vvhoſe milke vve haue drawn from time to time, and as vve haue grovvne in yeares our ſelues, ſo hath corruption grovven vvith vs. VVhat remaineth, but to repent? to chandge our Morians skinnes, *to putte off our ſtayned coates, and to vvaſhe our* feete from their filthineſſe as Iob ſpake, and not onely *our feete, but our heades alſo* as Peter ſpake

in the goſpell, to renew both bodies and ſoules, and to ſerue him in holineſſe and righteouſneſſe, vvho long time hath ſerued himſelfe vnder the burthen of our ſinnes. So God ſhall aunſwere repentaunce vvith repentaunce. He ſhall be ſory in his hearte, that ever he paſt that ſentence againſt vs. *It repenteth mee to haue made man:* And if hee haue thought vppon any plagues to ſmite vs vvithall, it ſhall alſo repente him that ever he deviſed them.

THE XXXVII. LECTVRE.

Chap. 3. ver. 8. *But let man and beaſt put on ſacke-cloath &c.*

OF the two generall partes wherein the repentance of Niniveh ſtood, the negatiue being ended in the former verſe, contayning the dyet of repentaunce, we are now to proceede to the affirmatiue, delivered the moſt part in the eighth, wherein 1. the habite and attire of repentance, *ſackecloath.* 2. the tenour of her ſpeech, *mighty crying*, 3. her very ſubſtaunce and ſoule, *the change of life are* expreſſed. VVe mooued a queſtion why beaſtes ſhould be called to communion of faſting, and thoſe other afflictions exerciſed by the Ninivites. Some thinke they are put by tranſlation of ſpeech, ſo that the diſtribution *of man and beaſt*, ſignifieth not two diſparate kindes of creatures, but in the ſame kinde, men of ſundry conditions; *vviſe and vnvviſe*, *prudent and ſimple*, *reaſonable and vnreaſonable*, ſo doth Ierome expound them. How be it there is no queſtion, but the moſt fooliſh are alſo men, and therefore included in the former member of the diviſion. Of withholding food from the beaſts there is leſſe doubt, but that they ſhould cloth them *in ſacke-cloath*, & place them in the number of thoſe that *cry mightily* vnto the Lorde, ſeemeth more vnſenſible: for they haue neither vnderſtanding, nor ſpeech, and their *bodies are wet with the dewe of heaven*, as Nabuchodonozors vvas, and their hydes are thoſe naturall indumentes which God hath provided for them. Touching the ſackcloth, it is not neceſſary to enquire whether they were all covered vvith it yea or no: happily but their horſes and mules, which were in greateſt price, and vvherein they moſt gloried, vvhoſe manner afore-

Prudētes & ſimplices, rationabiles & irrationab.

Dan. 4.

1. Sackcloth

time

time was, to be clothed in ſumptuous trappings; of ſuch it is like-lie enough that their ornamentes vvere chandged, and it maie be their whole heardes and flockes, to make the greater ſpectacle and ſolemnite of dolefullnes. For it is no more vnprofitable in theſe funeralles of their city when ſhee was going as it were to her graue, that theſe beaſtes ſhould alſo accompany her in mourning ſteedes vvith thereſt of her people and children, then that at the funeralles of noble men not onely their kinſmen and friendes, nor their houſes and herſes alone, but their horſes which they vſed for ſervice, ſhould alſo be drawne into the fellowſhippe of their ſorrovvinge. And we read, Iudith. 4. vvhen the approach of Holofernes was feared, that the children *of Iſraell cryed every man to God vvith greate fervencie, and their ſoules vvith greate affection; and that both they, and their vvives, and their children, and their cattell, and every ſtranger and hirelnig, and their bought ſervantes put ſackcloth vpon their loynes.* And to make the greater ſhew of ſorrovve, *they ſprinkled aſhes vpon their heades, and ſpread out their ſackcloath before the face of the Lorde, and they put ſackcloath alſo about their altar.*

Their *cryinge* Lyra expoundeth to haue beene after their kind; they roared and brayed for want of foode, which naturall moane of theirs was their cryinge, It is ſaide, Pſalm. 147. *that God giveth foode to the beaſtes, and to the yonge ravens that eall vpon him.* Likewiſe, Iob. 39. *VVho prepareth meate for the crovves, vvhen their yong crye vnto the Lorde for it?* Becauſe, and by the like ſcriptures, you may know what the cry of the beaſts vvas. That vvhich David *ſpeaketh of the heavens and firmament day and night*, Pſalm. 19. *thet they declare the glory of God and ſhew forth his handy vvorkes*; leaſt any ſhould miſtake he explaineth in the thirde verſe, *They haue neither ſpeech nor language, yet without theſe is their voice heard*: ſo vve may ſay of theſe beaſtes. that though they cryed not vnto the Lorde, as the men did, yet they cryed after their vſage. R. Iarhi hath a conceipt that they tyed their dammes and their foles aſunder and ſaide, *before the Lorde of the worlde, vnleſſe thou take pittie on vs wee vvill not pittie theſe.* I will not thinke them ſo vnwiſe to haue conditioned with God, but I will eaſily admit, that they might parte the old and the yong, and doe all that was to be doone, to fill the aire with lamentable outcrying. To acquite the king and his counſaile, from folly or diſtraction of their wittes, in this ſo vnvſuall and vnreaſonable an acte, I ſhewed you the manner and nature of ſorrow before; how gladly it ſeeketh companions. *Eſt aliquid,*

2. Crying. *Clamabant ſuo more. Deficiente paſtu mugiebant. Qui mugitus dicebatur ad Deum clamare.*

Dixerunt coram domino mundi, niſi tu noſtri miſereare, nos horum non miſerebimur

t *liquid, socios habuisse doloris.* It is no little comfort in discomforts not to be left alone in lamenting, and to see all thinges turned into mourning, that are neare about vs. For as vve desire nothing more then heauines of spirite in such a case, and the cheerefulnes of any thing is as welcome vnto vs, as prickels to our eies; so vve blesse that creature, whatsoever it is, that will helpe to feede vs in our melancholike humors. Wee wish fountaines of water in the heades both of men and beastes, to be a patterne for our imitation, and to draw vs forward in our wel-pleasing pensivenes. And as in the contrary affection, when the name of God was highly to be magnified, and there was iust cause to exult and triumph, David contented not himselfe with the secret of his owne spirit, or with awaking his lute and harpe to praise the Lorde; but hee desired the harmony of heaven and earth to bee added vnto it, (so did the children of Babylon in their songe. *O all yee workes of the Lorde blesse yee the Lorde, praise him, and magnifie him for ever*; So did the Prophets, *in their writings, Reioyce O heavens, showte yee lower partes of the earth, burst forth into praises yee mountaines, ye forrestes and every tree therein;*) Even so is the nature of griefe never so well pleased, as when all the pleasures of the worlde are exiled, Shee calleth heauen aboute too weepe, the earth beneath to lament, beasts to pine away, rockes to cleaue in twaine, the moũtaines to giue none other Eccho but lamentations, the rivers to runne with teares, and all the fruits of the earth to be changed into worm-wood and bitternesse. And as it mooveth in affection, so it instructeth our vnderstanding also: it putteth vs in minde of the hugenesse and horrour of sinne, howe dangerous the contagion thereof is, to touch not onely our selues, but all the creatures of God that belong vnto vs. It is for our sinnes sake that the *whole creature* Rom. 8. *is subiect vnder vanity*: that is, a flitting and vnstable condition; and not onely vnder vanity, but *vnder corruption*, yea vnder *a bondage and thraldome of corruption; not of it selfe, but for him that hath subiected it*, (which is either God offended with sinne, or man that provoked him,) and it *groneth with vs, and travaileth togither in birth, and putteth out the head to looke and watch for the revelation of the sonne of God*, because that is the time vvhen her service shall bee ended. Genesis 3. besides the curse of the serpent, the curse of Eue, the curse of Adam in his owne person, *In the sweate of thy face shalt thou eate thy bread*, that is all callinges of life shall be laborious and painefull vnto thee, *and thou shalt eate the herbe of the fielde, common and wast, not the fruites of the garden as thou*

Psal. 148. Esa. 44.

thou didſt before, and thiſtles and briers ſhall the earth bring foorth vnto thee, though thou ſpende thy labour to the contrarie, it is added in the ſame place *maledicta eſto terra propter te, the earth* vvhich thou treadeſt vpon, and vvhich is free from deſerving the curſe, the earth vvhich vvas made before thee, and thou made of the earth, *curſed bee that earth for thy ſake*. Likevviſe, Geneſis the ſixte, when the Lord ſaw the vvickednesſe of man, how greatly it was encreaſed, *then it repented the LORDE that ever hee had made man*, and he vvas ſorrie *in his hearte*; therefore he ſaid, *I vvill deſtroie from of the earth the man whome I haue created*, (he ſtayeth not there,) but *from man to beaſt, from creeping thinge to the foule of the heaven, for I repente that I haue made them*, not onely the man, but theſe that vvere created for mans vſe. Beholde the vngraciouſneſſe of ſinneſull man. VVee were made the Lordes and rulers of the earth, both of the fruites, and of the people and living creatures thereof; vve *haue dominion over all the vvorkes of GODS handes, all thinges are put in ſubiection vnder our feete, all ſheepe and oxen, yea and the beaſtes of the fielde, the birdes of the aire, and fiſhes of the ſea, and vvhatſoever vvalketh through the pathes of the ſea*; but we haue chandged our gouernement into tyranny, and are not content with the rule, vnleſſe vvè ſeeke the ſpoile, nor vvith the vſe and commoditie, vnleſſe we worke the ruine and wracke of our poore bond ſervantes. *Quid meruiſtis oves?* (ſaith Pythagoras in the Poet) what haue our harmeleſſe ſheepe and oxen deſerued at our handes, thus to be miſuſed? But we, the nocent wretches of the worlde, workers of all iniquitie, deſeruing not roddes but ſcorpions, cauſe innocency it ſelfe to be ſcourged for our tranſgreſsions. But that the providence of God reſtraineth them, it is a marvaile that they breake not their league, and ſhake of their yoke of obedience towardes vs, and vvith their hornes and hooſes, and other naturall artillerie, make warre vpon vs as their vnrighteous Lordes, whom it ſufficeth not to haue vſed their ſervice alone, vnleſſe vve plundge them beſides into ſuch vndeſerved vengeance. Pſalm. 8.

Againe, the puniſhing of their beaſtes vvas to adde ſomething to their owne puniſhmente: for vvhen theſe are not fed and nourriſhed, and kept in hart, not onely the beaſt, but the owner himſelfe ſmarteth for it. Vndoubtedly, it is a bleſſing to men, that *their oxen are ſtronge to labour*, their horſes ſwife to the race, their aſſes and camelles meete for their burthens, that *their bullocke engendreth vvithout fayling, their cowe calveth vvithout caſting, their ſheepe bring forth* 3. *Cum hæc ſumenta ſint homini data in adiutorium eorum afflictio in homines redundat.*

thousandes and tenne thousandes in their streetes: and it is a curse on the other side, to be bereste of these commodities, as in the fist plague of Ægypt. Now then, a parte of the wealth and substance of Niniveh consisting in these beasts, by reason of the service they enioyned, and profit they reaped thereby, doeth not the afflicting of them redounde to their masters? and doe they not loose themselues, by vveakening the bodies of their cattell through lacke of foode, vvhereby not onely their labour, but also their fruite and encrease is hindered?

4. Lastly, some tooke a pride in some kinde of beastes, namely their horses vvhich I mentioned before, and not onely fedde them vvith the best, to keepe them fat and shining, but cloathed them with the richest. We read of Nero the Emperour of Rome, that he shodde his mules with silver; and of Poppæa Sabina, that shee her horses with gold. Bernard telleth Eugenius the Pope, that Peter *rode not vpon a white warre like horse, clad in trappings of golde.* And it is not vnlikelie but the kings of Niniveh did offende in the sumptuousnesse of their horses, asmuch as the Emperours or Popes of Rome. In these it was not amisse that their glory and pompe should be abated, howsoever it fared with the rest; and that their bellies should be pinched with hunger, which were pampered before; & their backes cloathed with sack cloath, which were wont to be magnified with such costlie furniture. These and such other reasons of their act as might be alleadged, I let passe, and come to the handling of the wordes themselues. *But let man and beast put on sacke-cloath.* The first member commaunded the habite that their repentance must be cloathed with. It was the manner of those times, especially in the Est partes, if either they lost a friend or childe by death (as Iacob his son Gen. 37.) but rather for the losse of the favor of God, and commonly when they repented their sinnes, and sometimes when they prayed, not only to refuse their best garments, as the children of Israell. Exod. 33. *When the Lorde tolde them that he woulde not goe himselfe, but send an angell with them, they sorrowed exceedingly, and no man put on his best raiment*; & sometimes to *cut their cloathes*, as Iosu. 7. sometimes *to rend* them from their backs as Ioel. 2. but insteed thereof to take vnto themselues the vncomfortablest weedes and fashions that might be devised. For besides their wearing of sacke-cloath, they would sit *vpon the ground and in ashes*, as the friendes of Iob; and not only sit, but *wallow in dust and ashes*, as the daughter of Ierusalem is willing to doe, Ierem. 6. and *cloasse the handes vpon the heade, and sprinkle ashes vpon it*, as Tamar did, 2. Sam. 12. and shaue

Non sic Petrus &c. De Consid.

Sack-cloth

Iob. 2.

their haire, as their manner is described, Amos 8. and finally, *take vppe an howling, and make an exquisite lamentation, as one that shoulde mourne for her onelie sonne*. In all which and such like outward obseruaunces, I like the iudgement of a learned Diuine, that they are neither commaunded by GOD, nor by GOD forbidden, and are not so properly vvorkes, as passions; not sought, or affected, or studied for, but such as in sorrow, or feare, or the like perturbations offer themselues, and are consequent of their ovvne accordes as helpes to expresse vnto the vvorld our inwarde dispositions. So when we pray vnto GOD, we bovv the knees of our bodies, lie vpon our faces, cast vp our eies to heauen, smite vpon our breasts, with the like ceremonies. In all which, praier is the substaunce and vvorke intended, and these, though we thinke not of them, come as a kinde of furniture and formality (if I may so speake) to set it forth. The sadnesse of the spirit draweth the whole body into participation of the griefe, making it careless of the foode, and negligent in the attire that belongeth vnto it. And if euer they be alone (these shaddowes and dumbe shewes, I meane of sacke-cloath and mourning) without their body of inward contrition, (as they fasted in Esay from meate, and were prowde of their fast, *Why haue wee fasted and thou regardest it not?* but *not from strife and oppression*; and the prophets in Zachary *ware a rough garment*, but it was to deceaue with:) then is our thanks with God, the same that he gaue to Israel in the place before mentioned, *Is this the fast that I haue chosen, that a man shoulde afflict his soule for a daie, and bowe downe his heade like a bul-rush, and lie in sacke-cloath and ashes? wilt thou call this a fasting, or an acceptable day vnto the Lorde?* or is not this rather the fasting that I haue chosen, in steede of forsaking thy meate, *to deale thy breade to the hungry*, and for sacke-cloath about thy loines, to *cover thy naked brethren, and not to hide thine eies from thine owne flesh?* And as of sacke-cloath and fasting, so wee may likewise say *of crying* which was the voice of repentaunce. For was it the neying of horses, lowing of oxen and bullocks, lamentation of men, eiulation of women and children, mingling heauen and earth togither with a confusion of out-cries, that could enforce the LORD Eabone to giue them audience? doubtlesse no. For the praier of this people (a shielde against the iudgement of GOD, which nature it selfe thrust into the handes of the marriners before, and heere of the Ninivites, yea that obstinate king of Egypt, which sette his face against heauen, and confronted the GOD thereof, vvas gladde to flie vnto it, *Pray vnto the LORDE for me and my peo-*

Ierem. 6.

Non tam ob quàm pro quàm passionis. Pomeran.

Esa 58. Zach. 13.

And crie mightily.

Exod. 8.

Act.8. *ple, that this plague maie departe*; and Simon the ſorcerer, vvho deceiued the vvorlde vvith his enchauntmentes, thought it the only charme vvhereby the mercy of God might be procured; though it be reported of by as ſpeciall notes as praier may be honoured vvith, 1. for the manner of it, that it was vehement and forcible, *They cryed*; 2. for the ground, invvarde and intentionall, *They cried mightilie*, and from the bottome of their heartes; 3. for the obiect, right and ſubſtantiall, *They cryed vppon GOD*; yet if their words and works, purpoſe and performance had not kiſſed each other, if vvith their lips alone they had honoured God without their harts, or vvith their hearts alone vvithout their hands, as we haue to conſider in the next words, they had ſoone beene anſwered, as a people better favoured than themſelues vvere, Eſay the firſt, *Though you ſtretch out your handes, I vvill hide mine eies from you, and though you make many praiers, I vvill not heare you.* The Gentiles, Matthevv the ſixt, vſed *longe ſpeech and much babling*, and thought to be heard for that cauſe, but they liued as Gentiles. The Scribes and the Phariſees in the ſame place, prayed alſo, not as the Gentiles to vnknowne GODS, but to the God of the Hebrewes, they cryed *Lorde, Lorde*, vvith often inclamation, yea they *ſtoode and praied*, not only in their houſes, but in the *ſynagogues and corners of the ſtreetes to appeare to men*, and no doubt to be heard of men, and they vſed likewiſe *long praiers*, Luke the twentith as the Gentiles did, yet they vvere but hypocrites, and the portion of hypocrites was reſerued for them. And this is your meed (looke for it, hypocrites, as you looke for ſummer vvhen you ſee the blooming of the figge-tree) vvhen you pray as if you dreamed vvithout your ſenſes, your lips vvalking, and your eies aſpiring into heauen vvithout devotion, you, whoſe hart lyeth within your boſome as a ſecret thiefe, calling to your tongue and handes and bodily members, and ſaying, giue me credite in the eies of men, make ſome ſhevv of piety at the leaſt, recite the praiers of the Church though you pray not, and vſe the geſtures of the Saintes of CHRIST though you meane them not, your part is with thoſe hypocrites, and vvith Simon Magus, your lying tongues the Lord ſhall roote ont of their tabernacles, your deceitfull eies ſhall ſinke into the holes of your heads, the ſacrifices of your forged and faithleſſe conſciences ſtinke in his noſtrels; your prayers are an abomination vnto him, and, that ever you haue taken his fearefull name within your lips, ſhal turne to your ſorer condemnation. The complement and perfection of all

that

that went before, the ſoule of their corporall faſting, ſack-cloath, crying, which is their ſpiritual faſt from ſinne, and in ſteede of putting on ſack-cloath, purting on the new mã, followeth to be examined in the next part of the mandate: wherin the ſubſtantial parts of repentance are contained.

Yea let every man turne from his evill vvay, &c. For vvhat is repentaunce in effect, but a returning to that integrity and vprightneſſe of life from whence thou art departed? Therefore ſaith the edict, *let everie man returne.* There is *terminus à quo*, and *terminus ad quem*, in this ſanctified motion; ſomewhat which we muſt forſake and relinquiſh, ſomewhat which we muſt recover, & procure againe. There muſt be a death to ſinne, and a reſurrection to iuſtice: for as Euſebius calleth repentaunce a type of the reſurrection, ſo may we the reſurrection a type of repentaunce. There muſt be an averſion from ſinne, and a conuerſion to God; a mortification of olde Adam with all his concupiſcences, and a vivification of the new man. Ioell expreſſeth both theſe parts. Firſt, *rende your heartes.* VVhat? ſhall we ſmooth them? annointe them? flatter them? binde them vp? No. VVe muſt pull them in pieces, racke them vpon tenter-hookes, teare them vvith gripes and convulſions; we muſt not ſuffer ſinne to hide it ſelfe in any corner thereof, which is not produced to light and thoroughly examined: and then *turne vnto the Lorde your God, &c.* GOD by his prophet Eſay giveth likewiſe his people a chardge concerning both theſe, *vvaſh you, make you cleane, take away the evill of your workes from before mine eies, ceaſe to doe evill*; afterward followeth the ſecond, *learne to doe vvell, ſeeke iudgement, relieue the oppreſſed*, with other effects of a new life. And who was euer a better expounder of repentaunce, than he, who went before the face of the Lorde, and both preached the doctrine with his lippes, and with his handes adminſtred the baptiſme of repentance? Albeit the text that he vſed vnto them were μετανοειτε, which ſignifieth a chaunge of the minde, and the inwarde powers thereof, yet he added by way of explication, *Bring foorth fruites vvorthie of amendment of life.* And vvhen the people asked him, Luke the third, *VVhat ſhall vvee doe then?* he aunſvveted them, *hee that hath tvvo coates, let him parte vvith him that hath none, and he that hath meat, let him doe likewiſe.* Thus much in effect. The repentance that I preach vnto you, doeth not only forbidde cruelty, in pulling cloathes from the backe, and meate from the teeth of others, but it alſo enioyneth the vvorkes of mercy. Chryſoſtome in his thirde

Reuertimur quiſque.

Ioel 2.

Eſa. 1.

Math. 3.

Homily to the people of Antioch demaunding vvhat it vvas that preserued the Ninivites from the inevitable vvrath of God, thus reasoneth vvith himselfe; vvas it *their fasting and sacke-cloath alone?* *vvee cannot say it*, but the chandge *of their vvhole life. Howv knowe vvee?* *by the very vvordes of the prophet.* *And God sawe their worke.* *VVhat kinde of vvorkes? That they fasted and vvare sacke-cloath? neither of both.* *For the Prophet supposing all this, inferreth, that they returned from their evill vvaies.* *I speake not this* (saith he) *to bring fasting into contempt, but rather to honour it: for the honour of a fast, is not abstinence from meates, but avoidannce of sinne.* *And hee that defineth a fast, by the onely forbearing of foode, is the man that most disgraceth it.* *Doest thou fast? shevve mee thy fasting by thy vvorkes? Thou vvilt aske, vvhat kinde of vvorkes? if thou seest a poore man, take mercie on him.* *If thine enemie, reconcile thy selfe.* *If thy friende deserving praise, envie him not.* *If a beautifull vvoman, make a covenaunte vvith thine eies not to bee taken in her beauty: and let not onely thy mouth and thy bowels fast, but thine eies, thine eares, thy feete, thy handes, and all thy bodilie members.* *Let thy handes fast from robbery, thy feete from bearing thee to vnlawfull spectacles, thine eares frõ sucking in slaũderous tales, thine eies from receiving in wãtonnes. For what availeth it to abstaine from eating and drinking, if meane time we eate and devour vp our bretbren?*

Verse 10.

Honor ieiunij non ciborum abstinẽtia, sed peccatorum fuga.

1. Let every man.

The matter of this edict is very notable, and in so fevve vvords as much as vvisedome and religion might containe: first, it requireth of every man a chandge of life. For the worde is a particle of distribution and excepteth neither the age, sexe, nor estate of any person. Maximilian the Emperour comparing himselfe and the kinges of Spaine and Fraunce togither, had a witty and pleasaunt saying that there vvere but three kinges in the time wherein hee liued. The Spanish, a king of men: because hee vsed them ingenuously and liberally as men: The French, of asses; for the immoderate exactions which hee tooke of them: Himselfe, a king of kinges; for they vvoulde doe no more then their owne pleasure was. But the king of Niniveh is a king of subiects. Beholde a generall decree enacted for repentaunce, and there is not one soule in Niniveh that starteth backe. Secondly, it requireth of every manne not onely to goe from his vvickednesse, but to *returne* to that iustice from vvhence hee vvas fallen and to renevv the image of holinesse decayed in him. It is a good degree of repentaunce to bevvaile those sinnes vvhich vvee haue committed, and not to committe those sinnes vvhich wee haue be-

Rex hominum, rex asinorũ, rex regum.

4. Returne.

vvai-

wailed. But it is not enough in repentance; for he that is not a gatherer with Christ is a scatterer, and as great displeasure we reape in the omission of duety, as in commission of iniquitie, Iohn Baptist did not tell them in his sermon of repentance, that *every tree which brought foorth evill fruite shoulde bee hewen downe*, (though that were implyed) but if it *broughte not forth good fruite*, it vvas in danger of the same iudgment. Neither did our saviour tell his disciples, that except their iniustice vvere lesse then the iniustice of the Scribes and Pharises, they shoulde not enter into the kingdome of heaven: but *excepte their iustice vvere more*. Hee that buried his talent in the ground had a purpose not to offende. But he had no purpose of doing good. This then is the meaning and sentence of the decree: vve are fallen from labour to idlenes, from meekenesse to pride, from temperance to riot, from mercy to oppression, from iustice o violence; let vs not onely leaue and forgoe these vices, btut let vs returne to their contrary vertuets. Third. ly, It requireth of every man to returne from *his evill vvaies*, his auncient and accustomed sinnes wherein he had travailed and traded himselfe, and made it his vvalke a long time. Therein they imply this secret confession. VVe are not fallen by ignoraunce and mischaunce as those that labour to rise againe, neither hath our foote slipt alone by the frailty and infirmitie of our flesh, but vve haue wilfully and weetingly brought our selues into an habite of viciousnesse, VVe are not sinners of yesterday, and novices in the schoole of Satan, but wee haue long trodden the pathes of vniustice, and wearied our selues in the waies of wickednesse. Fourthly, it requireth of every man to returne from *the wickeanesse that is in his handes*, not in his hearte alone; that is, not onely from his proper sinnes, which harmed no more then his owne conscience, but from his violence, rapine, extortion, vvhich were his open transgressions; noysome and hurtfull vnto other men. For there are some sinnes private and domesticall, the stinge and smarting whereof for the most parte dyeth within the soule, and plagueth but the person of him that committeth it. We commonly saie of a prodigall man, that he is no mans foe but his owne, and envie eateth but the marrowe of his bones that envieth, not his that is envied. And pride is but thine owne vanitie, and slouth an ignominie belonging to thy selfe. But some, their nature is such, that vvhersoever they haue their dwelling, they are the hammers and mallets to the whole countrey that lyeth about them.

Plangere cõmissa.
Plangenda non committere.

3 From his evil waies

4. From thẽ wi kednes in his hãds

These are the vnrighteousnesses which before I specified in parte, and are therefore called the *vvickednesse of the handes*, though other partes of the soule and bodie are not innocent, because the hande is the chiefe instrumente and weapon whereby they are vvroughte.

Lib. 4. Manu arma viroſq; corripit.

Curtius writeth of the Elephant that he taketh an armed man with his hande, and delivereth him to his master that sitteth vpon him. He meaneth the bosse of the Elephante vvhich he vseth, as men their handes, to doe that service And Achilles asked Palamedes going to the battell of Troy, vvhy he went without a servaunt. Palamedes shewed him his handes, and asked him againe, vvhether he thought not those in steede of servauntes. It is the strength, agilitie, serviceablenesse of the handes by reason of the aptnesse they haue to so many and sundrye offices, vvhich chardgeth them with vnrighteousnesse common to other partes But the chiefe thing to be considered, and wherwith I will conclude, is the especiall hold that the king and the counsaile taketh, omitting other sinnes, namely of this forcible and hande-strong violence. Other things we leaue to your owne consciences, commune vvith your heartes about them, and purdge your selues. We are not the searchers of the hearte and reynes, we know not the faultes that lie in darkenesse; but that which is open to the world, for which we are hatefull to GOD and man, the worme that hath bred of our greatnesse and wealthinesse, the daughter of the monarchie, a familiar to kinges courtes, and not a straunger to the burse of merchantes, fraudulency and forgery in contractes, bribery in iustice, cruelty in common life, overbearing of right by might, grinding the poore like corne betweene the milstones of oppression, and eating them vp like bread, pushing at the weake sheepe with side and shoulder, and leaving neither flesh nor arme, vineyarde nor house free from invasion, this vve namely forbidde, and precisely giue in chardge that it be amended. I vvoulde our vsurers woulde marke this, that of all those grievous offences whereof Niniveh had laboured a long time, the rest are helde asleepe, and their names spared, as not worthy in comparison to come in speech vvith their farre superiour iniquity; onely *the vvickednesse of their handes*, which is not least in bytinge the poore, is remembred and reported in speciall vvordes. Spake I of vsurers? There are none: neither is there a sunne in the skie. For mine owne parte, I know them not. For they haue taken neither horse nor bullocke of me. But for my brethrens sake both in the cittye and country, I vvish that their bellies and bondes vvere all

Nonnè hæ illorum vice sunt? Manus organum organorum.

Namque meos nec æquos mihi nec ræpuere iuvencos. Plutar. de vitando ære alieno.

all heaped togither in the market place, and set on fire, as they vvere sometimes at Athens, that vvee might all ioye and saye, as Alcibiades then did, vvee never savve a clearer fire. But because vvee cannot ease our heartes so soone of them, nor by such meanes, I vvill tell them for their owne comforte vvhat they shall trust too amongest other thinges: that although they labour in the fire, to gette riches, yet the time shall come, vvhen there shall nothing remaine vnto them but this, that they shall be able to knovvve and recounte vvith themselues, hovve manye debters they haue quite vndonne. As for their treasures of iniquitie, let them plainely vnderstand that they put them into a bottomelesse bagge which coulde holde nothinge. Ill gotten goodes never descende to the thirde heire. Perhappes, nor to the seconde, nor first, nor to benefitte himselfe, who thinketh he hath most handfast. *Shee gathered it of the hire of an harlotte, and it shall returne to the vvages of an harlot.* They gathered their wealth by vsury, and vsury or somevvhat else shall consume it. Gnipho the vsurer, as Lucian reporteth, lyeth in hell, bemoaninge his harde estate, that Rhodochares an incestuous vnthrifte shoulde vvaste his goodes: so maye these. But I leaue their iudgement to GOD, to vvhome it belongeth. For vengeance is his, and hee will surely repay. Yet dare I giue sentence against them, as farre as the lawes of the auncient Romans did: wherein becaus a thiefe was bounde to make restituton of double, the vsurer of fourefoolde, their meaning is plaine enough that they esteemed vsury a double thefte, and that at the least is my iudgement. And therefore as Alexander Severus made an acte, that none shoulde salute the Emperour, who knew himselfe to be a thiefe; so let our vsurer take themselues warned and dischardged (so long as their heartes accuse them of their double and treble thefte) from saluting Christians, and much more from eating, drinking, conversing, most of all frō praying, fasting, cōmunicating with Christians.

Nunquam vidi ignem puriorem.

Etsi vorsurā sua ignea assiduè nutriant.

Quos delitores pessum dederit. De malè quæsitis &c.

Mich. 1.

This cittye of all other partes of the province, is not othervvise vnfitte to receiue dehortation from *this vvickednesse of the handes*. Heere are the thrones of David, the seates of iudgement in both kindes of lawes. Ecclesiastes saide of the one, *I haue seene vnder the Sunne the place of iudgemente vvhere vvas vvickednesse, and the place of iustice vvhere was iniquitie*. And Bernarde to Eugenius of the other, *A greate abuse, Noe manne looketh*

Chap. 3.

Omne Papæ negotium illæ agunt. 4. De consid.

Manus seruorum.

to the mouth of the iudge, all to his handes. These are they that doe all the Popes businesse. You see howe actiue and stirring the harpies are. Surely as Anaxagoras thought man to be the wisest of all creatures because he he onely had handes, whereby he is able to speake, if neede be, and to expresse all signes: so I doe thinke him the wickedst of all creatures, because hee onely hath handes; and no Tiger or vulture vnder heaven more hurtefull vvith his clawes or talentes, then man with his excellenteſt member, vvhen he is disposed to vse it to bad purposes. But to returne from those vvicked hands the Popes factours, As Paul, albeit he knew nothing by himselfe, yet was he not iustified thereby; so though I know nothing by either of these two places, vvhich I speake of, yet haue I not freed my soule, nor discharged my duety, vnlesse I admonish them both of that which may be. I trust they will pardon my charitable iealousie over them, the same reasons of mightinesse and authoritie agreeing to them, which were founde in Niniveh. For what is the reason that men *first imagine iniquitie, and afterwardes contriue wickednes in their beddes, and vvhen the morning is lighte, put it in practise, but because their hande hath power? First they covet fieldes and then take them by violence; and houses, and take them away: so they oppresse a man and his house, even a man and his heritage.* When a malicious will, and a mighty hand, concupiscence and violence meete, you see how a familie and posteritie is overthrowne by it.

2. Micah.

Is qui tignum rapuit & construendæ magnæ arci adhibuit, totam arcem subvertere debet, vt tignum domino suo restituere.

Abb. 2. Epist 54.

Sive aliena propter quã peccatum est, reddi potest & non redditur, pœnitentia non agitur, sed simulatur. Si autem veraciter agitur, non dimittetur peccatũ, nisi restituatur ablatum. Sed vt dixi, cum restitui potest.

VVhatsoever either violence or fraude bee meante by *the wickednesse of the handes*, the Hebrewes agree, that the meaning of the king and his counsaile vvas to call for restitution. In the observation whereof, as R. Kimhi affirmeth, their forefathers of godly memory were so carefully carefull not to offend, that they made this decree; If any had wrongfully taken a beame or rafter, and vsed it in the building of a greate tower, he vvas to plucke downe the whole tower againe, and restore that peece to his owner. Habacuk doeth not much dissent from them. *For the stone shall crie out of the vvall, and the beame out of the timber shall aunswere it, woe vnto him that buildeth a towne in bloud, and erecteth a cittie vvith iniquitie.* It shall be better for them to pull downe towers, and townes, and cities, and countries to the grounde, rather then to suffer such skrich-owles of woe to singe in the chambers thereof. Saint Augustine to Macedonius, is as peremptory in tearmes as ever the oppressour was in his violence. *That is the goods of an other man, the taking away whereof was vniust, must bee restored and is not; repentaunce is never truelie done, but counterfeited.*

Dne

But vvhere it is truelie done the ſinne ſhall never bee pardoned till the ſpoile bee reſtored. But as I ſaide before, vvhen it may bee reſtored. Wherein thou mayeſt deceiue thy ſelfe, For though thou canſt not reſtore in identity the ſame for the ſame, yet thou mayeſt reſtore in equality ſo much for ſo much, vvhich was the meaning of Auguſtine. Fulgentius noteth vppon the vvordes of Matthevv, *Every tree which bringeth not good fruite &c.* If barrenneſſe ſhall bee caſt into the fire, what doeth rapine and robbery deſerue? If iudgement ſhall bee without mercy to him that ſheweth not mercy, vvhat iudgement ſhall bee to him, that doeth alſo ſhevve cruelty? And Rabanus noteth no leſſe vpon that complainte of Chriſt Matthevv twenty fiue, *I vvas hungry, and thou gaveſt mee no breade.* VVhat ſhall he receaue for taking away other mens, vvho ſhall ever burne in hel fire for not giuing his owne? *I vvas hungry and thou gaveſt mee no breade.* Nay, I vvas hungry, and that little breade that I had, thou tookeſt from mee, *I vvas naked and thou gaveſt mee no clothing.* Nay that ſimple coate and cloke that I had, thou ſpoiledſt mee of. I had but one vineyarde, and thou deceavedſt me of it. Theſe in their iudgementes and concluſions vvent not ſo farre touching the neceſſity of reſtitution, but Nehemias avowed it as deepely by actuall demonſtration: for hee ſhooke the lap of his garment, and wiſhed that the Lorde vvoulde euen ſo ſhake out all thoſe that reſtored not. But if ſo excellent a governour in ſo different a caſe, the houſes and lands of the people *beeing laide to gage by themſelues and monie received vppon them, vvere ſo angrie in his minde for the crie of the poore, that hee rebuked the princes and rulers for their ſakes, and ſette a greate aſſembly againſt them, and put them to ſilence,* telling them *that for the reproach of the heathen, they oughte to haue vvalked in the feare of the Lorde* (Which nowe they did not) *and praying them to giue backe the pledges againe and to remitte ſome parte alſe of the debte,* and not content with their *vvorde,* binding them *by oath before the prieſtes* to perfourme it; nor vvith their oath, but ſealing it for more aſſurance vvith that fearefull ſacrament of *emptying his garmente,* himſelfe curſing them to their faces, if they brake promiſe, *and all the congregation crying Amen:* what ſhall wee then ſay of them, or vvith vvhat reaſons ſhall vve vrdge them, or vvhat bondes ſhall wee take for their reſtitution, who haue taken the houſes and fields of their brethren, not as pledges but praies; not voluntarily yeelded, but violentlye wrunge out, vvithout either mony or recompence to thoſe vvhome they haue diſplaced? If they looſe the accepted time, they will come and reſtore hereafter

Si ſterilitas in ignem mittitur, rapacitas quid meretur? &c.

Quid recipiet qui aliena tulit, ſi ſemper ardebit qui ſua non dedit?

Luke 19. after as Iudas did. He brought the thirty pieces of siluer againe, but it was too late. Let them rather learne of famous Zacheus, whose praise is in the gospell, and the singularity of whose fact maketh it almost a miracle. He vvas *the chiefe receiver of the tribute, and hee was rich withall*, and if the country belyed him not, *a man of a sinfull life*. I vvill not say that his office made him rich, & his riches an evill man: (but officers that grow rich in hast, hardly escape that gradation;) hovvsoeuer it were, *little Zacheus*, but as great in example as ever we read of, a *chiefe receiver* and a chiefe restorer, *rich in substance*, and rich in good vvorks, and in the midst of his *sinnefull life*, a renouncer of his sinnefulnesse, no sooner he *receiued Christ into his house*, and much more into his conscience, but as if he had lien in his dregges of extortion before, he *nowe stoode vppe*; and not caring to be heard of men, nor hunting after earthly commendation, *spake vnto the LORDE*, Behold Lord, vvith a ready and cheereful heart, (offering his seruice and sacrifice before the face of his Saviour;) not the crummes of my table, nor morselles of my meate, but *halfe of my goods*, a franke and bountifull present, and I take them to *bee mine* owne, honestly and faithfully gotten; *I giue* with as free a minde, as euer thou gauest to me; not to my friendes and kindred, or to the rich of the vvorld, who are able to make me recompence, but to *the poore*; and if ever *I defrauded*, much more if ever I defeated by might *any man*, straunger or homeborne; I say not of his maine estate, but *of anie* his smallest portion, nor by open detected vvrong, but by secret concealed cavillation; *I restore* it, principall and damage; for I restore *it foure-folde*. VVhat followed, but that he emptyed his house of the transitory treasures of this vvorlde, and instede thereof let in saluation vnto it. *This day is salvation come to this house*, not onely to the private soule, but to the house of Zacheus thorough his meanes. I scarsely thinke that these ravenous and greedy times can yeelde a man so innocent, as to say with Samuell, *vvhose oxe or asse haue I taken? or vvhome haue I wronged?* At the least let him say with Zacheus, I say not in the former part of his speech, *halfe my goods I giue to the poore*, (for that vvere heresie to be held, and false doctrine to be preached in this illiberall age) but in the latter clause, *if I haue iniuried anie man*, though *I restore not foure-folde*, yet I restore him his owne. Otherwise our houses and consciences will be so full, of houses, fields, vineyardes, oliues, siluer, gold, vnrighteous pledges, that there will

1 He stood and said.
2. Lord.
3. Beholde.
4. Halfe.
5 My goods *Dona nõ spolia.*
6. I giue.
7. To the poore.
8. If I haue defrauded.
9. Any man
10. Of any thing.
11. I restore
12. Foure-folde.

be

be no roume for the peace and consolation of GOD to dwell with them. Therefore vvash your hands and hartes from this leprosie, my brethren, that you may be receaued into the host of the LORDE, and dwell with his first-borne: and either forsake your violence, or conuert it an other way. Let the kingdomes and commodities of the earth alone, and learne that *the kingdome of heaven suffereth violence*, and must be wonne by force. See if you can extorte this spoyle from him that keepeth it. Spare no invention of wit, intention of will, contention of sinews, strength of hands to get this kingdome. Begge it, buy it, steale it, assault it, vse any meanes. This, this is the only oppression and violence that we can allovv you, and in this only thing. Be not modest and curteous towards any man in this heauenly price. Hither if you bring not tooth and naile, & resisting vnto bloud, and hating your liues vnto the death, you are not worthy of it. *It suffereth violence it selfe* (it is so proposed & conditioned) and they are *men of violence*, that by *violẽce must attaine* vnto it. Therfore wrastle for this blessing, though you lame your bodies, and striue for this kingdome, though you loose your liues. Mat. 11. Βιάζεται Βιασταὶ. Ἁρπάζουσι.

THE XXXVIII. LECTVRE.

Chap. 3. ver. 9. *Who can tell if God vvill turne and repent? &c.*

THE last thing in the repentance of the Ninivites, by the order of the vvordes, though in purpose and intention first; and that which presently giueth place to the repentaunce of God, their expected deliverance in the next sentence, is the foundation vvherevpon they ground, a knowledge and apprehension, such as it is, of the goodnesse of God, and some likely hope to escape his vengaunce intended. There may be some part of repentance without faith; contrition, anguish, vexation for sinne, till not onely the hart aketh, but the conscience also is quite swallowed & drowned in the gulfe of it. As there is no question, after that horrible fact of Iudas, but his spirit was as full of griefe, as before of trechery and covetousnes. Let the world witnesse with him, how deepely he rued his malice, vvhen he pledged

pledged body and ſoule for it, and gaue ouer the one to the tree, the other to hell fire. For if there had beene a penalty to haue taken of himſelfe worſe than death and damnation, he vvoulde not *I* thinke, haue ſhunned it. Caine was alſo as ſory for his bloudy fact as ever greedy before to commit it. He felt euen a talent of lead vpon his ſoule, neuer to be remoued; and therefore vttered a blaſphemy againſt the grace of GOD neuer to be pardoned: *My ſinne is greater than can bee forgiven.* This is the reaſon that he had *a marke ſet vppon him, that no man ſhoulde kill Caine*, who with a thouſand daily wounds killed himſelfe; and that *hee ranne from place to place*, not ſo much in his body, as in his minde, toſſed like a waue of the ſea, and finding no place for reſt, becauſe the mercy of God ſhone not vnto him: *Beholde, thou haſte caſte mee this daie from the face of the earth*; is that all? And I *ſhall bee hidde from thy face*, driven from thy preſence, baniſhed from the light and favour of thy gracious countenance. This is the dart that woundeth him to death. For, this receiued into the minde, that we are hidde from the face of GOD, that vve are ſo farre in contempte and hatred vvith his maieſty, that he vvill not vouchſafe to giue vs the looking on; if all the clovvdes in the aire rained loue and compaſſion, we could not be perſwaded that any of the leaſt droppes thereof ſhould fall vpon our ground. VVherefore there muſt be a beeleefe to conceiue, and an hope to expect our reconciliation and an attonement with GOD, and GODS vvith vs; or it vvill be an vnprofitable and vnpoſſible attempt, to endevour a true repentaunce. For either it will followve that vve become deſperate, and giue ouer care of our ſelues, *it is in vaine to ſerue GOD, and vvhat profit ſhal we reape to humble our ſelues before him*, ſeeing his mercy is cleane gone from vs for ever, and hee hath bent his ſoule to doe vs miſchiefe? And as it is written of Iulius the Pope, that having receiued an overthrovv by the French at Ravenna, vvhich he looked not for, he ſet his face and mouth againſt the God of heauen, and thus ſpake vnto him, *So, hence-forth become French, in the name of all the divels of hell, holy Switzer pray for vs*; ſo vvee betake vs to nevv Saintes, or rather to nevv divelles, flying to hardneſſe of heart, careleſneſſe of ſalvation, contempt of GOD; or elſe vvee repent but after the manner of hypocrites, we make ſome proffer and likelyhood of returning to God, but cannot do it. Such I thinke was the repentance of the Philiſtines, the firſt of Samuell the fift and ſixt, vvhen they had taken the arke of the Lord, and placed it firſt in Aſhdod, and there

Genes. 4.

Sic, eſt nomen Gallicum: in nomine omnium diabolorũ S. Switzere ora pro nobis. In colloqui. M. Lutheri, tom. 2.

were

were punished with Emerodes and with death; afterwardes in Gath, and Eckron, and there they could not endure it, It is said of them, not onely that they were troubled, and conferred of carrying home the arke againe, but *that they cryed, and their crie vvent vp to heaven*, and they sent it backe with a present vnto the Lorde, and with *sinne offerings*: may their priestes and soothsayers saide vnto them, *vvherefore shoulde you harden your harts as the Egyptians and Pharaoh hardened theirs?* Such was the repētāce of Saul, 1. Sam. 15. who hauing receiued a message by the prophet, that as he had cast of the word of the Lorde, so the Lord had cast him of from being a king, and that his kingdome was giuen to his neighbour better then himselfe, though at the first he denied his crime, *yea, I haue obeyed the voice of the Lord*; yet afterwardes he confessed, *I haue sinned in transgressing his commaundemente*, and he desired Samuell *to take away his sinne, and to returne with him that hee might worshippe the Lorde*; which when Samuell refused, he then altered his speech; *yet turne with mee I praie thee, and honour me before the elders of my people, and before Israell*. So that his principall care was not the seruice of GOD, but honour and estimation in the sight of men Such the repentance of Ahab, 1. King. 21. who hauing heard the wordes of Elias thundering the iudgementes of God against him and his house, *hee rent his cloathes and put sacke-cloath vpon him, and fasted and lay in sacke-cloath, and went softlie*; but how temporary and feigned his repentance was, may appeare in the next Chapter by his dispitefull dealing with Micheas. Such is the repentance of those who are not rightly perswaded of the pardon of their sinnes: fitter for Philistimes and reprobates than Christians, and to be vsed in Asshdod or Ascalon, than at Ierusalem. The coniunction of faith and repentance is so close, that some haue thought it to be a part of repentance. I rather take it to be the beginner and leader thereof. As the body and soule, though they are ioyned togither in the same man, yet is not the body a parte of the soule, nor the soule of the bodie, but both distinct: so faith, hope, and charitie, if they be true, they are narrowly lincked one to the other, yet naturally and essentially severed. For finall resolution whereof, you may best satisfie your selues by proofe from this place. For although this sentence which I haue in hand, be the last of the mandate, in order and disposition of wordes yet is it first in proposall. For if they had asked in Niniveh a reason of the king and his counsaile, vvhy they shoulde bid them fast, and weare sacke-cloath about their flesh, sparing neither beast nor sucklings, vvhy they shoulde adde affli-

ction

ction, and miſerie to miſerie, as if it were not ſufficient to be plagued by the handes of God, at the time prefixed, but they muſt plague themſelues and their cattle fourty daies before hand, having but a handfull of daies (in compariſon) to enioie their liues. and to take their pleaſure in earthlye commodities, or why they ſhoulde cry vnto the Lord, and not be hearde, and forſake their wickednesse, and not be pardoned; the reaſon of all this is alleadged in this Epilogue, *vvho can tell if the Lord vvill turne and repent?* it cannot lightly be vvorſe; it may be better with vs; the doinge of theſe duties to God, vvill not put vs nearer to our iudgement, it may ſende vs farther of; vve are ſure to be overthrovven if vve repent not, vve may repente, and happily eſcape it; it is but the leaving of our meate and drinke for a time; vvho muſt leaue both belly and meate too; the miſsing of our better garmentes, who muſt miſſe our skinnes and our fleſh from our backes; if vve vſe our tongues in crying, vve looſe nothing by it; and if we vvaſh our handes, and cleanſe our conſciences from iniquitie, we ſhall go the lighter to our iudgement. *Who can tell?* it is the nature and property of God to ſhew pitty vnto the whole world, and although Niniveh be the ſincke of the earth, why not to Niniveh?

Chald. paraph. Ar. Mont. Rabbini quonulli. Qui ſcit, cõvertatur qui ſibi conſcius eſt aliquis facinoris ſui quiſquis penes ſe exiſtere peccata agnovit. Ira eſt Dei non intelligere peccata ne ſequatur poenitentia. Cypr.

Some chandge the reading, and inſteede of *quis novit, who knoweth* they put *qui novit, hee that knovveth*; connecting the ſence vvith that whichwent before, in this manner: *let everie man turne from his evill vvay, and from the vvickednesse that is in their handes, qui novit, who knovveth ſo to doe*, and is not ignorant vvhat belongeth to ſuch a chandge: or thus; he that is privie to his heart of any vvickednes committed againſt God or man, publique or private, let him amende it. The inſtruction from ſo tranſlating it, is good, though the tranſlation it ſelfe be miſtaken; that knowledge muſt ever goe before the face of repentaunce. Knowledge I meane, not onely in kinde, to diſtinguiſh ſinne from ſinne, and to call them all by their proper names, but by number and weight, how many, how grievous they are, how farre they extende to the annoyance of the earth, provocation of heaven, breach of chriſtian charity, and ſtrikinge at the maieſty of God himſelfe. Thus he acknowledged his ſinne in the goſpell, vvho ſpake in his heart before he did it, and therefore was not ignorant what he vvent about; *I vvill goe to my father, and ſaie, I haue ſinned*, yea but not a ſimple ſinne, I haue ſinned a mighty and manifolde tranſgreſſion, *I haue ſinned againſt heaven, I haue alſo ſinned againſt thee*; againſt the father of my ſpirit, againſt the

Luk. 15.

father

father of my flesh, against him that gaue mee his lavv, against thee that gavest mee my nature; both the tables haue I broken by my misdeedes, and vvhatsoeuer dueties I had to perfourme, those haue I violated by mine vnnaturall disobedience. If you obserue the order of all the repentaunces in the booke of GOD, vvhither in Moabite, Edomite, Egyptian, or in the people of GOD, they ever beganne vvith the knowvledge of their sinnes: that as the first argument of life vvhich the vviddovves sonne of Naim gaue, was this, *he began to speake*; so in this spirituall resuscitation from the death of the soule, the first token of their recovery, was the acknowledgment and confession of their mis-doing. The voice of Pharaoh, Exod. 10. vvas, *I haue sinned against the Lord your God*. The voice of Balaam, Num. 22. vvhen he savv the Angel in his vvay, *I haue sinned*. The voice of Saul to Samuel, 1. Sam. 15. *I haue sinned*: and 1. Sam. 26. when he savve the kindnesse of David towardes him, *I haue sinned*. The voice of David to Nathan, 2. Sam. 12. *I haue sinned*: & 2. Sam. 24. to God, after the nũbering of the people, *I haue sinned*. Nay, *valdè peccavi, I haue exceedingly sinned in that I haue done*. And it is further added, that *his heart smote him when he had done it*. And vvhen afterwardes he felt the smiting of the Lord, with plainer demonstration, and vvith clearing the vvhole land besides, *Ego sum qui peccavi, & ego sum qui iniquè egi, It is I, and only I, vvhich haue done vvickedly*. The voice of Iob in the seuenth of his booke, *I haue sinned*. The voice of Daniell in behalfe of himselfe, *their kings, princes, fathers, of every man of Iudah, and the inhabitantes of Ierusalem, and of all Israell both neare and farre of*, vvas, *vve haue sinned, and committed iniquitie, and done wickedlie, and rebelled, and departed from thy preceptes, and not obeied thy servantes the prophets, and nothing saue open shame appertaineth vnto vs*. We heare no ende of accusation; iniquity vpon sinne, wickednes vpon iniquity, rebellion vpon wickednes, and still a further proceeding in the testification of their vnrighteousnesse. VVhen Ezra heard that the people of the captivity vvere mingled vvith the heathen, *hee rente his cloathes, and pluckte of the haire of his heade and beard, and sate astonied vntill the evening sacrifice, at vvhat time hee arose againe, and fell vpon his knees, and spread out his handes vnto the Lord his God, and saide, O my God, I am confounded, and ashamed to lift mine eies vnto thee, my God; for our iniquities are encreased over our heade, and our trespasse is growne vp into the heaven*. Ezr. 2. 9. As the manner of auncienter times was, vvhen heavinesse and trouble vvas vpon them, to call for vvomen and others that were most skilfull in mourning; so they that vvill learne to repente, and are not

cunning in the art thereof, let them repaire to Esdras and such like, who were most skilfull in repenting. *O how available,* saith Ambrose, *are three syllables? peccavi,* is but three syllables, but the flame of an harty sacrifice ascendeth therein into heauen, and fetcheth downe three thousande blessings. *Christ came not to call the righteous, but sinners to repentaunce.* Sinners? then all, euen the greatest Princes and rulers of the Iewes; for they the greatest sinners: No, but sinners in sense and conscience, sinners in action and plea against themselues, sinners in iudgement from their owne mouthes and against their owne heades, these are they to whom Christ hath designed the medicine and restoratiue of his sauing health. According to his curteous invitation, Mat. 11. *Come vnto me all yee that trauaile and labour,* not you that loiter with your sinnes, and trifle with my iudgements, you that beare your iniquities like strawe or corke, seeke you other pardoners; come you that are weary, and are loaden with the burthen thereof, & *I will refresh you.* The poore Publicane, Luke 18. was one of those patients that tasted of such mercies: *hee stood a far off,* not daring to approach vnto God, that God might approach vnto him; nor to *lift vp his eies vnto heaven,* which he had mooued to anger against him: but *smiting vpon his sinnefull breast,* as the arke of al iniquity, and punishing himselfe with stripes that the Lord might forbeare to punish him, with a fearefull heart, and trembling tongue called vpon his Saviour, *O Lorde, bee mercifull vnto mee a sinner:* I say not thy creature, or seruaunt, or childe, but onely *a sinner*: my whole composition is sinne, whatsoeuer I am in body or soule, so far as my manhoode and humanity goeth, *a sinner*: and not onely by mine office & calling, because I am a Publicane; but euen by nature and kinde it selfe, *a sinner.* So did Mary Magdelen in the seuenth of the same Euangelist, of whom there is no more reported, but *that shee was a sinner,* as if the spirite of God had forgotten her other names: whē she heard that Iesus was come into a Pharisees house, 1. *She stood at his feete,* 2. *behinde him,* 3. *weeping,* 4 *she began to wash,* as if she durst not go on, but did often retract and pull backe her handes, 5. the lowest part of his body, *his feete,* 6. *with her teares,* though the water of the brooke had beene humanity enough, 7. *did wipe them,* not with the lappe of her coate, but with *the haires of her head,* 8. *kissed them,* and lastly, *annointed them with a boxe of ointment.* O how precious an ointment flowed from her heart & eies? how odoriferous & wel-pleasing vnto Christ, who made her apologie, not only against the Pharisee, in preferring her kindnesse before the entertainement of his house,

but

Lib. 2. de pœnitent. Quantum valent tres syllabæ?

Non audet appropinquare, vt Deus ad ipsum appropinquet. Bed Poenas de se exigit, vt Deus parcat Gloss.

but against Satan, and the power of hell, *in forgiuing her many sinnes*? Math. 9.
The like submissiue behaviour we read of the woman which had the issue of bloud, for she *also came behinde Christ*, as Mary Magdelen did, avoiding the sharpnes and pearsing of his eagles eie, and *touching the hemme of his garment*; for shee saide in her selfe, I dare not be so rude and vnmannerly to presse him, as the multitudes did; if I may *but touch* (not embrace) him? nay his *garment*; the very *hemme of his garment*, no vpper or honourable part thereof, *I shall bee vvhole*. In all these, humble, and skilfull repentances, as of those who knew their sinnes by heart, & were able to set downe their full catalogue, what successe doe we finde? That *vertue went out from Christ to this woman*, and *many sinnes were remitted* to the other, the Publicane *vvent home to his house iustified*, the children of the captivity were delivered, *the last daies of Iob were blest more than the first*, David at one time *had his sinne translated*, at another the punishment mitigated; the Lorde himselfe cried vnto his Angell, *It nowe sufficeth, holde thy hand*; yea Balaam and Pharoah themselues fared the better for the false fire, and but blazing of repentance. *Happy* therefore is that conscience, to conclude with the saying of Bernard, *vvherein trueth and mercy meete togither. The trueth of him that confesseth his sinnes, and the mercy of God that pardoneth them. For mercy can never be vvanting vnto that soule, which truely knoweth it selfe.*

Felix conscientia in quâ misericordia & veritas obviaverũt sibi. In Meditat.

Others, in a far greater number, & with far better reason expresse it by an interrogation, *who knoweth?* and maketh it a sentence absolute and compleate in it selfe, without referring it to the former vvords. Then they make this construction of it: *It may bee the Lord will turne*, or *peradventure* haue mercy vpon vs. They put *it with ambiguity, that vvhile men doubt of salvation, they may be the more earnest in repentance, and seeke the better meanes to provoke God to mercy.* And surelye, as doubting is the mother (they say) of enquiring, (for a man that doubteth not, will never aske) so some kinde of doubtfulnes is the mother, or at leastwise the nurse of repentance. Ierome vvhose note the former was, writing vpon the second of Ioel, *vvho knowveth if the Lord will returne and leave a blessing behinde him?* expoundeth the prophet, *least happilie the greatnes of the clemencie of God shoulde make vs negligent, therefore the prophet subioineth, who knoweth?* So that it seemeth, those tearmes of vncertainty, are not in anie sort to admit or allowe of doubting of salvation, but rather to keepe vs from presumption. We all know the mischiefe of that heady sinne. Many are hindered (saith Austine, from their strength, by presuming on their strength.

Fieri potest forsan. Ambiguum ponitur, vt dum de salute dubitant homines, fortius agãt pœnitentiã Hiero.

Ἀπορία μὲν τῆς ζητήσεως.

Ne forsitan magnitudo clementiæ nos faceret negligentes. Multos impedit à firmo statu præsumptio firmitatis.

Tantùm ab est vt confiderent &c.

The collection that Pomeran maketh vpon these wordes, is, rather to iustifie then to condemne the Ninivites: So far was it of, that they had any confidence in their workes, that they rather doubted of the mercy of God; and they were saued by faith, vvho, if they had rested vpon their owne merites, must needes haue despaired. And he removeth all diffidence from the king and his nobles, as if they included not themselues in the speech *who knoweth if the Lord will returne?* but only speake vnto the people, in this sense: In these dreadfull frightes and perplexities, being encountered with 3. sore mischiefes at once, atrocity of your sins, shortnes of time, greatnes of destruction, none of you knoweth of the mercy of God, as we doe, and therefore vvee preach it vnto you that you may take knowledge. And for this cause do the Septuagint adde in the end of the former verse λέγοντες, that is, *saying*; as if it were the voice of the people that is now in question, and not of the king & his princes. But how can it any way stand with the nature of repentance, either in prince or people, to doubt, seeing that faith is the principal proppe wherwith repentance is borne vp, & we cannot acknowledge this to be a true faith, which hangeth and wavereth betweene such vncertainties? Rather it savoreth of infidelity and desperation to cast forth such demaundes. It might be answered, that albeit they doubted of the event of this sentēce, yet not of the favour of God towards thē: for what if their city had bin overthrowen as the towre of Siloe, & their bodies had perished? had that bin an argument that his mercies had forsaken them? No more, than it was to Moses, who died for angring the Lord before he vvent into the land of promise: or than it vvas to Paul, who said that the *Lorde had delivered him out of the mouth of the Lion, and vvould also deliver him from everie evill vvorke, and preserue him vnto his heavenly kingdome*, though afterwarde hee vvas slaine by Nero, vvho was the Lion he there ment. But I rather aunsvver, that infidelity vvoulde haue spoken by a flatte negation, *GOD will not returne*: and desperation woulde not haue cried vpon GOD at all, nor haue pretended so much earnest. This speech of the Ninivites, at the most hath but doubting, and doubting containeth in it a kinde of affirmation. As Mardochey spake to Esther in the fourth of that booke, *if thou holdest thy peace at this time, breathing and deliverance shall arise to the Iewes out of another place, but thou and thy fathers house shall perish: and who knoweth whither thou art come to the kingdome for such a time?* That is; I little doubte, but the providence of GOD hath advaunced thee thus highe, to doe this service. I finde noted vppon the same

An obiection answered.

2. Tim 4.

Certè infidelitas dixisset negativè.

Desperatio ad deum non clamaret, nec tale serium vrgēdo. Lu her.

Dubitatio affirmationem quandam in se continet. Mercer.

same phrase, Ioel the seconde, that it is the fittest speech the penitent may vse: for it includeth both these, a sense of sinne, & hope of deliverance. The leper commeth to Christ, Mar. 1. and telleth him, *Lord, if thou wilt, thou canst make me cleane*: I cannot say that either thou wilt, or thou wilt not, I leaue it to thine owne vvisedome. For mine owne part I haue deserued no grace at thy handes, I see nothing in my selfe either in body or soule, but leprosie and vncleannes: but in thee there is power and mercy, if it shall please thee to extend them towards me. In the ninth of the same Evangelist, our Saviour answered the father of the childe that had a dumbe spirit, requesting him *if he cou'd doe any thing*, to helpe them, and to haue compassion vpon them; *this if thou canst beleeue, all thinges are possible to him, that beleeueth. The father cried vvith teares, Lorde, I beleeue, helpe mine vnbeliefe.* That is, I beleeue and skarse beleeue: I vvould faine, but I feele a fainting in my selfe: and therefore he that craued but lately a cure for his sonnes infirmity, novve craueth helpe for his owne vnbeliefe. So then I make no doubt, but these are the wordes of faith: *vvho knovveth if the Lorde vvill returne?* albeit an infirme, and vnsetled faith. For as betvveene knovvledge and meere or negatiue ignorance, opinion lieth; so betweene a perfect and ripe faith, and plaine infidelity or distrustfulnes, a weake and midling faith For there are degrees in faith: it hath a beginning, encrease, and consummation. The disciples are rebuked, Mar. 9. by the name of a *faithlesse generation*: *O faithlesse generation, hovve longe shall I novve bee with you? &c.* Peter, Mat. 14. *for a little and doubting faith*. Paule, 2. Cor. 10. speaketh of *an encreasing faith*; but Colossians the first and second, of a faith wherein they *are rooted, built, and established*. Yea the strongest faith that ever was, is it not mixte vvith doubtfulnes? overcast with clouds? shakē with stormes? beaten vvith windes and raines? winowed by sathan, that, if it vvere possible, it might be turned into chaffe and branne? What else ment that wary advertisement, giuen to Peter by his maister, Luke 22. and his vigilant care over him, *Simon, Simon*, listen to my speech; *behold*, looke well to thy foote-steppes, haue an eie to thy soule; *Satan hath desired you*, it is the care of his hearte, it is the marke that he shooteth at, he vvatcheth, walketh, roareth, transformeth him into all shapes, yea into an angell of light to haue his purpose; *to sifte you*, examine you; *as vvheate*, graine after graine, person after person, that, if it be possible, you may bee reprooued. And surely we neede the praiers of our owne spirites, and of the spirite *of GOD that*

Vox aptissime pœnitentis vtrumq; in se continet, sensum peccati, et spem liberationis.

If thou canst do anything helpe vs

Ignorantia negationis,

O thou of little faith why doubtest thou?

groaneth with groanings which cannot be expreſſed; and of the ſonne of God himſelfe, *who ſitteth at his fathers right hand, and maketh requeſt for vs*, that our faith faile not. For what thinke we of our ſelues? are we pillers of braſſe? or as the deafe rockes of the ſea? or as mount Sion that can never be remooued? *Our ſhielde and breſt-plate of faith*, (for ſo it is called) is it not beaten and driven at *vvith dartes? fierie dartes?* yea *all the fierie dartes?* I ſay not of *the vvicked* that are in our fleſh, Athieſtes, Arrians, Iewes, Paynims, deriders, blaſphemers of our faith, but of him that is principallie *vvicked* and Leader of the daunce, Satan himſelfe? This made him triumph ſo much when he ſawe the fielde ended, and his tabernacle at hand to be pulled vp, that *hee had fought a good fight*, though his enemies were encreaſed againſt him as the haires of his heade; that *he had runne his race*, though hee had many ſtumbling blockes and ſnares laide in his vvaie, openly to detaine, ſecondly to vndermine him; that finallie, vvhich was the chiefe glorie of a Chriſtian ſouldiour, that *hee had kept the faith*, and not loſt his target, though hee had borne in his bodie the markes of Chriſt Ieſus, and felte in his ſoule many a buffet and wound giuen by Satan and his confederates. The iſſue is this: the faith of a Chriſtian is ſometimes in fight and conflicte, in agonie, paſſion, ſvveating, bleeding, as Chriſt vvas in the garden, reſiſting (vnto bloud ſhall I ſay) nay even vnto hell it ſelfe. They knevve it by experience, who ſaide, *thou bringeſt downe to hell*. It is as the laſt and leaſt ſparkle of fire almoſt extinguiſhed, as a little graine of ſeede, *vvhich the birdes*, nay the deuils of the *aire ſeeke to picke from vs*, and as the laſt gaſpe and pant of the ſoule, readie to flie out: at length it getteth the victory againe, according to that Ioh. 1. 5. *this is the victorie that ouercommeth the world euen your faith*. Such as I ſpeake of, was the faith of theſe Niniuites, doubting, I confeſſe, but not deſpairing. And as Aquinas, to acquite the bleſſed Virgin from ſinne, maketh a double kinde of dubitation, one of infidelitie, an other of admiration and diſcuſſion, *hovve can this thinge be?* (for it is not doubted by any man but the Virgin there douted, and Auguſtine ſo expoundeth *the ſvvorde that ſhoulde pearſe through her ſoule*, Luke the ſeconde) ſo may I with better reaſon make a double kinde of infidelitie, one of abnegation, deniall, renouncement, the other of vvraſtling, combate, contention, which hath not yet ſubdued the aduerſarie force, nor gotten the vpper hande. I never knew the ſoule of any man, no not of the ſonne of man, or rather of the ſonne of woman, though

Ephes. 6.

2. Tim. 4.

Dubitatio infidelitatis.
Dubitatio admirationis ſeu diſcuſſionis.
3. Quæ. 27. 4 ad 2.
In quæſt. vet. & nou. teſtam. 73.

annoin-

annointed vvith the oile of gladneſſe and ſpirituall comforte aboue all his fellovves, I never knevv the ſoule ſo happily garded with the ſtrength and munition of God, that it coulde eſcape theſe fightes and terrours of conſcience vvhereof I ſpeake. Looke vppon Abraham the father of the faithfull, diſtruſting the providence of God, as vnable to defend him and his vvife from Pharaoh and Abimelech, vnleſſe he committed an vntruth; vpon Moſes, when he vvas called from Egypt; Gedeon, vvhen the Angell appeared vnto him at the threſhing floore; Samuell, vvhen he vvas willed to annoint David, and he feared the malice of Saul; Elias, vvhen he hid himſelfe, and needes vvould haue died in haſt, becauſe of the threatnings of Iezabell; vppon Mary and Zachary, who asked as doubtfull a queſtion as the Ninivites, πῶς; vpon all the Apoſtles of Chriſt, vvhom he often vpbraided vvith *little faith*, and *no faith*; and Chriſt the head of his Apoſtles, vvhen he died vpon the croſſe, vvith ſuch paſſionate outcrying, as if all the mercies of God had died with him. And this is the lotte of all the members of Chriſt, thus they totter & reele in their ſoules, though the *foundation of the Lorde ſtandeth ſure, and hath this ſeale vpon it, the Lorde knovveth vvho are his*. I vvill more ſay, they are the happieſt ſoules and deareſt vnto God, that are ſo tried, they are as the beſt gold which hath beene purified in the fire ſeuen times, and the Lorde vvill heape comfortes and ioies ſeven folde into their boſomes. The certainety of election and grace, and our ſpeciall aſſuraunce of the mercy of God, is mightily oppugned by the adverſaries. I vvill ſay for this time no more than vvhat note Catharinus gaue of the decree made againſt it, by the laſt Councell of Trent: he vvas Archbiſhop of Minoria, in vvarde vvith the Popes of Rome, and himſelfe in perſon preſent at that Councell. Beſides his ovvne private opinion, declared at large, againſt Dominicus of Soto confeſſour to Charles the fifte, that a man may bee certaine of his ſalvation by that aſſuraunce which although it bee not equall to the catholique faith, yet it is true faith; and that by the common lavve, namely by that teſtimony vvhich the ſpirite giueth vnto our ſpirites that vve are the ſonnes of GOD; hee further telleth vs that both the Preſidentes of that Synode (one of them afterwarde Iulius the thirde) did proteſt that the queſtion did not ſeeme vnto them ſufficiently diſcuſſed, to decide any thing: and that the Synode it ſelfe twiſe declared, that the definition thereof vvas to bee omitted and put of to another time: laſtly, that the title thereof did abundantly manifeſt as-

2. Tim. 2. Certainty of ſalvatiõ. *Flac. Illy. de Controverſ. relig. pp. Certum poſſe fieri hominẽ certitudine, quæ licet nõ ſit æqualis fidei catholicæ, eſt tamen vera fides. Idq; lege communi, nempe teſtimonio illo &c. Non viderl quæſtionem hanc ſatis diſcuſſam ad deciſionem. Et ipſam ſynodum his declarãſſe &c.*

much; the tenour whereof was *against the vaine confidence of heretiques* not against the certainty of saluation in sounde and sober beleevers. *Vaine confidence of heretiques?* Vaine, vvithout probabilitie? And in heretiques, not holding the trueth of doctrine? Who euer allowed it? But, is it vaine confidence which is grounded vpon the promises of God, vvatered by the bloud of Christ, sealed by sacramentes, testified by the spirit, and ascertained by the fruites of charity and obedience? that vaine confidence, vvhere, and in whomsoeuer we finde, we call by no milder names, than the Rhemist commenters doe, *damnable, false illusion, vnhappy securitie, presumption, faithlesse perswasion, and not the faith of Apostles, but the faith of deuilles.* Against such, vvee shut vp the bowelles of charity, the bosome of the church, the communion of her treasure, and dowry, which are the merites of Christ, and, as farre forth as the keyes are committed vnto vs, the gates of euerlasting life. Against such, we say not with the Psalme, *Reioice and tremble*, but tremble vvithout reioycing: nor vvith the Apostle, 2. Philip. *Worke out your saluation with feare & trembling*, but tremble and feare without any hope of saluation. We vse nothing but fretters and corrosiues against such, to make them smart, *bee not high minded, but feare*: and *bee that seemeth to stande*, in his owne conceipt, *let him take heede that he fall not*. Wee will sooner cast pearles to swine, and bread to whelpes, than saluation to such men, who, howsoeuer they liue, hauing no testimony of a good conscience, vaunting of hope without the loue of God, despighting the good spirit of grace, treading the bloud of the new Testament vnder their feete, turning grace into vvantonnes, and vsing the liberty of the gospell for a cloake of maliciousnesse; yet say, they are sure to be saued by the mercy of God. Thus farre we both agree, but from the assutance of saluation wisely and substantially held, neither the learning of our aduersaries, nor the cunning of deuilles shall euer be able to drav v vs. VVee will say with Antonius Marinarius in the Counsell before alleadged, If heauen fall, if the earth vanish avvay, if the vvhole vvorlde runne headlonge, I vvill looke to the goodnesse of God, and stande vpright: and if an Angell from heauen shall labour to perswade me otherwise, I vvill say Anathema vnto him. O happy confidence of a christian heart. If an honest & vertuous man, saith Cyprian, should promise thee any thing, thou wouldest giue credite vnto him: now when God speaketh vvith thee, & promiseth thee immortality, doest thou wauer in thy minde? or art thou so faithlesse to distrust him? this is not to know God at als

this

Contra inanem hæreticorum fiduciam. Sess. 6. ca. 9.

In 8. Rom. & 1. Cor. 9.

Psal. 2.

Rom. 11. 1. Cor. 10.

Si cælum ruat &c. Domi 4. quadrag.

O felicem Christiani pectoris fiduciam &c. De mortal. ser. 2.

this is to offend Christ the maister of beleeuers vvith the sinne of vnbeliefe. This is to be planted in the church, that is, in the house of faith without faith. Steuen saw the *heavens open vnto him*, & cõmended his spirit vnto God, though as his body was overwhelmed vvith stones, so were his eares with contumelies; & as many stones of temptation vvere cast by the deuill against his conscience. *For vvhere shoulde the vveake haue safety and security, but in the woundes of their Saviour? the mightier hee is to saue mee, the more careless I dwell there; the world rageth, the bodie over-beareth, the devill lyeth in vvaite, yet I fall not, because I am founded vpon a sure rocke. I haue sinned a huge sinne, my conscience is troubled, but it shall not bee dismaide, for I vvill remember the vvoundes of the Lorde. VVhat is so deadly that may not bee cured by the death of Christ? therefore if I call but to minde howe soveraigne and effectuall a medicine his death is, I cannot bee daunted by the malignity of any disease.* VVherefore, as Christ admonished the Church of Thyatira, so I in the name of Christ exhorte you, *that which you haue alreadie, holde fast till hee come.* Let not your hope and consolations in the mercies of GOD bee taken from you, let others for their pleasure, and for vvant of better grounds because they leane vpon a staffe of reede, masses, merites, indulgences, and the like, make ship-vvracke of this sweete article, and be carried avvay, as the vvindes and seas of their ovvne opinions shal driue them, till they finde some other haven to rest in. But we shall euer raigne and beare the scepter in our consciences, as an article of that price, vvithout the which our liues are not deare vnto vs. The sunne may bee vnder a clowde at times, but feare not, it vvill shine againe: there may fire bee buried vnder ashes, but it will breake foorth: the arke may bee taken by the Philistines, but it shall bee restored to Israell: and these heauenlye persvvasions may sometimes bee assaulted, aed battered, but they shall eftsoones returne vnto vs. I dare affirme, that there vvas neuer elect soule vpon the earth, redeemed by the bloud, and sanctified by the spirite of God, but hath drunke largely of these comfortes vvhereof I speake: and then their largest draught, vvhen they haue most thirsted after it: that hovvsoeuer their life hath beene tempered of good and bad daies and good againe, as those that are held with agues, of honour and dishonour, health and sickness, vvarre and peace, ioy and heavinesse; yet the better of these tvvo conditions hath euer had the later and the vpper hand: and to haue ended their liues, I say not in their beddes, but vnder a shovvre of stones, as Steven did, or by the

Hoc est in Ecclesiâ constitutum indono fidei fidem non habere.

Vbi tuta firma, infirma securitas nisi in vulneribus Saluatoris &c. Ber. ser. 61. in Cant.

Quid tam ad mortem quod non mortem Christi sanetur? Ibid.

Revel. 2.

the ſworde of a tyraunt, or amongſt the teeth of vvilde beaſts, hath beene no more vnto them, than if a ripe figge had beene pluckte from the tree vvhich it grevv vpon. For they haue gone avvaye vvith a ſentence of peace in their lippes, as the doue came backe to the arke vvith an oliue branch, *Chriſt is my life, death mine aduantage.* Thus much of the Phraſe, *who knoweth if God will returne?* The matter vvhich they hope for (in a vvorde, and to conclude) is the mercy of God. In the explication vvhereof they vſe an order of

1. Returne. 2. Repent. wordes, 1. that God muſt *returne*: as if hee vvere novve abſente and had withdrawen himſelfe from them; 2. that God muſt *repent*, not by changing his minde, but by calling in the decree vvhich vvas

3. Turne from his fierce wrath. gone forth; 3. that *the furie of his wrath muſt bee pacified*; Laſtly, to this ende, that deſtruction may bee averted from them: as much as to

4. That we periſh not. ſay; if God vouchſafe not his preſence vnto vs, or if hee holde his former intendment, or if the heate of his fierce vvrath be not quenched, we are ſure to periſh. And ſo it fareth vvith vs all, that except the Lorde doe illighten vs vvith his favourable and gracious

Ier. 32. countenance; except hee apply himſelfe vvith *his vvhole heart and vvith all his ſoule,* (as it is in Ieremy) *to doe vs good*; and vnleſſe the fire of his anger bee drovvned in the bovvelles of compaſſion, and his rage burning downe to hell, be ſwallovved vp into pitty aboue the clowdes; vvhat elſe can follovv, but the vvracke of our bodies and ſoules, the everſion of our houſes and families, and vtter deſolation to townes, citties, and entire countries? Therefore let vs beſeech God that he euer vouchſafe to dwell with vs, as hee ſometimes *dwelt in the buſh*; to change his curſings into bleſſings; and to quench his deſerued wrath, kindled like a whole riuer of brimſtone, vvith his ſtreames of grace, that it may be well vvith vs, and our chil dren, and our whole land, and our laſt end may be that, which is the end and concluſion of the kings edict, *that we periſh not.*

CHAP.

Chap. 3. 10. *And God savve their vvorkes that they turned from their evill vaies.*

THE ground which the people of Niniveh tooke for repentance, vvas faith: which although it appeareth by their manner of speech hauing scruple & vncerteinty in it, to haue beene an vnperfect faith, not throughly strengthned, and fighting as yet against the horrour of their owne sinnes, and terrour of Gods iudgments, yet an vnperfect faith is faith, more or lesse, and the best that ever were, haue not escaped such destructions and disquietinges of their soules, and when they haue wrastled a time against the aduersarye powers, they haue returned with the victorie, and haue set vp their baaners of triumph in the name and vertue of the Lorde of hostes: their *foundations are the holy hilles*, not in the vallies of their owne infirmities, for then they must despaire; but in the might and mercy of almightye God which standeth for ever. The matter of their faith, consisting of foure members, (three of them appertaining to God, *his returne, repentance, and leauing of his fierce wrath*, the fourth and last to themselues) I went over in hast, and will briefly repeate vnto you. 1. They beleeved that God might *returne*, and vouchsafe them his presence and company againe; taken from the manner of men, who in their anger and displeasure forsake the very place where their eie-sore lieth: and being reconciled, vse it for an argument of their revived fredshippe to returne to those houses which they had forsaken. So saith GOD, Osee 5. *I vvill goe and returne to my place, till they acknowledge their faultes and seeke mee. In their affliction they will seeke me diligently, and say, come, let vs returne vnto the Lorde.* So they departed from GOD, and GOD from them. They withdrawe their obedience, he his blessinges: and although he bee in the middest of them, nearer then their flesh to their spirites, yet by any demonstration of loue, they cannot perceaue his presence. GOD vvas ever in Nimveh no doubte, by his essence, his power, his overlookinge providence, *for in him they liued, moued, and alvvaies had their being*; but hee was not in Niniveh by grace, by the guiding and government of his holy spirite, neither by speciall favour & assistance: he had forsaken their citty and consciences, as thorny, vnprofi-

vnprofitable ground fitter for idols and abominations, than for him-
2 selfe to dwell in. 2. They beleeued that God might *repent*; vvhich is
also borrowed from the affections of men, whose manner is, to be so-
ry in their harts for their former displeasure conceiued, and to vvish
it had never bin, and asmuch as possible they may, to revoke vvhat-
soever in the heat thereof they had determined. The 3. is cosequent
3 to the former: for if *he returne and repent, his anger* must needes bee re-
Αληθῶς. monoued. Al these motions either of the body, in going from place to
θεοπρε place, or of the soule, in altering her passions, are attributed vnto vs
πῶς. *truly*, but vnto God in no other māner than may *stand with the nature*
4 *and honour of his vnmooueable maiestie*. Now lastly, where God is depar-
ted, and the light of his countenance, the life of his compassions ta-
ken away, his vvrath kindled, nay his fierce and furious wrath, the
length and breadth whereof, no more than of his mercies, canne be
measured, there ensueth an abundance of misery, with a diligent
traine of all kindes of plagues, hauing an open fielde to range in, be-
cause there is no wil in God to resist them. Therefore they beleeueed
in the fourth place, that if his presence were recouered, his decree
changed, and his wrath stopt, they should be freed from the danger
threatned vnto thē: assuring thēselues otherwise, that the buildings
of their city should sinke downe, stone after stone, and that the chil-
dren thereof should all be buried and entombed togither in one cō-
mon destruction. Therefore miserable is their estate, who liue within
the vapour and heate of Gods displeasure. We are all by nature the
children of wrath, borne to inherite it, as vve inherite our fathers lands,
but Christ hath purchased vs favour by his bloud, & we cōfirme it to
our selues in some sort by making conscience to offend, & walking
warily in the feare of the Lord. But such as run on their wicked race
without turning, & draw their vnhappy breath without repenting,
heaping anger vpon anger, and not caring to pacifie the force thei-
of, their ende is the ende of the sentence, that they are sure to pe-
rish, not in themselues alone, but in al that appertaineth vnto them;
their tabernacle, children, posterity, memorials; nor onely in the life
of their bodies, but in the life and eternity of their soules; nor for an
age and generation of time, but whilst God raigneth in heaven able
to doe iustice. To avoide this danger, it shal be safe for vs all to quēch
the anger of God in time, to take the bloud of the Lambe, and cast
vpon the flames thereof, and through the riches of his merites, to
seeke the acceptance, and to hold acquaintance and friendship with
our God, *that we perish not*.

And

And God ſawe their workes &c. We are now come to the fourth part of the chapter, the mercy of God towardes Niniveh, greater than both the former, becauſe it is not exhibited to one, as vnto Ionas; nor vnto a fewe, as vnto the mariners; but vnto a whole citty, plentifully peopled and ſtored vvith inhabitantes. Even ſo it is; vvhither one or more, many or fewe, man, woman, childe, citties, kingdomes, Empires, worldes, all generations, paſt, preſent, and thoſe that are to come, we draw out waters of ioy and comfort out of this *vvell of ſalvation*. There is a degree alſo in the wordes of this ſentence. For 1. God *approoveth their vvorkes*, and conceaueth a liking of their ſervice done: if you will knowe wat workes, you haue it by explication made plaine, *their converſion from their evill waies*: that is their whole courſe of repentance. Secondly, vpon that approbation, *hee repented him of the evill which hee ſaide hee vvoulde bringe vpon them*. Thirdly, vpon that repentance and change of minde, *he doth it not*. The wordes are not greatly obſcure, a little explanation may ſerue to vnfold them.

The deliverance of Niniveh.

1. God ſaw their works

2. God repented of the evill.

3. He did it not.

God ſaw. Why? was he a ſtranger till that time in Niniveh: or did he but then begin to open his eies, & to take the knowledge of their works? or is there any thing in heavē, or earth, or in the deepe, that he ſeeth not *with his eies tē thouſand times brighter than the ſun*? yea though it were hid, I ſay not vvithin the reines & hearts of our bodies, but in the reines and hart of the loweſt deſtruction? Some interpret it thus: *he ſaw*, that is, he made thēſelues to ſee, or the vvorlde to ſee, that he was well pleaſed with their workes: others more ſimplie and truly, *he ſaw their workes*, that is, himſelfe approved them, as Gen. 1. *hee ſaw that the light was good*, that is, he allowed it by his iudgment: ſo heere hee ſhewed by his fact & event that followed, that the repētance of Niniveh highly cōtented him. Likewiſe, Gen. 4. *God looked vnto the gift of Abel, but not vnto the gift of Cain*; he ſaw thē both with his eie of knowledge, but not of liking & good affection. Or to ſay further, God ſaw that in the works of the Niniuites, which if Ionas, or the whole world had preſumed to haue ſeene, they had deceiued themſelues: he ſawe their heartes, from whence thoſe works proceeded, how truly & ſyncerely they were done with out diſſimulatiō. In this ſenſe we ſay that the church is inuiſible, & as we are taught in our Creed, we rather beleeue that it is, thā with our eies can behold it: not that we turne men into ſpirits, not hauing fleſh & bones, or into trāſparēt ſubſtāces, ſuch as the aire is, which we can not ſee, but becauſe, although we behold the body and the outward appearance, we cannot ſearch into their

1. *Vidit. i. videre fecit.*
2. *Vidit. i. approbavit.*

ſpirites,

ſpirites, neither are able to diſcerne them in that, wherebythey are Chriſtians, and of *the houſeholde of faith*. VVe thinke they are myrtles, vvhen they are but nettles; lambes vvhen they are but vvoolues; and citizens of Ieruſalem, vvhen they are but Iebuſites.

Conditur a pietatis.

Their workes. Not onely their workes of ceremony, order, and diſcipline, as faſting, ſackcloath, crying, which are not godlineſſe it ſelfe, but geſtures and behaviours ſetting it forth; nor onely their morall workes, of charity towards God and man, in forſaking their wicked waies, and making reſtitution of ill gotten goodes; (for theſe are moſt of them outwarde vvorkes,) but he ſaw the vvorkes alſo of the inward man, and, as it is expounded in the next vvordes, hee ſaw their perfect and full converſion; which conſiſted not in faſting and ſackcloath alone, or in formall profeſſions, but in the change and alteration of all their povvres. Thus to acknowledge the ttue and immortal God, is a worke, but a worke of the ſpirit; both becauſe the ſpirit of God is the author, and becauſe the ſpirite of man is the actour and adminiſter thereof. To beleeue, is alſo a wotke of the ſpirite; for when they asked, Ioh 6. *What ſhall wee doe that we might worke the workes of God? Ieſus anſvvered them, this is the worke of God, that yee beleeue in him, vvhome hee hath ſent.* GOD ſawe all theſe workes in them; what they thought, hovve they beleeued, which way the purpoſes of their heartes were bente; hee ſawe their faith, as wel as their ceremonies; their iuſtice Evangelicall, aſwell as their Legall; hee ſavve their whole body of repentance, wherein there was knowledge, deſire, iudgment, affection, faith, hope, and whatſoever elſe was requiſite to be vſed in that worke.

And God repented. VVee had the worde before, *vvho knoweth if GOD vvill repente?* But can this bee? Repentance hath ever ſome griefe annexed vnto it, and an accuſation of our ſelues of ſomething done amiſſe, vvhich vve vvould gladly retract: both theſe are farre from God, who ſitteth in heaven, hauing all ſufficiencye of pleaſure and contentment in himſelfe; and for his vvorkes abroade, they are are ſo exactly done by rule, that we cannot ſuſpect any errour therein conmmitted. The aunſwer is this: he that dwelleth in ſuch brightneſſe of light, as never eie of mortality coulde approach vnto, the ſight of whoſe face, to an earthly man is vnſufferable, and the knowledge of thoſe *inviſible thinges* in the God-head, vnpoſſible; yet to giue ſome ayme and coniecture vnto vs what he

is,

is, he appeareth as it vvere transfigured into the likeneſſe of our nature; and in our owne familiar tearmes, not departing from our accuſtomed manners, ſpeaketh to our carnall ſenſes: and that man may knovv him in ſome meaſure, hee vvill bee knovvne as man, by eies, eares, handes, feete, other bodily members; by anger, ſorrow, repentaunce, iealouſie, vvith the like ſpirituall affections. By vvhich *hee would ſignifie vnto vs not that vvhich is ſo indeede, but that vvhich is needefull on our behalfe, ſo to bee vttered and expreſſed.* For becauſe vve are not ignoraunt of the vſe, office, effect, of theſe daily and naturall thinges in our ſelues, therefore vvhen vve heare them aſcribed to God by tranſlation, vve are able partly to gheſſe vvhat is meant by them. The rule which Bernard giueth in his 4. Sermon vppon the Canticles, is catholique, and vniuerſally ſerueth to the opening of theſe figures. *Hæc habet omnia Deus per effectum, non per naturam*; *All theſe hath God, not by nature, but by effect.* Now vvhat is the effect of anger? reuenge. For a man that is angered is deſirous to be ſatisfied, and to vvreake himſelfe vpon him that hath prouoked him: the paſſion of anger is not in the nature of God, but the effect is: *Vengeance is mine, I vvill repay, ſaith the Lorde.* What is the effect of repentaunce? The chaunge or abrogation of ſome thing formerly done, or at leaſt determined. Repentaunce is not in God, the effect of repentaunce is; the recalling or vndoing of a vvorke, which in the iudgement of the world, was like to haue continued. Thus he *repented the making of man*, Gen. 6. and the aduancing *of Saul to the kingdome*, 1. Sam. 15. not that his heart was grieued, but his hands, that is, his iuſtice and power vndid it: and thus hee repented his iudgement againſt Niniueh, by ſtaying the ſequele and fall thereof. So that the eaſieſt expoſition indeed of the repentance of God, is in the third member of the verſe: for therefore he repented him, *becauſe he did it not.*

Quibus ſignificaret illud quod ita non eſſet, ſed quod ita dici opus eſſet. Aug. li 1. de Tim. 1. cap.

Non implevit quod fuerat comminatus. verſe 8.

Malum culpæ, Malum pœnæ.

Quod quis malè fecit: quod q; mali perpeſſus eſt. Auguſt. de l. arb.

The evill which is heere mentioned, is different from that vvhich vvent before, where *their evill vvaies* are ſpoken of: for that was culpable, this but pœnall; that defileth a man, this but chaſteneth and afflicteth him; that was euil in doing, this but in ſuffering; that in nature, this but in feeling: the latter proceedeth from the iuſtice of God, the other he is moſt free from.

Malum naturâ.

Malum ſecundum ſenſum. Baſil. ſerm.

And God ſawe their workes, that they turned from th ir evill vvaies. VVhen I firſt tooke in hand to declare the repentance of Niniveh, I deſired you to beare in minde, that the firſt and principall gate vvhereby they entered into that ſeruice towards God, was faith.

An deus ſit author mali.

Againſt the merite of workes.

faith. The Prophet, vvho compiled the hiſtory, noted no leſſe, as appeareth by his placing of it in *the heade of the booke*, that is, in the beginning of the whole narration; *They beleeved God*, they tooke him to bee a God of trueth, and made no queſtion but this word in the mouth of his ſervaunt ſhoulde bee eſtabliſhed. And I as little doubt, but they *alſo beleeved GOD*; not onely aſſenting to the truth of the meſſage, but entertaining in their heartes a perſwaſion of deliverance: in the ninth verſe it is very plaine, vvhere the hope of his mercy is that vvhich induceth them to all theſe vvorkes of piety. Heere it is ſaid, that *God ſavve their vvorkes*, and conſequently *repented him of the indgement, and did it not*. The place hath beene abuſed and a vveapon drawne therehence to fight againſt Gods grace: that theſe afflictions of the Ninivites, macerating themſelues with faſting and ſackcloth, prepared them aforehand to the eaſier attainement of their pardon. Such are the pillers vvhich they builde their vvorkes of preparation vpon; that before a man is iuſtified, his vvorkes may deſerue the favour of God: not of condignity, (they ſay) vvorth for vvorth, but of congruity; as if it ſtood not with reaſon and conſcience that their workes ſhould be forgotten. If the prophet had truſted our ſimplicity heerein, and concealed the name of faith vvhich heere he placeth vvith her open face, as the leader and fore-runner to all their other actions, could vvee euer haue imagined that they vvoulde haue humbled themſelues by repentaunce, and praied vnto God on vvhome they had not firſt beleeved? and vvhoſoeuer hee bee that ſpendeth his vvretched daies in the vvilderneſſe of this vvorld, a vvilderneſſe of ſinne, as the children of Iſrael in that vvaſt *and roaring vvilderneſſe of* SIN, Exod. 16. vvithout this clovvde by day, and piller by night, to guide him the vvay to his reſt, hee vvalketh hee knovveth not hovve, he ſtrayeth, ſtumbleth, falleth, becauſe hee hath not light, hee liveth and dieth in darkeneſſe, his ſoule is a fielde vntilled, or as a vineyard grovvne wilde, which though it haue ſtore of grapes, they are but *ſowre grapes*, his vvorſhip of God, and vvorkes of common civility, vvhat glaſſe ſoever they beare, of honeſty and commodity in the eies of mē, they are both vnfruitfull to himſelfe, and before the face of God, full of ſin and reprobation. There are two thinges in the vvhole courſe of this hiſtory, vvherevnto I vvill limite my ſpeech: the one vvhat the Ninivites did; *they beleeved, proclaimed a faſt, repented*: the other vvhat God did; *hee ſaw their vvorkes*, and vvas ſatisfied.

Crediderunt Deo.

Crediderunt in Deum.

What the Ninivites did.

In the perſon of the Ninivites, faith goeth formoſt, vvorks follovv

it

it. This is the nature of a true and a living faith, *it ever worketh by loue*, Gal. 5. and *by workes it is made perfect*, Iam. 2. & faith without these is as an almes of the rich man to the poore, *depart in peace, warme thy selfe, fill thy belly*; but he giueth him nothing. Or *as the body without the spirit*, wherin the life & motion thereof consisteth. For euen the theefe vpō the crosse, that little time which he had, he bestowed in good works: In reproofe of his fellow, condemnation of themselues, iustification of Christ, inuocation of his name, and a true confession that he was the king of Israell. And this, although we speake, & write, & imprint, & speake in all our assemblies, & euen the pillers of our Churches can beare witnes vnto vs, that faith is an idle, vnperfect, verball, & deade faith, where is not sanctity of life to attend it; and wee both receiue it our selues, *as a faithfull saying*, & confirme it to others, *that such as haue beleeued God, must also be carefull to excell in good workes*; yet, if the pens & presses of the Romane faction might passe without controlment, we should be traduced as far as the world is Christian (for preaching only faith in iustification of a sinfull man) that our gospell is a gospell of libertie, Epicurisme, sensualitie, that we plucke vp good workes as weedes by the rootes, and cast them forth at the doores, as the children of the bond womā, not worthy to inherite with the free-borne. We never said that faith without workes (barren and empty of her fruits) iustified an vnrighteous soule: but that faith so qualified, doth notwithstanding iustifie without those workes, this we maineraine against men and Angels: so we remoone not vvorkes from faith, but workes from iustifying. Still they followe their mistresse, but in remission of sinnes, and cloathing the sinner with the iustice of God, therein they giue her the place, and put the burthen of that vvorke vpon her shoulders. Let Bilha the handmaide supply the defectes of Rahell, and beare children vnto Iacob, but let her ever remember that Rahel is aboue her, and singular in some respect. And let not Ioseph forget, thoughe he ride in the second chariot of Egypt, and be the next man to the king, yet that the king hath reserved the throne to himselfe. Shall I yet teach you by a more sensible and familiar demonstration? Bethulia is in danger of Holofernes, the terrour of the East, as we of the iustice of God: and as the strength of Bethulia was thought to weake to encounter him, so all our obedience to the law of God is weake and vnsufficient to defende vs. Iudith vndertaketh for the people of her city; faith for vs: Iudith goeth accompanied with her handmaide; faith with her works: and though the eies of her handmaid were ever towards her Lady, to carry the scrippe, &c.

Tit. 3.

Iud. 13.

yet, in performing that act of deliverance, Iudith is alone, her maide ſtanding and waiting at the dore, and not ſo much as ſetting her foot within the chamber: So although our loue and obedience bee as attendant to faith as ever that ſervant was to Iudith, yet in performing this mighty act of deliverance, acquiting the conſcience frō the curſe of the law, pacifying the anger of God, and preſenting vs blameleſſe before his holy eies (al which ſtandeth in the apprehenſion of the merites of Chriſt, and a ſtedfaſt perſwaſion that he hath aſſumed for vs) faith is wholely and ſolely alone, our workes not claiming any part, in that ſacred action.

An obiection liſſolved.

Therefore wee conclude, ſaith the Apoſtle, Rom. 3. *that a man is iuſtified by faith without the workes of the law. Therefore you ſee*, ſaith Iames in the ſecond of his Epiſtle, *that of works a man is iuſtified, and not of faith onlye.* He is, & he is not? doth the one conclude the former, & doeth the other inferre alſo by way of concluſion that he hath prooued the latter? What ſhall vve ſay? is God divided? or is there diſſenſion in the ſpirit of vnity? or is there more then one truth? Apoſtle againſt Apoſtle, Iames againſt Paul, in one and the ſame queſtion deriuing a contrarie concluſion? Not ſo. But as the ſtriking of two flintes together, beateth out fire; ſo the comparing of theſe their two opinions, will make the truth more manifeſt. Surely by faith we are iuſtified, & without the workes of the law. Meane it of ceremonies as ſome doe, meane it of morall commandements, the poſition is both waies true. This rocke we muſt cleaue vnto, this rocke muſt be publiſhed abroad, rockes and ſtones will publiſh this rocke if we conceale it. *To him that worketh not, but beleeueth on him that iuſtifieth the vngodly, his faith is accōted for righteouſnes*: Rom. 4. *To him that worketh not*; I will not ſay that he worketh not at all, but he worketh not in this action, nor with any intent, either to prepare or further his iuſtification before the face of God: his workes are not reckoned at that time, nay they vvithdraw their preſence, and hang downe their heades, and are abaſhed to offer themſelue in that ſervice. But here is the pointe. As I am iuſtified by faith without the workes of the law, ſo by the workes of the law muſt my faith be iuſtified, that is, avouched, made good, and teſtified both to God and man, with effectuall proofe and demonſtration that it is not a naked, fruitleſſe, hypocriticall faith, but ſoundlye and ſubſtantially conditioned. So Iames ment it. And Thomas Aquinas writing vpon that Epiſtle, confirmeth that meaning, that the iuſtification vvhereof he ſpake, is *the exerciſing or accompliſhing of iuſtice: for a thing is then ſaide to bee done, either when it is perfected, or when*

Exercitatio vel conſummatio: res enim tum dicitur fieri, quando perfecta eſt vel inno teſcit.

vvhen it is made knowne. So then, there is one righteousnesse imputed, favoured, and cast vpon vs, though it bee not ours; there is another righteousnes exercised, or declared; there is one iustice of iustification, there is another iustice of testification; there is one that acquiteth before God, another that approoveth especially before man; the one vvithout vs and lent, the other within vs, inhabitant and inherent; the one in Christ, and from him communicated to vs, the other in our selues, and to him in some sort recompenced. For such is the nature of faith and loue, as the Auncientes described their graces: the one is in taking and apprehension, the other is in giving and remuneration. First, we receiue by our faith, and then by our charity we returne some-thing. Paule speaketh of the former of these iustifications, Iames of the latter: Paule delivered simply the doctrine, Iames answered an obiection against those that gloried in the name and shaddow of faith: Paule instructed the vnderstanding, Iames informed the life: Paule as a Doctor and in the schooles lecturing, Iames as a pastour, and in the pulpit applying; the one handling iustification properly, the other (to speake as properly) sanctification; the one establishing a reall, christian, iustifying faith, the other confuting a verball, deviliſh, falsifying faith. There is now then but one Lord, one spirit, one truth, one gospell, one tongue, one soule in both these Apostles. Consider the state of the question in this present example of the Ninivites. You know vvhat they were, not only aliantes and straungers from the covenant and hope of God, but of aliantes and strangers such, whose iniquity streamed into the highest heauen, and called downe vengance vpon them. What should they now doe to redeeme their peace? For if they had fasted till their knees had bowed vnder them, if they had put sack-cloath about their loines, till the haire and wale thereof had entered euen into their soules, if they had spent the day in crying and the night in wailing, and if they had liued besides as iustly to the world, as Aristides did in Athens, who was banished the city for over much iustice, and had not vvithall beleeved; I will not say, but God might haue spared to haue made them notorious examples of his iustice to the worlde, but surely they had remained as aforetime, children of darknes still, and sonnes of perdition, and the waies of peace they had never knowne. Therefore to conclude on their parte, they are iustified by their faith, This is it that inuesteth them into the friendship and loue of God; their very beleeving of him is imputed vnto them for righteousnesse, as it was to Abraham; and to testifie that faith vnto man, to make it perfect

before God, to ſeale it vp to their owne conſcience, they are abundant alſo in good vvorkes: vvhich is that other iuſtification vvhereof Iames diſputeth. For as in the temple of Ieruſalem, there vvere 3. diſtinctions of roumes: the entry or porch where the beaſts were killed; the altar where they were ſacrificed: & the holieſt place of al, whither the high prieſt entred once every yeare: ſo in this repentance of Niniveh, there are 3. ſorts of righteouſnes: the firſt of ceremony, in wearing ſacke-cloath, and faſting; the ſecond of morality in reſtitution; Oſee. the third the iuſtice of faith, and as it were *the dore of hope* wherby they firſt enter into the kingdome of heaven.

2. What God did.

We haue heard vvhat the Ninivites did for their partes, let vs now conſider, what God for his. It is ſaid *that he ſaw their workes, and repented him of the plague* intended, and brought it not. Nay it is ſaid, *that God* ſaw their vvorkes, *& God* repented him of the plague, vvith repetitiō of that bleſſed name, to let the world vnderſtande, that the miſchiefe vvas not turned away for the value and vertue of their works, but for the acceptance of his own good pleaſure; nor for the repentance of the city, but for the repentāce of his own heart, a gracious inclination & propenſion that he tooke to deliuer them. No marvaile it was, if when God ſawe their works, he bethought him of their deliverance. For when the perſon is once approued, & receiued to grace (which their faith procured them) his blemiſhes are not then looked vpon, his infirmities covered, his vnperfect obedience taken in good part, nay cōmēded, honored, rewarded, and daily provoked with promiſes & inuitatiōs of greater bleſſednes to come. So a father allureth his ſon; the ſervāt doth ten times more; yet is the recōpēce of the ſon ten times greater: for the father reſpecteth not ſo much the workes of his child, but becauſe he is a father, tēdreth & followeth him vvith fatherly affection, wheras the hired ſervant on the other ſide, is but a ſtranger vnto him. Why then were the workes of Niniveh acceptable vnto God? not of thēſelues but for their ſakes that wrought them, & they for their faith: for this is the root that beareth thē al. In that great cloud of witneſſes, Heb. 11. what was the reaſon that *they pleaſed God* (beſides the honour of the world, that *they vvere vvell reported of*) & verſ. 6. *obtained the promiſes*, which was the garlande they ranne for, (beſides their *ſuffering of adverſities*, *ſubduing of kingdomes*, *vvorking of righte-* verſ. 33. *ouſneſſe*, with many other famous exploites there aſcribed vnto them) what was the reaſon I ſay, but their faith, which is the whole burden of the ſong in that memorable bead-role? *By faith* did Abel thus, Enoch thus, and others otherwiſe. But vvhy not their workes of themſelues?

For

For is not charitie more than faith? *these three remaine, faith, hope, and loue, but the greater of these three is loue.* 1. Cor. 13. And the *first and the greate commaundemente is this, Thou shalt loue the Lord thy GOD, &c.* Math. the two and twentith. And, *the end of the commaundement is loue,* 1. Tim 1. And, *loue is the fulfilling of the law,* Romanes the thirteenth. I graunt all this if thou be able to performe it. *Loue the Lorde thy God with all thy heart, &c. and thy neighbour as thy selfe,* and there is nothing wanting vnto thee, thou hast kept the commandement, thou hast fulfilled the law, thou needest not the passion of thy redeemer, thou maiest catch the crowne of life by rightfull desert. But this thou art not able to performe, were thou as righteous as Noe, as obedient as Abraham, as holy as Iob, as faithfull as David, as cleare as the sunne and moone, as pure as the starres in heaven, yet thou must sing and sigh with a better soule than thine owne, who saw and sighed for the impurity of all living flesh, *Enter not into iudgment vvith thy servant, O Lorde, for no flesh living can bee iustified in thy sight.* God hath concluded thee and thy father befo e thee, and the fruit of thy body to the last generation of the vvorlde vnder sinne; and because vnder sinne, therefore vnder vvrath, and malediction, and death, if thou flie not into the sanctuarie to hide and safegarde thy selfe. But blessed be the name of Christ, the daies are come, wherein *this song is sunge in the lande of Iudah,* and through all the Israell of God far and neare, *wee haue a stronge cittie, salvation hath GOD set for wals and bul-workes about it. Open ye the gates, that the righteous nation, which keepeth faith, may enter in.* Which is that righteous nation that shall enter into the citty of God thus walled and fortressed, but that which keapeth faith, or rather *faithes,* as the Hebrew hath? that is, all faith, not ceasing to beleeue till their liues ende. They that beleeue thus, adding faith vnto faith, the Lord vvill returne them as great a measure of his blessing, even *peace vpon peace,* in the next wordes, *because they trust in him.* We neede no better exposition. The righteous man is he that beleeueth, and the beleeuing man is he that vvorketh righteousnes, for these two shall never be sundred; and the only key that openeth vnto vs the gates of the citty, is our faith. So then when we see good workes, we must know that they are but fruites, and seeke out the roote of them, and when we haue the root, we must also haue regard to the moisture and iuice whereby it is nourished. For as the fruites of the earth grow from their root, & that root liveth not by it selfe, but is fedde and preserued by the fatnes of the soile, warmth of the sun, and benefite of the aire vnder which it standeth;

In continuance.

Esay. 26.

Fides.

Pacem pacem.

so good workes grow from faith, and that faith liueth in the obiect, the merites and obedience of Iesus Christ, feeding and strengthning it selfe by the sweet influence and sappe of these heauenly conceites, that he *came into the worlde to saue sinners*, and that *he died for her sinne, and rose to life for her iustification*. For as we esteeme the worth of a ring of gold not so much in it selfe as in the gemme that it carrieth; so are we iustified and magnified also in the sight of God by faith in Christ, not for this quality of beleeuing, which is as vnperfite as our works, but for the obiect of this quality, Christ our mediatour, which is the diamonde and iewell borne therein. The hand of a leper, though neuer so bloudy and vncleane, yet it may doe the office of an hande, in taking and holding fast the almes that is giuen. The giver may be liberall enough, and the gift sufficient to releeue, though the hand that receiued it, full of impuritie. So it is not the weakenesse of our faith, in apprehending and applying the passion of Christ, that can preiudice the bountie of our GOD, and those rich benefites of his grace vvhich his beloued sonne hath purchased for vs.

Secundum omnem iustitiam tuam, ver. 16. Propter dominum. 17. Propter miserationes tuas amplissimas. 18 Propter te. 19. Non enim proter vllas iustitias nostras.

I nowe conclude. GOD saw the vvorkes of the Ninivites, and in those vvorkes, not onely their outwarde countenance, but their inwarde and vnfeined affection, and faith the roote from vvhence they sprang: and as the fruites of their faith, so he accepted them; not for the worth and accounte of the workes, which they dare not themselues relie vpon, but through the riches and abundance of his owne louing kindnesse. This is the plea that Daniell helde in the ninth of his Prophecie, a man of as righteous a spirit as euer the Lateran pallace of Rome helde, *according to all thy righteousnesse; for the LORDES sake; for thy greate tender mercies; for thine owne sake;* and vvith direct exception to their inherente iustice, *for vvee doe not present our supplications before thee for our owne righteousnesse*. This plea we must all sticke vnto, Gods mercy in his owne gracious disposition, Gods righteousnesse in his promises, Gods goodnesse *in the Lorde*, his anointed, his CHRIST, his Messias. And this shall be a blessed testimony vnto vs at the last day, that vve haue stoode and fought for the seede of the woman, and for the preciousnesse of his bloud and passion, against the seede of the serpent, that vve neuer gaue place, no not for an instãt, to Pharisee, Iew, Pelagian, Papist, Libertine to diminish or discredite the power thereof. Giue mee that soule that breatheth vpon the earth in plight as the soules of those Ninivites vvere, nowe called to a reckoning of their fore-passed

lues

liues, their conſciences accuſing them of hydeous and monſtrous iniquities, the lavv pleading, the anger of GOD flaming againſt them, the throate of hell gaping vvide and ready to ſwallow them dovvne, vvhen they were to take their leaue of one vvorlde, and to enter another of endleſſe puniſhment, vnleſſe they coulde finde the meanes to appeaſe the furie of their maker and iudge; Giue mee the ſoule, that dareth for the price of a ſoule ſtande in contention vvith the iuſtice of GOD vppon the triall of good vvorkes, either to bee iuſtified the meane time, or heereafter to be glorified and liue by them. O ſweete and comfortable name, nature, operation of grace, (grace and only grace) bleſſed bee the wombe that bare thee, and the bowels that ingendered thee. When it commeth to this queſtion, *iuſtificemur ſimul, Let vs bee iudged togither, if thou haſt ought to ſaie for thy ſelfe, bring it forth*, O happy, heavenly and only grace, that beareſt thy children ſafe in thy boſome, and ſetteſt them with cõfidence and ioy before the ſeat of God; when the clients & followers of their owne righteouſnes, be it vvhat it may be, vvith the leaſt flaſh of lightning that fleeth from the face of God, ſhall tremble and quake as the popler in the forreſt. O the Ocean & maine ſea of overflowing grace, and we drinke at puddles! We ſit in our cels and comment, we come into the ſchooles and diſpute about the merit of good workes, vvithout trouble. But lie we vpon our beds of ſicknes, feele we a troubled & perplexed conſcience, we ſhall be glad to cry, grace and grace alone, Chriſt and Chriſt alone, the bloud of Abell, and Peter, and Thomas, and Paul ſhall be forgotten, and the bloud of the Lambe ſhalbee had in price, & as for the merits of our vnprofitable ſervice, we ſhalbe beſt at eaſe when we talke leaſt of them. The only one & fiftith Pſalme, *Haue mercy vpon me O Lorde &c.* (his memory bee bleſſed that gaue the note) hath ſaved many diſtreſſed ſoules, and opened the kingdome of heaven vnto them, who if they had ſtood vpon riches and ſufficiencie in themſelues, as the church of Laodicea did, they had loſt the kingdome. It is vſually given to our felons for their neckeverſe, vvhen the lavv is diſpoſed to favour them. VVe are al felons and tranſgreſſors againſt the law of God; let it be our ſoules verſe, and God will ſeclude the rigour of his lavv and take mercy vppon vs. Some of the wordes of that Pſalme vvere the laſt that Bernarde vttered even in the panges of death. Let them alſo be the laſt of ours, *a brokẽ & contrite heart, O God, thou wilt not deſpiſe*. Finally, the choiſe is briefly propoſed, and as quickely made: *if grace, not vvorkes: if vvorkes, not grace*: if this be the choiſe, let vs humbly beſeech God Eſay 43. Revel. 3.

to illighten our eies, to open our vnderſtandings, to direct our affections, and to reach forth our handes to the better part vvhich ſhall never be taken from vs: that leauing our workes to his favourable interpretation, either *to follow vs*, or to ſtay behinde, and either to bee ſomething or nothing in his ſight, his mercy may only triumph, and his covenant in the bloud of Chriſt Ieſus may ever be advanced, that we may ſing in our Ieruſalem, as they ſing in the courtes of heauen, *worthy is the Lambe that was killed, to receiue the glory, and honor and praiſe*, and to beare the name of our vvhole ſalvation.

THE XL. LECTVRE.

Chap. 4 verſ. 1. *Therefore it diſpleaſed Ionas exceedingly, & hee was angry.*

THE vvhole prophecy of Ionas (againe to repeat that, vvhich ought not to be forgotten) is the preaching of mercy. An hiſtory written to the world, and as a publique evidence & inſtrument from God deliuered vnto vs, in euery page & line wherof, his goodnes towardes mankind is mervailouſly expreſſed, And as the 4. beaſtes in Ezechiell, were ioyned one to the other by their winges, ſo the 4. Chapters of this booke hange togither by a continuation and ſucceſſion of Gods loving kindnes. Open this booke, as our Saviour opened the booke of the propheſie of Eſaias, by chance, and read at your pleaſure from the firſt of it to the laſt, you ſhall neuer want a texte or example of comfort, wherby a diſtreſſed conſcience may be relieved. The marriners are deliuered from the fury of the elements, Ionas both from thoſe and from the belly of a cruell fiſh, the Ninivites God knoweth from what, vvhither from fire and brimſtone, or from ſinking into the ground, or any ſuch like *vveapons of vvrath*, vvhich in his armoury of iuſtice in heauen are ſtored vp and reſerved for the day of the vvicked; but all are delivered. Notwithſtanding which rare examples of mercy, as Chriſt ſpake in the goſpell, *beholde, more than Ionas is heere*: ſo though the prophet did his parte before in penning thoſe diſcourſes, yet in handling this laſt he is more than himſelfe, and though the mercy of God abounded before, yet here it excelleth. Then was mercy practiſed I confeſſe, but heere it is pleaded, maintained, proued by arguments, apologies, parables, the equity

and

ty and reaſonablenes thereof vpheld, and means made vnto Ionas in ſome ſort, that if God be gracious to Niniveh, he will be pleaſed favourably to interpret it. The diſtribution of the Chapter is into three partes. 1. The affection of Ionas vpon the deliverance of Niniveh, whither revealed, and by a propheticall ſpirit diſcovered before the tearme of 40. daies, or to the expiration of them differred, I cannot ſay. 2 The reprehenſion and rebuke which God vſeth againſt him for that affection; both by ſpeech, *doeſt thou well to bee angry?* and by fact, in confuting him by a reall ſimilitude, of a gourde, ſoone ſprung vp & as eaſily withered. And as Ionas repeateth his impatience, ſo God walketh with an euen pace by him, & repeateth his reproofes. 3. The concluſion or ſcope vvhich God referred himſelfe vnto. Not the forbearing of the city, which was already paſt, but the iuſtification of his goodnes therein. For firſt he did of fact (as they ſay,) and then defended the right of it.

The affection of Ionas is generally recited in the firſt verſe, and more particularly diſplaied in the reſt, touching his ſpeech, geſture, & carriage of himſelfe in all pointes.

So it diſpleaſed Ionas exceedingly. What diſpleaſed him? Turne backe your eies to the epilogue of the former Chapter. *God repented him of the evill, hee did it not.* This is it, that ſo much diſquieteth Ionas, that *ſeemeth ſo evill, & very evill* (as the Hebrew hath,) in his vnmerciful eies: rather this was evill & very evill in the heart of Ionas. For why is Ionas ſo exceedingly diſpleaſed, that God hath ſpared Niniveh? It had beene fault enough in Ionas, not to haue bleſſed and embraced the mercy of God towards Niniveh, & to haue given teſtimony vnto it. But to go ſo far from renowming it, that he condēneth it in his iudgement, & ſo far in condemning it, that he is grieved at the heart, and ſo far in grieving, that he holdeth no meaſure and ſtint therin, but doth exceedingly vexe himſelfe, this was a ſore offence. Had Ionas receaved mercy himſelfe, and doth Ionas envy mercy to others? Did he know by experience in his owne perſon, what it was to be driven frō the land of the liuing, to be caſt into the mouth of deſtruction, to looſe the favour of God, and hath he no ſparkle of charity leſte, no graine of compaſſion to vveigh vvith himſelfe the deſtruction of this great citty? *A vexation*, ſaith Baſil, *without all reaſon. Vnhappy man, why art thou troubled ſo, having felt no harme?* I vvould rather haue thought if neede had beene, that Ionas vvould haue ſtoode for Niniveh, being a prophet, and ſo lately plucked from the fire himſelfe, as Abraham did for Sodome: If there ſhal be ten righteous men found in Niniveh deſtroy

The affection of Ionas.

Malum vidēbatur apud Jonam, malum magnum.

Calamitas ſine ratione, quid miſer angeris, nihil duri paſſus?

destroy it not. For what els is the ioy & crowne of a Prophet, Apostle, any messenger of Christ in this service emploide, but the vvinning and saving of soules, converting men vnto righteousnes, translating them from darkenes into light, a blessing frō God vpon his labours, an encrease vpon the seede he hath sowen, which others would spend their daies, & consume their bodies, & ieopard their liues to obtaine, when Ionas obtained it with ease, & in the compasse of a short time? The parable of the Lord & the labourers which wrought in the vineyard, thus far accordeth to Ionas. *Take that which thine is. I doe thee no* Mat. 20. *wrong, is it not lawfull for me to doe with mine owne as it pleaseth me? Is thine eie evill, because I am good? I will give to this last, as much as to the first*: to this least, as much as to the greatest; to a Gentile, as much as to an Israelite; to Niniveh, as much as to thy selfe. You see the nature of envy: the honour, prosperity, wealth, and whatsoever is good in an other, sometimes life it selfe, it repineth at; fruitfull encrease, & full vdders in the fields and beastes of any man, it pineth with. It filleth men to the eies, and in the eies it sitteth, and by those windowes looketh forth, and wheresoever it seeth a blessing, it is sicknes and death vnto it, if God curse it not. And it is true that Basile noteth of envie. *A* Aegyptio Scytha non invidet. *Scythian seldome maliceth an Ægyptian.* They spend their despight for the most part within the same countrey, same kinred, same profession, same benefite: as Ionas envieth Niniveh, for communicating vvith him in the mercy of the Lord. According to that vvisedome vvhich God gaue to man to call thinges by their right names, so is the name *Invidia, vel non videt, vel nimis intuet r. Cypr.* of envy: either because it vvill not see at all, that vvhich in the blessings of God is to be seene, or because it prieth too deepe into thē. It vvas the first venime vvhich the devill povvred foorth against mankinde. Gen. 4. *Hinc periit primus & perdidit*; By this he first perished himselfe and destroied others. What els was the cause that Caine lifted vp his hande against his brother Abell, & robbed himselfe almost of his only comforte in that new-borne vvorld, but that the gifte of his brother was accepted to God, his owne reiected? vpon this he was very wroth, and *his countenāce fell downe*, as not able to endure the sight of his brother, & his anger was not satisfied with bloud. Did the brethren of Ioseph go home to their old father Iacob, and bring him into an errour that Gen. 37. a *wicked beast had devoured the childe, and that Ioseph was surely torne in pieces*? A wicked beast had deuoured him indeede, and Ioseph was torne in pieces by the enuy of his brethren. *Israell loued Ioseph more than all his other sonnes, therfore they hated him, and could not speake peaceably vnto him. And Ioseph dreamed a dreame, and tolde it to his brethren,*

therefore,

therefore they hated him, ſo much the more. This vvas the wicked beaſt that caſt him into the pit, where their meaning was to haue ſterved him to death, and to *haue kept his bloud ſecret*, as appeareth by the ſpeech of Iudah; and but that Reuben perſwaded the contrarie, with their owne handes they had taken his life from him. Becauſe the women ſange in the ſtreetes, *Saul hath ſlaine his thouſande, Dauid his ten thouſande*, therefore was *Saul exceedinglie vvroth*, and it is ſaide, *that Saul had an eie to Dauid from that day forwarde*. It was a venemous, miſchievous eie, ſuch as *the burning eies* of witches, or the Baſiliske, or Gorgon, that he caſt towards him. The elder brother, Luke 15. when he hearde melodie and dauncing in his fathers houſe, and knevve vvhat it ment, and that his father had killed the fat calfe, to vvelcome home his loſt ſonne, *he was angry at the matter, and vvould not goe in*, but that his father *went out and entreated him*. He omitted no argument of exprobration, *his ſervice for many yeares, without breach of any commaundement*, and not the gifte of a *kid* by vvay of recompence, he ſaith not, waſtfully to ſpend, but to *make merry amongſt his friendes*: when the other, *that had devoured his goodes with harlotes muſt be entertained with the fat calfe*. Examine the reaſon why innocency it ſelfe was hunted and followed to death, with *crucifie him, crucifie him*, he is not worthy to liue, and Barrabas ſet at liberty; and let Pilate be the iudge to pronounce ſentence againſt them: *hee knevve* (beſides the knowledge of their owne conſciences) *that for envie they had delivered him*. Do we looke that envy ſhould favour the honour and well-fare, when it favoureth not the life, or the life of man, whē the Lord of life himſelfe is vile before it? Poyſon, they ſay, is life to a ſerpent, death to a man; and that which is life to a man, his ſpittle and uaturall humidity, is death to a ſerpent. I haue found it thus applied: vertue and felicity, which is life to a good man, is death to the envious; and that which the envious liueth by, is the miſery and death of a good man. For envie endevoureth either that hee may not liue at all, as all the former examples declare (for even *the prodigall ſonne vvas alſo deade*, and it grieved his brother, that he was brought backe to life) or that he may liue ſuch a life, as for the diſcomforts thereof, he may cal it happines, to haue ended. Therefore amongſt other the frutes of a reprobate minde, Rom. 1. thoſe two are ioyned togither, φθόνος, φόνος, *envie, and murther*: and likewiſe amongſt the workes of the fleſh, Galathians the fifte, vvith the ſame combination, as if they vvere twinnes growing in one body, and could not be put a ſunder. It is not namely expreſſed in the former member of the verſe, what perturbation

1. Sam. 18.

Vrentes oculi Perſ.

Math. 27.

Luke 15.

Βίος ἄβιος.

φθόνοι, φόνοι.

1.Cor.13. *Misericordiæ cor miserum.* *In quâ multa sunt mala vnum tantùm vtile, quod authori incommoda. Basil.* *Carpit q; & carpitur vna. Supplicium q; sui est. Metam. 2* *Vt AEtna seipsam.* *Sic se nõ alios invidus igne coquit. Metamor. 2* *Ira optimo loco est donũ de, et magna est ars irasci verbis præmeditatis et tempore opportuno. M. Luth.* *Si deus irascitur nobis, remediũ esse potest, &c. Val Max. lib. 9. cap 3.* *Illa procursu celerior, nocendi cupidine hoc pertinacius: vterq; consternationis plenus affectus ac nunquam sine tormento sui aut violentus &c*

tion it was wherewith Ionas was so over borne. But by the effectes it shewed in him, in seeking so hartily the overthrow of Niniveh, and wishing to die himselfe, because the Ninivites liued (besides the bidding of open battaile to charity, one of whose properties is, that *shee envieth not*, and setting pitty at naught, which hath ever a miserable heart when it seeth the wretched) we may reasonably suppose it to haue bin envy. The nature whereof is this, that God in his iustice hath appointed it to be a plague to it selfe, and amongst many mischiefes it hath furnished it with one onely profitable quality, that the owner thereof taketh most hurt. He biteth and is bitten againe, & becõmeth his own punishment. And as Aetna cosumed it selfe; so the malicious man is burnt with the fire of his own hart. And therfore the Poet did notably describe her to haue a pale face without bloud, a leane body without any iuice in it, squint eies, blacke teeth, an heart full of gall, a tongue tipt with poison, never laughing but whẽ others weepe, never sleeping, because she studieth and thinketh on mischiefe. *It displeaseth Ionas exceedingly*, But the vexation which he tooke, hurt himselfe more than Niniveh.

And Ionas was angrie. We haue not ended the affections of Ionas. VVe haue an other companion to adde to envie, which for the most part is coupled with it. For so we read, Genes. 4. *Caine vvas exceedingly vvrath.* And, 1. Sam. 18. *Saul was vvrath* at the song of the women. And, Luke 15. the *elder brother was angrie*, either with the father, or the yonger son. Anger in a fit place is the gift of God, and there is great cunning in being angry, with advised speach, and in a seasonable time. But of that hereafter. Meane-while, the time, and cause, and measure of this anger in Ionas, I thinke, are worthy to be blamed. For with whome is he angry? It seemeth, with himselfe: *Take away my life from me.* Or rather with God; who if he had taken him at his worde, the sun had gone downe vpon his anger, I meane, his life had ended in a froward and furious passion. If God be angry with vs, there may be some remedy, because God is mercifull; but if vve be angry with him, there is no helpe for it. *Quis populo Romano irasci sapienter potest?* What man of wisedome can be angry with the people of Rome, much lesse with God? And that you may know howe righteous the Lord is, in this affection of anger, as before of envie, vvhen we are vnruly and lawlesse therein, Valerius Maximus comparing anger and hatred togither (the one, at the first setting forth, the quicker, the other, in desire of revẽge, the more obstinate) saith, that both those passions are full of consternation and amazement, and never

vse

vse violence without torment to themselues; for where their purpose is to offer wrong, they rather suffer it: as shall better appeare vnto vs hereafter in the behaviour of Ionas.

I haue in parte described vnto you the nature and enormitye of these perturbations, from the mouth of natural & worldly wisdome. VVhat iudgement belongeth vnto them, vvhen they breake their bounds, I learne in a better schoole. *Whosoever is angry with his brother without a cause, shalbe culpable of iudgement.* And they are numbred amongst the works of the flesh, Gal. 5. whereof the Apostle gaue them double warning, *that they which did such things should not inherit the kingdome of God.* Notwithstanding the viciousnes hereof hath beene both opened and condemned by those, who though they had not the law of God by peculiar assignement, as the Iewes had, written in bookes or in tables of stone, *yet the effect of that law was written in their harts, & they were a law to themselues, their thoughtes accusing or excusing thē* in most of their doings. Precepts of moral conuersatiō they haue as soundly deliuered, & some as strictly obserued, as if Moses had taught and liued among thē. The Apostles precept is, Rom. 12. *Giue place to wrath* & Ephes. 4 *Be angry and sin not. Let not the sun go downe vpon your wrath.* They had the same precepts in Gentility, who saw no lesse herein by their light of nature, & therefore deuised lawes to represse anger: That an angry man should not set hand or hart to any thing til he had recited the Greeke alphabet, for by that time, the heat of choller vvould bee alaide; and that he should sing to his passion, as nurses to their babes, μὴ σπεύδε, μὴ βοᾷ, hast not, cry not, & anone I vvill content thee. And the practise of Plato was according to these rules: for his seruāt offending him, he said he could haue killed him, but that he was moued, & therefore desired a friend to punish him in his steede. Likewise reprehensions of all sortes of vices, and commendations of their contrary vertues, they haue both wisely conceaued, faithfully penned, and earnestly perswaded. And although they were ignorant of the ioyes of heauen and hell fire, yet in their Gentile learning the saw reason sufficient, that the embracers of these contrary qualities, should be contrariwise recompensed. Therfore I am not of opinion with those men who thinke that al secular and prophane learning should be abandoned from the lips of the preacher, and whither he teach or exhort, he is of necessity to tie himselfe to the sentence and phrase of only scripture. Good is good vvheresoeuer I finde it. *Vpon a vvithered and fruitlesse stalke,* saith Augustine, *a grape sometimes may hange.* Shal I refuse the grape because the stalke is fruitlesse and vvhithered?

Mat 5. Λέγω ὑμῖν ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ.

Rom. 2.

Occidissem te nisi iratus essem.

In arundine sterili atq; aruida vel alligata solet vua pendere. De bapt. cont. Donat. lib. 6. cap. 1.

There

There is not any knowvledge of learning to bee dessised, seeing that all science vvhatsoever, is in the nature and kinde of good thinges. Rather those that dessise it, vvee must repute rude and vnprofitable altogether, who would bee glad that all men vvere ignorant, that their owne ignorance lying in the common heape might not be espied. If Philosophie should therefore not bee set by, because some haue erred through Philosophie, no more should the sunne and the moone, because some haue made them their GODS, and committed idolatrie vvith them. It seemeth by the preface of M. Luther vppon the Epistle to the Galathians that the Anabaptistes condemned the graces and vvorkes of God, for the indignity of the persons and subiectes in vvhome they vvere founde. Luther retorted vpon them. Then belike matrimony, authority, liberty &c. are not the vvorkes of God, because the men vvho vse them, are some of them vvicked. Wicked men haue the vse of the sun, the moone, the earth, aire, the vvater, and other creatures of God. Therefore is not the sunne the sunne, and do the others loose their goodnesse because they are so vsed? The Anabaptistes themselues, when as yet they vvere not rebaptized, had not vvithstanding bodies and soules; novv because they were not rebaptized, were not their bodies true bodies, and their soules right soules? Say, that their parents also had a time when they vvere not rebaptized. Were they not therfore truely married? If not, it vvill follovv therevpon, that the parents vvere adulterers, their children bastardes, and not meete to inherite their fathers lands.

Non vlla displicenda disciplinæ cognitio, cum de genere bonorũ scientiæ sit omnis: quin potiùs ipsã spernentes et rusticos & planè ignavos existimare aebemus &c. Greg. Nazian. in monod

Likewise truth is truth vvhersoeuer I finde it. VVhither vvee search in Philosophy, or in the histories of the Gentiles, or in Canonicall scriptures, there is but one truth. If Peter, if the Sibylles, if the devilles shall say, that *Christ is the sonne of the living GOD*, it is not in one a trueth, a lie in the other; but though the persons, motiues, and endes be different, the substaunce of the confession is in all the same. It vvas true vvhich Menander the Poet spake, before the Apostle ever wrote it to the Church of Corinth; *Evill words corrupt good manners*. And because it vvas a trueth in Menander, therfore the Apostle alleadged it, vvhich else hee vvoulde not. The difference betweene them is, that as in Lacedæmon sometimes, when in a vvaighty consultation, an eloquent but an evill man, had set dovvne a good decree, vvhich they coulde not amende, they caused it to be pronounced by one of honest name and conversation, and in such simplicity of vvordes as he vvas able presently to light vpon, by that meanes neither crediting the bad authour so much as to take

Sic bona sententia manet, turpis auctor minuatur est. Aul. Gell. Noc. Att. lib. 18. cap. 3.

take a iudgment from his mouth, nor reiecting the good sentence: so that which was a truth in the lips of Menander, is not more true, vttered by an Apostles tongue, but it hath gotten a more approoved and sanctified author. And surely as in the tilling of the ground, the culter and share ate the instrumentes that breake the cloddes, and carry the burthen of the worke, yet the other partes of the plough are not vnnecessary to further it: so for the first breaking vp of the fallow ground of mens heartes, and killing the weedes and brambles that are therein of Adams auncient corruption, or for preaching the *greate misterie of pietie, and comfortable speaking to Sion* touching the pointes of salvation, the onely word of God, sharper then culter or share or two edged sword, is onely and absolutely sufficient. But a man must dayly builde vpon the former foundation, and not onely teach, but explicate by discoursing, illustrate by examples, exemplifie by parables and similitudes, by arguments confirme, shame the gaine-saiers, convince the adversaries, fashion the life to the doctrine, plant iudgment and iustice in steede of vnrighteoulnes, stirre vp the affections, and shewe himselfe everie way *a vvorker* 2. Tim. 2. *man not to bee ashamed, and rightly dividing the worde of trueth*: from whome if you take his knife, that is, his arte and cunning, he shall rather teare it with his teeth, and pull it asunder with his nailes, than rightly divide it.

But you appeale to the consciences of beleeuers, and desire to knowe, *vvhether their first conversion to the faith, vvere by reading or hearing of Gentile stories?* No. For who ever required that service of prophane learning? which, vvhatsoever the instrument or meanes bee, is principally and almost wholy the vvorke of the holy Ghost; and vvherein is fulfilled vpon every convert that commeth to the knowledge of the trueth, that which Samuell comforted Saule with; *The spirit of the Lorde shall come vpon thee, and thou shalt be turned into* 1. Sam. 10. *another man. Vvho else taketh the stonie heart out of their bodies, and* Ezech. 36. *giueth them an heart of flesh?* And vvee knovve besides, that the conversions of men to the faith, haue not beene all after one sorte: in some, by the preaching of Christ crucified, as in those that *vvere* Act 2. *added to the Church* by the sermon of Peter: in some, by a word from the mouth of Christ, *Followe mee*: in some, by visions and voyces from heauen, as Paule, Act. 9. was throwne from his horse, and smitten with blindnesse, and a voice came downe from the clowdes, saying, *Saul, Saul, why persecutest thou mee?* And Saint Augustine reporteth, Confess. 8. 12. that by a voice from heauen, saying, *Take*

vp

Tolle, lege. vp and reade, take vp and reade, he vvas directed to that sentence Rom. 13. *Not in chambering and vvantonnesse &c.* Iustine Martyr witnesseth of himselfe in his Apology to Antoninus, that vvhen he savv the innocent Christians, after their slaunderous and false traducementes, carried to their deathes patient and ioyfull, that they were thought worthy to suffer for the name of Christ, it occasioned his chandge of religion. Socrates and Sozomene vvrite that many of Alexandria, when the great temple of Serapis was repurdged and made serviceable for the vse of the Christians, finding some mysticall letters or cyphers therein, whereby the forme of a crosse vvas figured, and signification long before giuen, that the temple should haue an ende, thought it warning enough to forsake their heathenish superstitions, & to embrace the gospel of CHRIST Iesus. Many other Ægyptians, being terrified by the strange inundation of Nilus, higher then the wonted manner thereof was, immediatlye condemned their ancient idolatrie, and applied themselues to the worship of the liuing God. Clodoveus the French King, after manie perswasions of Crotildis his lady, a religious Burgundian, vainelie spent vpon him, hauing at length receaued a great discomfiture and slaughter in a battaile against the Almannes, and finding himselfe forsaken of all earthly aide, cast vp his eies into heaven, and vowed to become a Christiā, vpō conditiō that God would giue him the victory over his enimies; which he faithfully performed. Now it holdeth not in reason, that because men are cōverted to the faith by miracles, matyrdoms, visiōs in vndatiōs, hieroglyphicks, & such meanes, therefore they should alwaies be cōfirmed by the same; or that those who are converted by the *word of faith*, should no otherwise be confirmed and strengthened than by that only word. For our owne partes, we cannot worke wonders, we cannot call downe lights & visions from heaven, we must vse such meanes as God hath enabled vs vnto. And therein, tell me also by experience, If as in former times the Gentiles were confuted by the writings of the Gentiles (which is either a parte or at least a preparatiue to conversion, for we must first remoone the preiudices conceaued against the trueth,) by the philosophy of Plato, Trismegistus, and others, vvhich Iulian a wise but wicked Emperour saw, beholde *vvee are wounded vvith our owne quilles, out of ovr bookes they take armour vvhich in fight they vse against vs*, and therefore made a lavve that the children of the Galileans shoulde not reade Philosophers nor Poets; and as the Iewes in latter yeares by the Talmud of the Iewes (for proofe whereof I send you to the

Euseb. 4. 8.

Socra. 4. 15. Sozom. 7. 15

Literæ Hieroglyphicæ.

Sozom. lib. 7 cap. 20.

An. Do. 496. vid. Ioan. Pappum. histor. de conver. gentiū.

Propriis penitus co fiximur. Theodoret. Tripart. histor. lib. 6. cap. 17.

the *Trueues of Christiã religion*, written both in Latin & French, & put into Englisſh by as honorable a tranſlator as the author was, So in the winning and reclaiming of Papiſtes at this day, it be not an ordinary vvay, to roote vp their errors, beſides the ſcriptures of God, not only by conſent of Fathers, deciſions of Councels, but even by principles of philoſophy, by reaſon & outward ſenſe, from the verdict whereof, in many queſtiõs amongſt them, they are wholy departed. In Tranſubſtantiatiõ, by name, do we not ſhake & cõvince their inextricable abſurdities by evidence of ſenſe, by that which our hands handle, & our eie declareth vnto vs, by natural dimenſions which a natural body is ſubiect vnto, by circũſcriptiõ of place, & collocatiõ in one place at once, & how vnſenſible a thing it is, to haue accidẽts without their ſubiect, roundnes, whitnes, and the relliſh of bread vvithout bread, even as the Lord himſelfe proved the trueth of his body, by a truth of philoſophy, when they tooke him for a ſpirit, *touch mee, handle mee, ſee me; Tãgere enim & tangi niſi corpus nulla poteſt res*, for nothing can touch or be touched but a true body? Is it enough in this cõflict to tel a Papiſt, that Chriſt is aſcended into heauen, & there muſt ſit til all things be reſtored? doth he not driue thee frõ thine holde, & put thee to a further replication? So do they alſo in many other queſtions; wherin if we reſt vpon ſcripture alone, wee ſhall ſend them away vnſatisfied, becauſe they omit not this iudge without other copartners, to ſit and giue ſentence alone in the ending of our controverſies. And therfore they muſt be vanquiſhed, as Baſilides & Saturnius were in Euſebius, χ) δι' ἐρρέφων ἀποδείξεων, χ) δι' ἀρρέφων ἐλέγχων, both by written demonſtrations, and by vnvvritten redargutions. Is this novv *to make the pulpit a philoſophers ſchoole* or rather the philoſophers ſchoole a foote ſtoole to the pulpit, and to vſe it as a ſervaunt to Divinity that it may the better proceede in the neceſſary vvorke? The *hiſtories of the Heathen* (as lightly as vve reckon of them) of Moab and Ammon and all the countries of Canaan in former times, of the Medes & Perſians, auncient Romanes & Græcians; & at this day of the Mores, Moſcovites, Turkes, and Tartarians, their religion, ſacrifices, manners, lawes, leagues, wars, ſtratagemes, and euen the wars of Hanniball and Scipio, wherein the providence of God mightily wrought and the pollicy of men carefully beſtirred it ſelfe; haue they nothing in them fit for the vſe of the temple & for the building of Gods houſe? Then why do we traine vp our children, in poets, orators, hiſtories Greeke & Latine, old & new, & not preſently ſet them to the teſtaments, & everlaſtingly keepe thẽ in the reading and conning of

Hoc quod oculi renuncians &c.

Luke 24.

Lucret.

Lib. 4. cap. 7. hiſtor. eccleſ.

only catechiſmes, if all that elementary learning (for ſo I confeſſe with Seneca, *rudimenta ſunt, non opera, they are rudiments & beginninges, not workes*) muſt be wholy forgotten and laide aſide in the exerciſing of an higher calling? Or is it a point of wiſedome, thinke we, to ſeaſon theſe new veſſels, when their ſtate of life to come is eſpecially to be framed, with ſuch vnprofitable licour, wherof there is no good vſe to be made in riper yeares, and at ſounder diſcretion? If ſuch were the vanity, and no better fruites of theſe yonger ſtudies, vvhen an elder profeſſion, and a more ſettled iudgment hath them in handling, let Licinius bee cleared of that infamous ſpeech of his in tearming *good Letters, the poiſon of a cõmõ wealth*; & let al our bookes be heaped togither & burnt in the market-place, as thoſe *bookes of curious arts*, Act. 19 & let their barbarous opinion who cry to pull downe ſchooles & Vniverſities, find favour & good ſpeed in the wiſhings of al men. But I ever retained, & til I am better informed, will endevor to maintaine a more honorable opiniõ of learning; & ſuch poore friendſhip as I am able to lend to the defence of it, I will ever be ready to ſhew as Ionathã did to David, not only in the field, where no man ſeeth it, but even to the face of thoſe by whõ it is moſt diſcredited. Becauſe I haue ever found by my little & ſimple experience, that neither the vſe of Grãmer in the proprieties of words, nor of Logicke in diſtinguiſhing ambiguities, nor Rhetoricke in following precepts & rules of ſpeech, nor Philoſophy in ſcãning cauſes & their effectes, nor hiſtory in calculating times, nor of any of theſe in many other vſes and ſervices, could at any time be miſſing to the miſtres & Queen of al theſe artes I meane to the handling of Divinity, which is the ſcience of ſciences. S. Auſtin writing againſt Petilian, telleth vs, that his adverſary ſometimes with open mouth and full breath vvould accuſe him *for a Logician, & bring Logicke it ſelfe to her triall before the people, as the miſtreſſe of forgery & lying: & becauſe he ſhewed ſome Rhetoricke, would note him by the name of Tertullus the orator, & charge him with the damnable wit of Carneades the Academicke*: but you muſt know the reaſon, *Cum ad interrogatum reſpondere non poſſet, when hee was not able to anſwere the queſtion propounded.* No doubt, it was ſome great diſgrace to that learned father, to be blamed for good artes, and to beare an obiection and reproach for too much ſchollerſhip. Thus let ignorance ever bee able to obiect to the champians of the true church and propugners of the faith of Chriſt. And becauſe I am fallen into the teſtimony of S. Auſtin let me further acquaint you what he vvriteth of this very argument, in his 2. booke of chriſtian learning. His iudgement is ample & plaine, that if

Virus reip.

Lib. 3. cont. Petil. ca. 16. Anhelis pulmonibus, ãquam dialecticum criminatur, &c Ibid ca. 21.

The teſtimonies of auncient fathers.

if the philoſophers, ſo called, eſpecially the Platonickes, had ſpoken any truth conſonant to our faith, we ſhould be ſo far of, from fearing it, that we ſhould bereaue them thereof, as vniuſt owners, and poſſeſſioners, & applie it to our owne vſe. For as the Egyptians had not only idols & burthens which Iſraell deteſted, but veſſels and ornamēts of ſilver, & gold, & ſtore of raiment, which Iſrael not by their owne authority, but by Gods cōmandement borrowed, & Egypt ignorantly lent, not knowing how to vſe thē as they ought: So al the learning of the Gentiles, beſides their ſuperſtitious and abominable figments, hath alſo liberal artes, ſerviceable to the truth, & profitable precepts of civility, & ſomwhat vnreproueable of the worſhip of the true God, which is as it were their ſilver & gold, not which thēſelues found out, but tooke it from the mines of Gods heavēly providence, vniverſally infuſed into the minds of al mē living. Likewiſe the inſtitutiōs of mē, as it were apparel fit for humane ſociety, which the life of man cannot want. He alſo numbreth the Iſraelites that went out of Egypt, laden with thoſe ſpoiles, Cyprian, Lactantius, Victorinus, Optatus, Hilary; & beſides thoſe who were then living, an innumerable ſight of Græcians; & before all theſe, the moſt faithful ſervant of the Lord, Moſes, of whom it is written that he was *learned in all the wiſedome of the Egyptians*. Finally he there concludeth, not preiudicing any other either his equall or ſuperiour, that would otherwiſe vnderſtand it, that the policy of the children of Iſraell in robbing the Egyptians, did vndoubtedly prefigurate this our ſpoiling of the Gentiles. I will not conceale withal his retraction touching this point, in that he had much aſcribed to liberall ſciences, *which many holy men are much ignorant of, and ſome that know them, are not holy*. Therefore in his firſt booke of order, he bringeth himſelfe into an order & meaſure therein, that the learning of thoſe liberall ſcieeces muſt be *modeſta atq; ſuccincta, modeſt and ſhort*. Otherwiſe it is *vinum inebrians*, as Bernard calleth it, *wine that maketh a man drunke, implens nō nutriens, inflans non ædificans, rather glutting than nouriſhing, and puffing him vp than edifying him*. Therefore Seneca, though he knew not the ſoveraigne knowledge vvhich vve do, and that which is life everlaſting vnto vs, concerning the father of lightes, and him whom he hath ſent, Chriſt Ieſus; yet in compariſon of other more profitable ſtudies and meditations, he aſcribeth vtility no farther vnto theſe, than that *they prepare the witte, rather than faſten and ſeize vpon it*. *Non enim diſcere debemus iſta, ſed didiciſſe*. For *vvee muſt not ever bee learning theſe, but haue learned them*. Ierome, (or whether it vvere Valerius) in an epiſtle to Ruffinus writeth thus: Doeſt thou

Cap. 40. *Tanquam ab iniuſtis poſſeſſoribus.*

Non ſolùm idola et onera &c.

Suffarcinati.

Quid multum tribui diſciplinis liberalib. quas multi ſancti multùm neſciũt, quiãã autem qui ſciunt eas ſancti non ſunt. 1. Retrac. 3. In cantic. ſer 9. Lib. 1. epiſt. 82.

Si præparent ingenium, non detineant.

Tom.4. thou mervaile, or art thou displeased, that I send thee to the imitation of Gentiles? a Christian of Idolatours? a lambe of whelpes? the good of the evill? I would haue thee like the witty discoursing Bee, which from a nettle gathereth hony. So do thou sucke hony from the rocke, and oile from the hardest stone. I knowe the superstition of the Gentiles, but every creature of God hath some president of goodnes in it. Many things they do perversly, but some things which haue died with themselues, haue caused fruit to abound in vs. And in his 102. epistle to Marcella, he taxeth some, who held grosse and palpable rusticity, (ignorance, lacke of learning) for onely sanctity, and bragged that they were *disciples of fisher-men*, as if they were therefore holy, because they knevve nothing. And else where he wrote to Romanus, that he shoulde admonish Calphurnius, if hee vvanted teeth himselfe, not to be envious against others vvho vvere able to eate, nor to contemne the eies of goates, himselfe beeing a want and starke blinde. To this purpose hee alleadgeth and applieth the lawe of the beawtifull captive vvoman taken in vvarre, wherevnto if a man had a minde, he must cause her head to bee shaven, her nailes pared, and the garmentes, wherein shee vvas taken, put of, and then he might marry her. VVhat marvaile is it then, saith he, if I take the wisedome of the worlde, for the grace of speech and comelinesse of partes that I finde therein, and of a captiue make it an Israelitish woman, and whatsoever it hath dead, idolatrous, voluptuous, erroneous, or the like either cut it away or shaue it, and bring forth lawfull children to the Lorde of hostes? Thus Osee tooke *him a wife of fornications*, Gomer the daughter of Diblaim, who bare him a sonne, and he called him Izreel, that is, *the seede of God*. And towards the end of that epistle, as if he had been exercised with the obiections of our times, he would not haue him mistake, as if it were not lawfull so to do, saue only in disputations against the Gentiles; for almost there is no booke written by any man, excepting Epicurus and his followers, but is very full of learning. Basilius the Great, in a large treatise to his nephewes of this very argument, counsaileth thē, not to cast the ankers of their shipping, nor to fasten their opinions and affections vpon such men, but onely to picke out those things that were profitable. To life everlasting he doubteth not but they may be sufficiently furnished out of the sacred volumes. Those other writings, which were not altogither discrepant frō the bookes of God might serue as shadowes and glimpses before hande to prepare the sight, and for triall of witte, as those that practise a vvhile in

Volo sis api argumētosæ similis &c. Omnis creatura dei habet aliquod exemplar honesti. Crassam illi rusticitatem solùm pro sanctitate habent. Ne vesceniū dentibus edentulus invideat, & oculos capravum talpæ contemnat Epist. 84.

Deut. 21.

Gse. 1.

In alijs disputationibus dissimulandum.

the

the fenſe-choole, before they profeſſe their better skill, and as fullers lay ſome ground coulour, before they die purple. He addeth, that as two trees laden with fruit, the leaues giue ſome ornament & grace; ſo vvhen the excellenteſt trueth is apparelled and compaſſed vvith this outwarde wiſedome of the world, it becommeth therby the more delightfull & pleaſant. Notwithſtanding, he vviſheth them not to take their choice at rãdom, & to eſteeme all alike. But as in plucking roſes, they are careful to avoide the prickles; ſo they giue heed to that only which is good, and eſchevv the noiſome and peſtilent. And although he leaveth obſcene and wanton Poets to the ſtage, yet he encourageth them to the better ſort, vpon the iudgment of a graue man, and well skilled in the Poets, of vvhom he had heard, that *Homers whole poetry, was but a praiſe of vertue.* David Chytræus (a little to breake the ranke of the fathers) ſpeaketh as highly in the commendation of philoſophers & orators: that all their writings of manners are as it were a certaine commentary, vpon the 5. former commaundementes of the latter table. The knovvledge of the former he confeſſeth, was over-obſcure vnto them, and of the laſt of all touching concupiſcence, almoſt extinguiſhed. And he honoreth hiſtories no leſſe; the common and vniverſall argument of all vvhich he affirmeth to be that which an Heathen ſpake, *Diſcite iuſtitiam moniti, & nõ temnere diuos*; Ye Princes & people of the world, take your warning, to do iuſtice & to fear God. For this cauſe (to returne backe to the fathers) S. Auſtine in one place cleareth philoſophy, and philoſophers, and telleth his mother that the divine ſcriptures, which ſhee embraced ſo earneſtly, did not condẽne philoſophers ſimply, but the philoſophers *of this world.* And if any man thought that all philoſophy was to bee ſhunned, his meaning was none other therin, than not to haue vs loue wiſedome. In an other he ſpeaketh for eloquẽce, & thinketh it no reaſõ, that becauſe ſome beare armes againſt their countrey, others ſhould be debarred of armour to defend it; or that Phyſitians inſtruments ſhould bee denied to the skilfull, becauſe the vnlearned haue vſed them to kill vvith. Eloquence, he ſaith, is not evill (which for the vttering of his minde, he wiſheth had fallen vnto him to his hearts deſire) but a ſophiſticall, malignant profeſſion, propoſing to it ſelfe, not as it meaneth, but either of contention, or for commodity ſake, to ſpeake for all thinges and againſt all thinges. VVhat vvere more profitable than the eloquence of Donatus, Parmenian, and others of your ſect, if it ranne with as free a ſtreame for the peace, vnity, truth, and loue of Chriſt, as it flovveth againſt it? for elſe it is *venenata facundia,*

Omnis Homeri poeſis virtutis laus. *Prolegom. in Geneſ.*

1. *De ord. cap. vlt.* Coloſ. 2.

Adverſ. Creſcon. lib. 1. Cap. 1. *Quæ vtinã mihi pro deſiderio proveniſſet.* *Ibid. cap. 2.*

Si noxium, ibi damnatur; si vtile, ibi invenitur, &c. Aug. 2 de doct. Ch. 42. Augustl. 16. Covas. in ſub. dom. 1. advent ſer. 6. Quæcunq; apud omnes vere dicta ſũt noſtra Chriſtianorũ ſũt. Iuſtin. Mart orat. ad Gentil. & Sen. Rom. Progymnaſmata. Tert. in Apol 1. & 5 ſtrom Ioan. Langus præfat. in Iuſtin. Mart ad Gent. Iuſtin. Mart adver. Græc. Præſumptiones in ijs, in nobis ſumma ſcientiæ. Petrus Bleſenſ. Non refert quâ terrâ nata, cuius hortulani curâ creverit herba, modò ſanet. 2. Sam 12. Ioan de. Bromyardo Eius igitur exemplo, & auxilio &c.

facundia, a venemous eloquence, as Cyprian wrote of the eloquence of Novatus in his epiſtle to Cornelius: I know there is much amiſſe both in the matter & in the vſe of prophane learning. But this we are ſure of, that if we bring it to the touchſtone of ſcripture, whatſoever we read in forraine authors, if it be vicious, it is there condemned; if holeſome, we ſhall there finde it, and many thinges beſides which we haue founde no where elſe. For it ſhall never be denied, but that here are the riches and treaſures of wiſedome; and that the knowledge collected out of the bookes of the Gentiles with this of the booke of God compared, is no more, than the treaſure carried out of Egypt, which to the riches of Ieruſalem, eſpecially when Salomon was the king there, was in a manner as nothing. For as the wine that commeth from the vines of the mountaines, is both finer and pleaſanter, than that of the vallies; ſo the heavenly knowledge which deſcendeth from the higheſt hils, & from the throne of God, muſt needs be ſweeter to our taſt, than the ſowre & vnſavory knowledge of the vvorld, vvhich grovveth in the valley of teares. To conclude, what things ſoeuer, & in what authors ſoeuer, were wel ſpoken, they are ours, I meane the chriſtians; & vve may take our own vvhere vve find it. Plato is ſometimes *alter Moſes*, and *Moſes Atticus*, an other Moſes, and Moſes at Athens: vvhereſoeuer therefore he ſpeaketh as Moſes did, that is ours. Orpheus and Sybilla haue delivered certaine introductiõs or aſſaies of propheticall learning, thoſe are ours. What Poet, vvhat Philoſopher is there, that hath not drunke at the vvell of the Prophets? that is ours. Clemẽs Alexandrinus calleth thẽ theeues, & chargeth them to haue ſtollen their beſt opinions from holy vvriters; thoſe are ours alſo. Many things they ſpeake at vnawares, *& tanquam per recautationem*, at a fit as it vvere recanting their errors, many things *ingratis*, compelled and againſt their vvils, vvhich in them are but gheſſes and preſumptions, in vs grounded knowledge; theſe are ours likevviſe. It skilleth not in vvhat ground the herb grevv, nor vvhat gardener ſovved it, or brought it vp, ſo it heale. And what matter is it though the crowne were the kings of Ammon, ſo it be meete for the king of Ieruſalem to take avvay, and to ſet vppon his owne head? A country-man of our ovvne, though an obſcure author, vvrote not obſcurely touching this controverſie. For in the prologue of his tripartite vvorke, he giueth a reaſon vvhy he inducеth the lavves of the Heathen. The vviſedome of God, ſaith he, hath brought thẽ ſtorke, and the kite, and the ſwallow to witneſſe againſt ſinners. VVherefore by his example and aſſiſtance, vvho hath brought

brought an hony-combe out of the mouth of a Lion, & aboundance of water from an asses iawbones, and who is able of stones to raise vp children to Abraham, I haue endeuoured of the lawes of Pagans, to make childrens bread, fit for the information and instruction of a christian life. I haue long trobled you with the opinions of the auncient Fathers, & some later Diuines, touching these Gentile and externall helpes. But where shall I seeke patrones, if neede be, for these fatherlesse and friendlesse Fathers themselues? for these we also account to be spottes in our sermons, & our labours seeme the vvorse, if the names of Augustine, Ierome, & other reverend Doctours doe but sound therein. Surely according to that image of the vvorlde, which I haue found pictured with the feete vpwardes, to note that all thinges are turned vpside-downe, we the Punies & Proselites of good learning, controle and correct our fathers: and although in many of vs, there be verie small cause, yet we presume to say with David, not speaking from the humble spirit of God, but from a strong conceite of our owne weakenesse, and a weaker iudgement of the strength of others, *I am vviser than my teachers*: I haue more vnderstanding than the auncient ever had. Howsoever we account of them, it is most true, that they haue laboured for vs, and we *are entred vpon their labours*. The fruites whereof if we reape without acknovvledgement, we are vnthankefull; or if we passe thē over with contempt and disdaine, and thinke it the loosing of good houres, to peruse their bookes, we are too fond of our owne learning. Other men as they list. Let them esteeme the light of antiquity no better worth than to be hid vnder a bushell, and quite suppresst, that they may set their owne vpon a candlesticke, and cause it to blaze to the view of the whole house: *Ego verò illos veneror, & tantis nō minibus semper assurgo*, But for mine owne part, I haue them in great reverence, and honour their very names; and I say of their vvorkes in generall, as Theotimus a Bishoppe amongst the Scythians spake of the vvorkes of Origen, vvhen Theophilus and Epiphanius vrged him to ioine in the condemnation of them: I vvill neither discredit him, vvho is long since happily fallen a sleepe in the LORDE: neither dare I attempte so blasphemous a thing, as to reprooue those writings which our fore-fathers haue not reproved. They caried memorable names in former ages. Cyprian called Tertullian *his maister*. Vincentius Lirinensis saieth of him, that his argumentes were *as the lightninges* to beate domne heretickes. The testimonies that Augustine giueth vnto Cyprian, are

Psal. 119.

Senec. lib. 8. Epist. 65.

Vt reprobem quæ maiores nostri non reprobarunt. Socrat lib. 6. Cap. 12.

Inter raros & paucos excellentiſs. gratiæ viros Li. 6. de bapt cont. Donatiſt. cap 2. Eraſm. prefat in opera. Cypriani.

verie large, and this amongſt the reſt, that the *Mother Church reputed him in the number of a verye fewe of moſt excellent condition*, But who can ſtudie to ſpend more honour vpon him, than hee vvho ſaide, *Loquitur diſerta, ſed magis fortia quam diſerta, neq; tam loquitur fortia quam vivit*; His ſpeech is eloquent, yet hath it more ſtrength in in it then eloquence, and his life more ſtrength than his ſpeech. Auguſtine they tearmed not vnworthily the hammer of heretickes. Athanaſius called Ambroſe the eie of the vvorlde. Athanaſius himſelfe was ſurnamed the Greate, for his invincible courage in defending the Church. Nazianzen writeth of Baſile, that betweene him & his followers, there is no more compariſon than betweene pillers & their ſhadowes. I omitte the reſt. But ſuch are our vnequall iudgementes, of thoſe whoſe equalles we ſhall hardely bee that if vve vvere vvilling to ſpeake what we thought of Baſile, we would reckon him not a ſhadow and counterfeit to our ſelues, and great Athanaſius as one of the leaſt amongſt vs, and thruſt out the eies of Ambroſe, and tearme him a crow and a chough as the Pie of Mirandula did, & Cyprian ſhould haue a letter of his name changed as ſometimes it was, and be but Caprian vnto vs, one that wrote of trifles and vanities. I omitte the reſt, the claſſicall and principall Doctours of the church (next the Apoſtles of Chriſt, and their next ſucceeders) the ſtares and ornamentes of learning, the pillers of religion and Chriſtianity in their time, vvho put their bodies and ſoules betwixt Chriſt and his adverſaries, who ſpake, and vvrote, and liued, and died in defence of his truth, vvhoſe laboures were then renowned, and GOD in his providence hath reſerued their bookes to this day, monumentes to vs of their infatigable paines, and helpes to our ſtudies, if we be not enimies to our ſelues. I could be content to ſay much for them; becauſe I vſe them much. For I never could bee bolde to offer mine owne inventions and conceiptes to the world when I haue found them ſuch in S. Auguſtine, and others, as mighte not be amended. I would not wiſh the learned of any ſort, that hath but borne a booke, to diſpraiſe learning. She hath enemies enough abroade, though ſhe be iuſtified by her children. It is fitter that wiſedome be beaten by fooles, than by wiſe men: and that Barbary diſgrace artes, rather than Athens the mother and nurſe of them. But aboue all other places, a blow giuen in the pulpit, leaueth a skarre in the face of learning, which cannot eaſily be remoued. It preiudiceth the preaching of others, as if they fed the people with akornes and huskes in ſteede of bred; & becauſe they

Cervum & cornicutum. Cyprianus Caprianus. Lactant.

Oportet ſapientiam ab inſipientibus feriri. Diogen.

they gather the mẽbers of truth togither, diſperſed through oratours, philoſophers, poets, fathers, ſcriptures and make one body of them al which God is the author of, they are thought in a manner to preach falſhod. Or at leaſt *it is vanity*, in thoſe that preach, & *itching* in thoſe that heare, & in neither of both to be allowed. I alſo condẽne it, whẽ it is ſo. Vaine & vaine glorious invention let it wither at the braine that ſent it forth. And let *itching eares fret* & conſume away with the malignity of their humours. Where we find them itching after pleaſure, it is good to make them ſmart with the acrimony of ſevere reprehenſion. But where it is otherwiſe, let not a raſh concluſion vvithout proofe, be admitted againſt good learning. If Aſclepiodorus will draw vvith a cole, or chawke alone, I iudge him not; if others will paint with colours, neither let them bee iudged. If ſome vvill barely teach, and others proue; if ſome affect to ſpeake with ſimplicity, and others with variety illuſtrate; If ſome conferre with *men of yeſterday*, others with antiquity, ſome binde themſelues preciſely to the words of God, others refraine not the words of men, vſing *thẽ as the words of God*; If ſome ſtande narrowlye vpon the tearmes and ſentences of faith, others depart not from *the proportion of faith* nor bring in anye thinge diſſonant and diſagreeing to the vniformity thereof; both may doe well, but the latter, in mine opinion, doe farre the better. That which concerneth you, in this little diſſent of iudgementes, the ſheepe of his paſture, by vvhome vve are ſet in his houſe to giue you your portion in due time, is this, that you be not diſmaied heereat. For vve preach not our ſelues in ſuch kinde of preachings, but CHRIST IESVS the Lord, not to commend our giftes, but to edifie your conſciences. And to this ende, I may ſaye, vvith ſome alteration of vvordes, as the Apoſtle to the Corinthians, *All thinges are yours, vvhither it bee Paul, or Apollos, or Cephas, the vvorlde, or life, or death, or thinges preſent, or thinges to come*: ſo all thinges are yours in our preachinge, whither it be ſcripture, or nature, or art, all is yours. Yours are Philoſophers, Orators, Hiſtorigraphers, Poets, Iewes, Gentiles, Grecians, Barbarians, Fathers, new-writers, men, angelles, that you may be ſaued; this only is the end, wherevnto our knowledge & learning of what kind ſoever is directed.

Ὡς λόγια θεῦ. 1. Pet. 4. 1 Cor. 3.

To returne to Ionas diſcontented, and withall to conclude; you ſee the fall, nay you ſee the relapſe of a choſen prophet, a ſicknes recovered, and a recidivation into the ſame or a worſe ſickenes. Before hee had ſinned, and recanted his ſinne, and waſhed his diſ- The concluſion.

obedience

obedience away with the water of the ſea, but nowe is returned to the mire againe: mire indeede, wherin his heart as a troubled & muddy ſpring is ſo diſordered, that he diſcerneth nothing aright, neither in faith to God, nor charity to man, nor loue to himſelfe; accuſing the moſt righteous Lord, envying his innocent brethren, and carried away head-long with a kind of deteſtation tovvardes his owne perſon; once angry, and angry againe, and not onely conceaving, but defending anger; angry with the worme in the earth, angry with the ſunne in the skie, angry with the winde in the aire, angry vvith the Former and Governor of all theſe, who could haue ended his paſſion with the leaſt breath of his angry lippes. A daungerous and grievous wound in a Sainte, if I would thruſt my fingers into it, and thoroughly handle it. But I leaue it to the order of my text, vvorthy of another ſea, and of another whale, and once more of the *belly of hell*, even of hell indeede, if God would exactly ſtand to repay it, *Improbè Neptunum accuſat, qui iterum naufragium facit*; Hee hath no reaſon to accuſe Neptune, that ſo preſentlye after a late daunger, vvill hazard himſelfe to take ſhipwracke againe. GOD is admirable in his Saintes, not only in their riſinges, but in their fallinges alſo. The beſt amongſt them haue fallen. And I loue to report their falles, not that I take any pleaſure with vngracious Caine to vncover the nakednes of my fathers, but becauſe that mantell and cloke of charity, which God caſteth over their ſinnes, to cover their weakneſſes with, is the comfortableſt reading and learning that the world hath. S. Auſtine ſpake wiſely of the errour of Cyprian: *Propterea non vidit aliquid, vt aliquid per eum ſupereminentius videretur*: There was ſomething which he ſaw not, that hee might gaine the the knowledge of ſome more excellent thing; that vvhich hee loſt in faith, hee gott in charity. So there is ſomewhat that Ionas doth not, to make way to the doing of ſome better worke. For if hee gained nothing elſe, the mercy of God might by this meanes bee the more commended in the forgiueneſſe of his treſpaſſe, and that which hee looſeth in charity, he getteth in faith, that is in the aſſurance and ratification of the loue of God towards him. *Commiſſum atq; conſcriptum eſt*: ſaith Auguſtine vpon the 51. Pſalme. of the adultery and murther of David. So is this fault of Ionas both *done and written* by one of whome I am ſure that *his witneſſe is true*, becauſe hee accuſeth himſelfe; and it is written for our learning, that thoſe who yet ſtand, fall not; and thoſe that are fallen may riſe againe. Truſt not your armes of fleſh, truſt not your heartes of aſhes,

Lib. 1. de baptiſ. cont. Donat. Cap. 18.

ſhes, truſt not your pureſt and vprighteſt ſpirites, whileſt they haue their dvvelling in houſes of clay, and there is a lavv in the members ſtriving againſt them to get the victory. If you haue ſtood a time, yet truſt not your legges, you may ſlide againe; or if you haue ſlipt & recovered, truſt not that recovery, for feare of back-ſliding. Truſt not the prerogatiue of your calling; Prophets haue fallen, Patriarches haue fallen, Apoſtles haue fallen, ſtaires haue fallen, Angelles haue fallen; truſt not your ſtrength, it is infirmity; truſt not vviſedome, it is folly; truſt not the friendſhippe of the vvorld, it is enmity vvith GOD; truſt not the authority thereof, it is contemptible in his ſight; truſt not the purity of nature, it is defiled; truſt not the righteouſneſſe of your vvorkes, it is vnperfit: truſt in the mercy of God, for that onely is abſolute; and in the merites of his beloved ſonne, for they are all-ſufficient. *It is I, it is even I, vvhich for mine owne ſake put away thine iniquities.* It is not I, nor thou, nor Abraham, nor Moſes, nor Peter at Rome, nor Paul at Ieruſalem, that can doe this cure: Heare thy Phyſition; *It is I, even I.* Not vvith the preparation of thine owne nature, nor vvith the liberty of thine ovvne vvill, nor vvith the cooperation of thine ovvne iuſtice: heare him once againe; It is I, even I, vvhich *for mine owne ſake.* If thou thinkeſt to hire him, thou looſeſt him. He ſtandeth not vpon thy deſert, but vpon his owne moſt holy name, his owne moſt righteous promiſe, and the obedience of his owne and moſt only begotten ſonne, the Lord Chriſt Jeſus. Eſ. 43.

An admonition to the readers.

IT may ſeeme ſtrange, that I haue vſed ſo large and impertinent a digreſſion in behalfe of good learning. As after a long oration ſpent in the praiſe of Hercules, one asked, *quis vituperavit?* Who diſpraiſed Hercules? So you may deſire to know, who diſpraiſed learning. Let it ſuffice you to vnderſtand, that one of my fellow labourers in this worke of the Lorde, whome neither I iudge in the freedome of his conſcience for ſpeaking what hee thought, neither can free from the community of erring with my ſelfe and others, becauſe we are all vnperfite in knowledge, vppon the beſt day of the ſeven, in the beſt place, and before not the meaneſt aſſembly, handling the wordes of the Apoſtle, 1. Cor. 16.13. *watch yee, ſtand faſt in the faith*; tooke occaſion therevpon, to ſtand for the onely *vvorde of faith* in ſermons, vvith vehement exception againſt

gainſt the hiſtories of the Gentiles, Orators, Poets, & other prophane knowledge. Wherein, let it be his commendation, that according to the warning of his text, he was diligent in his *vvatch*, and being iealous for the truth, ſuſpected thoſe for enemies vvhich were not, and ſhewed his fidelity to the *faith*, though he went a little too far, & miſſed in the iuſt meaſure of applying it. For mine owne part, I vvoulde haue ſpared mine anſwer, eſpecially in publicke, but that I perceived the ſpeech to bee bent to ſome marke of a few that laboured in that calling, and the eares of the people dranke it in with earneſt attention, becauſe it was heartily ſpoken, and ſome were perplexed, others offended therewith, and learning was wounded, which not to haue ſalved had beene a wrong, and the arrovv flew from her ſide, & glanced vpon vs all vvithout exception in that church, who in our manner of teaching held no other courſe.

THE XLI. LECTVRE.

Chap. 4. ver. 2. *And he praied vnto the Lord, and ſaid; I pray thee, O Lord, was not this my ſaying when I was yet in my country? &c.*

THe firſt part of this chapter is ſpent in declaring the fault of Ionas, his vnmerciful affection towards this poore people freed from the wrath of God, to whō he ſhould haue wiſhed vvell if they had beene enemies, as now they were friends & reconciled by apparāt repentance; & rather thē haue miſſed this ſucceſſe vvhich fell out, not only haue doubled and trebled his paines, but even haue pulled out his eies, and laid downe his life to haue ſaued their liues. Ionas in liew hereof, envieth their mercy received, and is angry againſt God, the diſpenſer & carver of that mercy, & angry againſt himſelfe, that hee liveth to behold his expectation ſo contraried. A wound in a prophet ſo much the more intollerable, that it was but greene after his late recovery. For being newly raiſed vp from falling, he daſheth his foote preſently againſt the ſame ſtone; rebelling before againſt the expreſſe commaundement of God, and novv, repining, fretting, expoſtulating, and not much leſſe then rebelling againe. One would haue thought that the ſalte ſea ſhoulde haue purged and waſhed away all his cholericke diſtemperatures, and that his daunger ſo nevvely en-

endured and eschevved, further than his hope coulde see into, should wholy haue transformed him into a man of mercye. But you see it is otherwise. For the goodnes of God *displeaseth Ionas exceedingly, and hee is angrie*. The impatience of Ionas consisting of envy implied, and probably coniectured, (*it displeased Ionas*) & of anger openly expressed, vve haue in generall laide downe in the first verse, & are particularly to pursue in those that follow. Thē were named the affections onely, now we come to the effectes of those affections, with what gesture and speech he came before God. Surely the effectes are such, that they deserve to be smitten with the censure of the wise man; *A stone is heavy, & the sande weighty, but yet a fooles heart is heavier than thē both.* Prov. 27. Ballance the iustice of God in his righteous dealing with the penitent citty of Niniveh, against the anger of Ionas fired and enraged, doth not Ionas impeach it? as if the Lord had done some iniury, for which he were iustly to be taunted and brought into question? *O I beseech thee, was not this my saying? &c.* Pōder his owne offence, which if Saul, or some other aliant had cōmitted, he shoulde haue borne his trespasse, doth he not iustifie it? *therefore I prevented it*, that is, I did not amisse to flie vnto Tharsis. The state of this mighty city to be desolate & overthrown he regardeth no more, than to see a grasse in the field mowen downe. *For I knew thee to be a mercifull God*; that which I feared is fallen vpon me, the exhibition of thy grace to Niniveh. Yea the price of his owne life is but vile in his owne eies, so he may wreake his anger, & satisfy his discontented minde, by any either lawfull or vnlawfull meanes: *Now therefore, I pray thee, take my life from me &c.* Neither did he only conceaue anger in his minde, but hee followeth, feedeth, maintaineth it, that we haue iust cause to strike him againe with an other sentence of the same wise man, *Be not thou of an hastie spirit to be angry for anger resteth in the bosome of fooles.* Eccles. 7. Damascen maketh three degrees; of anger, *bilem, iracundiā, insensionē, Choler, wrath, and heavie displeasure.* The one he sayeth, hath beginning & motion, but presently ceaseth; the other taketh deeper hold in the memory; the third desisteth not without revenge. Gregory Nyssen keeping the same number, calleth the 1. *anger*, the 2. *lightnes of the braine*, the 3. *starke staring madnes*. Clichtoveus compareth the first to fire in stubble, which is soone kinled, & soone put out; the secōd, to fire in iron, which hardly taketh and longer abideth; the third, to fire that is hid & never bewraieth it selfe, but with the ruine & wast of that matter wherin it hath caught. *Some are sharpe*, saith Aristotle, *others are bitter, & 3. kind is implacable.* The anger of Ionas may seeme to haue beene

Lib. 2. cap. 16. de fide orthod.

Iram. maniam. furorem. Comment. in Damas. 4 Ethic. 18. Ὀργίλοι. Πικροί. Χαλεποί.

in the third place; it cannot be mitigated. He desireth nothinge so much as that Niniveh may be overthrowen. He complaineth, persisteth, replieth, and by no perswasions can bee brought from shewing his displeasure both against God, and against his owvne life. To come to my purpose; the particulars to bee examined, for the better searching out of his fault, are, 1. *that hee prayed vnto the* LORD: 2. what he prayed: and therein both the substance of his petition in the 3. verse, *therefore I beseech thee take my life from mee*; and the causes that mooved him so to pray, for that, the mercy of God had disappointed him, *I knew that thou art a gracious* GOD *&c.* togither vvith an exprobration, that he suspected so much vvhen he was at home.

1. That hee praied.

Aut hoc quod orat, aut quod melius est, aut quod sufficit.

Aquin. 2. 2. quæ. 158. rumor meritis.

Prover. 27.

Genes. 49.

1. Sam. 20.

And hee prayed vnto the LORDE. That Ionas prayed, or that he praied vnto the LORD, I dislike not. Happy is that man vvho either in the middest of anger, or of any other offence can pray. Hee ever obtaineth either that which he prayeth for, or that vvhich is better, or that which is sufficient. If Ionas had restingeished and choked the fervour of his wrath, with the fervency of the spirit, he had done beyond exception: but it is well that he remembreth himselfe any vvay to be a prophet, and doth not quite forget God and his vvhole duety towardes him. For anger hath a company of most pestilent daughters; *swelling of the minde*, so high and so full, that there is noroume for any good motion to dwell by it: *contumely*. towvardes men; *blasphemy*, towardes God; indignation of heart, impatience *and clamour* of speech; *violence of handes*, with other savage and monstrous demeanour, as far forth as strength vvill giue it leaue. *Anger is cruell*, (saith the Proverbe) *and vvrath is raging, but vvho can stande before Envy?* I know that the effectes of anger haue beene such as I named before. They were such in Simeon and Levi, whome Iacob their father vppon his death-bed, when all displeasure shoulde haue died with him, detested in his verye soule, and in steede of blessing, cursed them. They were such in Saul against Ionathan his owne flesh, for excusing the absence of David, and making no more than a iust defence of his innocency, *wherefore shall hee die? VVhat hath hee done?* VVhen he tooke vp a iaveling in his hande, and would haue nailed him to the wall, if his marke had not shunned him. It appeareth by that which followeth, that if it had beene possible for Ionas to haue commanded fire from heaven, as the disciples would haue done, Luke 9. against a towne of Samaria, he vvould not haue spared it. But anger exerciseth the

armes

armes of the ſtrong, the tongue of the weake. Therefore, ſithence he hath not povver over the thunders and lightnings of God, he occupieth but his tongue, but what ſoeuer may be done by the intemperatnes thereof, he diſſembleth it not.

Ira fortè producit lacertos, imbecillè linguam. Scaliger.

It is no great commendation to Ionas that hee prayed, becauſe he prayed in choler, vvith a ſpirite troubled and diſordered, meaſuring all thinges, not by the vvill of God, but by the fanſies thereof; becauſe with ſuch diſtraction of minde, the fountaine of his hearte povvring forth ſweete and ſovvre togither; the vvordes of his lippes directed vnto God, but his invvarde cogitations altogither beſtowed in purging himſelfe, vviſhing revenge, accuſing God, and other ſuch like forraigne and improper intentions. It might haue beene ſaid to Ionas, bending himſelfe to prayer in this ſort, as the prophet ſpake to Ieruſalem, *waſh thy heart from malice, howe long ſhall thy wicked thoughts remaine within thee?* Or as it vvas ſaid to the Scribes in the goſpell, *vvhy thinke yee evill in your heartes?* Our Saviour counſailed his diſciples, Mat. 6. when they prayed, not to bee as the hypocrites, ſtanding at the heades of the ſtreetes, but to *enter into their chambers, and ſhut the dores vnto them*, and to pray to their father in ſecret, that he might openly revvarde them. Nov v to what purpoſe is it, to remooue the body from the eies of men, to cloſe it vp in a private chamber, within vvalles and dores, if the ſoule haue a troubleſome and vnquiet company within, anger, impatience, envie to diſturbe her meditations with noiſe? for theſe muſt alſo be put forth as Chriſt put forth the minſtrelles and mourners, all the affections of the heart muſt be repreſſed, the whole ſtrength and might of the ſoule kept nearely togither, without wandering abroade, that by their forces vnited in one, the goodnes of the LORD may the ſooner be obtained. The oracle gaue aunſwere to a man deſirous to knowe vvhat art he ſhould vſe in praying, *thou muſt giue the halfe moone, the whole ſunne, and the anger of a dogge*, that is, *cor*, the whole heart, with every affection belonging vnto it. In that introduction of prayer, which our Saviour ſetteth downe in the goſpell, though there be ſundry branches of requeſts to God, as the ſanctifieing of his name, the enlarginge of his kingdome, or whatſoeuer elſe is meete, either for the body or the ſoule of man, yet all the reſt are paſſed over with their onely firſt reciting, and the onely expoſition which he leaueth vnto vs, is vpon the fift petition, wherein wee deſire pardon for our owne debtes, as we pardon other, For there our Saviour addeth, culling this one from amidſt all the reſt, and

Ierem. 4. Mat. 9.

Moleſta in-tus familia. Senec. Turbam intus ſuſtinet. Gregor.

Da mediam lunam, ſolem ſinul, & canis iram.

Mat. 6.

ſetting

ſetting his ſpeciall marke vppon it, *if you forgiue men their treſpaſſes, your heavenly father vvill alſo forgiue you*; if not, looke accordingly to be dealt vvith. His meaning, no doubt, was, that when we *bring our gifte to the altar*, the oblation of our lippes and heartes, and come not in charity, vvhatſoeuer vve make requeſt for, is returned backe a-
1.Cor.13. gaine, and our vvhole offering refuſed, as an vnſavory thing which the Lord hath no pleaſure in. *Though I ſpeake with the tongues of men and Angels, and haue not charity, I am as ſounding braſſe, or a tinckling cymball: & though I had the gift of prophecie, and knew all ſecrets and knowledge, yea, if I had all faith, ſo that I coulde remooue mountaines, and had not charity, &c.* Ἐγὼ εἰμι, before I vvas little, I vvas but a ſound, novv *I am nothing*, What can wee leſſe pronounce of the praier of Ionas? though one that ſpake with the tongue of a man, & in compariſon of other men, the tongue of an Angell, a tongue of the learned, a tongue refined like ſilver, though one that had the gift of prophecy, and knevve as many myſteries of knowledge as was expedient for fleſh and bloude to be acquainted with, one that had faith enough to ſaue him in the bottome of the ſeas, the bottome of the mountaines, the bottome & belly of a monſtrous fiſh, but that the want of loue vvas ſufficient to haue loſt the bleſſing & grace of all his hearts deſires?

2. What he prayed. *And ſaide, I pray thee, O Lorde, vvas not this my ſaying &c.* Conſider novv I beſeech you vvhat he prayed, and therein, hovv long it is before hee commeth to the matter intended, a fooliſh and vnneceſſary diſcourſe interpoſed of his owne praiſe, but his ſubiection to the wil of God not thought vpon. For what is the ſubſtãce of his praier? that which is inferred, after a long preface, *therfore I pray thee, take away my life from mee*; hee ſtrengthneth it by reaſon, *for it is better for mee to die than to liue*. Why better? the cauſes of this commodiouſnes and convenience are contained in the prolocution, in thoſe frivolous and vaine ſpeeches that are firſt laide downe, *I beſeech thee, was not this my ſaying &c.* Aſmuch as to ſay, I was thruſt forth into a charge, which from the firſt houre I had never liking vnto, & wherin I thought, and ſaid, and reſolued to my ſelfe from the very beginning, that I ſhoulde be deceiued. Admit all this. Say thou foreſaweſt it, and that the ende would bee other than thou lookedſt for, oughteſt thou therefore to haue refuſed thy meſſage? a neceſſity was laide vpon thee, and thou mighteſt vvell aſſure thy ſelfe, that vvoes vvouide haue lighted vpon thee as many as the haires of thy heade, if thou didſt it not. Leaue the event to God, let him vſe his floore at his pleaſure, vvhither hee gather into the barne, or ſkatter as the duſt of the earth, doe thou the

office

office of a prophet. Againe, thou sentest me to denounce a iudgment, & thou meantest nothing but wel vnto thē; I preached righteousnes and severity, & *thou art a gracious God, and full of pitty*; I made their accounts perfect and straight, that destruction should fall vpon them at the end of forty daies, thou takest a pen of thy mercy, and dashest thy former writings, & writest thē a longer day, yeares and generations to come, I know not how many. Vpon this he concludeth, *therefore now O Lord, take away my life &c*, But we will weigh the conclusion vvhen we come to it. Mean-time, we must rip vp his former speaches, which were of preparatiō, making the way to his suit before hād. Pervse thē who will, he shal finde them fuller of affections than words: and such a bundell of errors wrapt togither, as one would hardly haue imagined in a prophet. Wherein by a blind selfe-liking & loue to his owne wit & iudgement, he is carried from reason, truth, obedience, & from that reverent estimation which he should haue had of God. For howe often in so short a space doth he challendge wisedome to himselfe? *I beseech thee, O Lorde*, I appeale to thine own cōsciēce, speake but truth, & be not partiall in thine owne cause, *was not this my saying*? I am able to alleadge particulars, I can remember the time and the place *when I was yet in my countrey; therefore I prevented it*: If I had had mine owne will, I had stopt this inconveience, for I was not to learne that thou *vvast a gracious God*, there was no pointe of fore-sight wherein I mistooke. Thus his *saying*, his *providence*, his *prevention*, his *knowledge*, these are the thinges that he standeth to much and to long vpon. *Thy saying*, Ionas, or my saying, or the saying of any mortall man? what are the wordes of our lippes, or the imaginations of our hearts, but naughty, foolish, perverse from our youth vp, if God direct them not? or vvhat thy prevention and fore-cast, or of all thy companions, prophets, or prophets children in the world, to knowe what to morrow will bring vpon you, or the closing vp of the present day, vnlesse some wisedome from heauen cast beames into your mindes to illighten them? As Elizeus directed the hand of Ioash the king of Israell to shoote, and the arrowe of Gods deliverance followed vpon it, and so often as he smote the ground by the appointment of the prophet, so often, and no longer, he had likelihoode of good successe: so the Lord must direct our tongues & hearts in all that proceedeth frō them; and where his holy Spirit ceaseth to guide vs, there it vvill be verified that the prophet hoth, Surelie, *everie man is a beast by his owne knowledge*. Therefore the advice of Salomon is good; *Trust in the LORD vvith all thy hearte, and leane not vnto thy vvisedome: in all*

2. King. 13.

Prover. 3.

thy waies acknowledge him, and he shall direct thy pathes. Be not wise in thine owne eies, and feare the Lord, and departe from evill, so shall health be to thy navell, and marrow to thy bones. You haue heard the counsaile of the wise: nowe ioine vnto it for conclusion, the iudgment of the most
Esay. 5. righteous, *Woe vnto them that are wise in their owne eies, and prudent in their owne sight.* Wisedome presumed, you see, and drawne from the cisterne of our owne braine, is, in the reputation of God, as the sinnes of *couetousnesse, oppression, drunkennes*, and such like, and standeth in the crew of those damned and wretched iniquities which GOD accurseth.

Querelam temperat, quòd iniustitiæ quodã modo Deum arguat.

I pray thee. I like the note that Ierome giueth vpon this place, hee tempereth his complaint, because in some sort he accuseth God of iniustice. For this cause he sweetneth the accusation with faire & flattering speach. For, to haue challendged God, in grosse & blunt tearms, had bin to apparent; therfore he commeth with a plausible & glosing insinuation vnto him, *I pray thee, O Lord*; for, remembring that fearful name of his, *Iehova*, wherein he saw nothing but maiesty & dreadfulnes, could he do lesse than entreate him? if he had spoken but to the king of Niniveh, in whose dominions he was, or to Ieroboam the second, who raigned in his own natiue coũtry, the very regard of their persons and place would haue enforced him so much. It was the coũsaile that Æsop gaue to Solon, enquiring what speech he should vse before Crœsus, *either verie little, or very sweete.* For *a prince is pacified with curtesie, and a softe answere turneth away wrath, & a gentle tongue breaketh a man of bones*, that is, of the hardest and toughest disposition that can be. If such then be our vsage before the princes of the earth, who are but smoake and vanity, much more doth the presence of the most high God require it.

Aut quàm minima aut quàm dulcissima. Pro. 25. & 15. *Ossium. Quæso Iehova.*

I pray thee. The forme of speach, I haue else-where noted, befitteth suters. *The poore speaketh with praiers, but the rich speaketh roughlie*: for those that are rich, are full and sufficient, as they thinke, in themselues, and therefore they say vnto God, in the vaine trust of their owne abundance, *who is the Almightie that we should serue him? & what profite shall we haue, if we pray vnto him?* The Iewes, Esay 58. were so filled & blowne vp with the opinion of their own merits, that they thought perhappes God was little able to stand them in steede, and therfore they come not vnto him, *we beseech thee*, but vpbraiding, challendging, provoking, *vvherefore haue we fasted, and punished our selues, and thou regardest it not?* As if God vvere bound vnto them to heare them for their service sake. Such vvere the Scribes and the Pharisees

Pauper cum obsecrationibus loquitur. Pr. 18. Iob. 21.

ſees in the Goſpell; *vvhy eateth your maſter vvith Publicanes and ſinners?* and, *this man is a friend to Publicanes and ſinners*; and, *if this man vvere a prophet, he would haue knowne who had touched him, for ſhe is a ſinner.* Themſelues, what were they in this eying and pointing at ſinners ſo much? Angels, or men? Saintes, or ſinners? One of that ſchoole, though he went into the temple to pray, yet he praied not as if he found want, but rather gaue thankes for that which he had receiued: and gloried in himſelfe before al other men, & eſpecially with skorneful demonſtration, before *that Publican.* Let them ſwell with their ful conceiptes till they breake, and let their *eies ſtand out with fatnes*, let them *beare the collopes* of preſumption and diſdaine *in their flanks*: but the voice of the goſpell of Chriſt, which is the rod of our comfort, *The poore receiue the goſpell*, and, *Bleſſed are the poore in ſpirite*, is ſmally to the comfort of theſe ſtately and ſtout gueſtes. *I came not to call the righteous but the ſinners to repentaunce*; This is the ſpar of the gate; if ever they thinke to enter into the ſupper of the Lambe, their righteouſnes falſly ſuppoſed keepeth them out. They haue *purchaſed a farme* of righteouſneſſe, they thinke their dwellings ſafe enough without the houſe of God, and therefore they deſire to be excuſed; they *plough with the oxen* of their owne imagined righteouſnes, and *haue married* themſelues vnto it as vnto a wife, and therefore they cannot come. *To him that is full, hony is vnpleaſant*, but emptines and ſinfulnes lieth at his gates who is rich in mercy, as Lazarus at the gates of the Rich man, with al her vlcers and ſores laid open, all her infirmities detected, craving, begging, beſeeching to be refreſhed with the crums that fal from his board, euē with the ſmalleſt pittance of mercy that God is authour of. Therefore he ſaith, *I pray thee, Lord.* Luke. 18. Chap. 1.

In the praier of the Mariners before, I commended their humility, vpon occaſion of the like tearme, in that they vſed the right forme of ſupplication: it ſhall not be amiſſe to commend humility vnto you, & you vnto it once againe, there is ſo hard getting, harder keeping of it. We haue all hawty, & Phariſaicall eie-brows, whether we talke with God or man: & as all vices are againſt humility, either openly or priuately; ſo eſpecially pride of heart is a ſworne, and profeſt enemy vnto it in the open field. Yea all vertues are againſt humility; for we are prowd of giving almes, tithing, faſting, praying, learning, wiſedome, knowledge, and loue to be ſeene of men. To ſay further; humility hath an hand againſt humility, againſt her owne perſon, and by an vnnaturall prodigious birth, bringeth forth pride: For the humble ſometimes is as prowde of his lowlines, as Diogenes of his ragges. Even

Sæpe etiam homo de ipſa vanæ gloriæ contemptu vanæ gloriatur.

for that difficulty ſake, we are to deſire the teacher & actor of humility, vvho both delivered it by precept, Mat. 11. and declared it by the example of his vvhole life, when we ſend our praiers into heavē, not only to bow the knees of our bodies, but the knees of our hearts; yea even to humble and bovv the very phraſe of our words, that vve may vtter thē, as if the ſmalleſt graſhopper of the earth were to ſpeak vvith feare & reverence before that dreadfull Maieſty, *I beſeech thee, Lord*; without vpbraiding, challēdging, covenāting, for any our high-
Extra nos. eſt ſervice that hath bin, or ſhalbe done. If we wel examine our ſelues, we ſhall finde ſomwhat without vs to teach vs humility, not only the better vertues of other men, who haue more deſerued, and received leſſe at Gods handes, but euen their falles in the midſt of thoſe ver-
Infra nos. tues; ſomewhat beneath vs, the obedience of beaſts and birdes, vvho in their kindes glorifie their maker, and God hath enabled them with
Intra nos ſtrength & comelines of nature more thā our ſelues; ſomewhat within vs, the conſcience of our ovvn vnvvorthines, and deformity of ſin
Supra nos. wherewith vve are ſpotted; ſomvvhat aboue vs, the maieſty, iuſtice & vengance of an angry God; finally, ſomewhat againſt vs, enemies of
Contra nos. al ſorts, outward, inward, carnal, ſpiritual, many, mighty, deadly, both in heavenly and in earthly places. Boughes of trees, the more they are laden with fruit, the nearer they hang to the earth: the beſt golde goeth downe in the ballance, the lighter ſtaieth aboue: good corne lieth in the bottome of the heape, the chaffe keepeth on high: ſo the more fruitfull, precious, & vertuous the ſoule is, the more it abaſeth & vilifieth it ſelfe; that he *who hath choſen the weake to confounde the mighty*, may the more exalt it.

Was not this my ſaying? Ionas began vvell, if he had continued it: but hee ſtumbleth at the threſholde; and in the firſt entry of his ſpeech ſtarteth backe. I ſhould haue thought, by the hope which he gaue in the greeting and ſaluration of GOD in his formoſt vvords, *I pray thee, LORDE*; that he vvould haue proceeded to an humble recapitulation and recicall of his raſh both ſpeeches and actions before paſt: pardon, O Lord, mine vnadviſed *vvoordes* which I vſed in *mine owne countrey*, forgiue my purpoſe *of preventing* thy vvill, bury my *flying to Tharſis* and all my tranſgreſſions in the bottome of the ſea, vvhere thou buriedſt mee; thus hee ſhoulde haue done: but he in a different moode, as if he had gotten a victory againſt God, beginneth glorioufly to triumph, little eſteeming to ſet his foot vpon the necke of iuſtice it ſelfe, ſo the credite of his doinges and ſayings may bee iuſtified: *Loe Lorde, this, this vvas the cauſe vvhy I plaide the fugitive:*

was

was not this my word? had I not reaſon to do as I did? to run vnto Tharſis? did I not ſay thus much before? was I not wiſe to preſage the event that would fall out? if my counſaile had beene followed, all theſe incóveniences of falſifying my meſſage, of bringing thy truth into queſtion, had beene avoided. *Eiá domine, illud vero, illud erat cur fierem transfuga.* Luth.

Was not this my word? his word? that is, his thought, the word that his ſoule ſpake: for the tongue is but ſervant and meſſenger from the ſoule in this action. When Ieſus healed the man ſicke of the palſey, Mat. 9. willing *him to be of good comfort*, and adding moreover, that *his ſinnes were forgiuen him: Behold, certaine of the Scribes*, not thought, but *ſaid within themſelues, this man blaſpheweth.* They thought there vvere no witneſſes preſent to their ſpeach: *but when Ieſus ſaw their thoughts, hee ſaide, vvherefore thinke yee evill thinges in your heartes?* That which the Goſpell ſayeth *they ſaide*, Chriſt calleth *thoughtes*: becauſe the tongue is but the inſtrumente, it is the ſoule that ſpeaketh: and Chriſt is as neare to the ſpeach of the one, as the voice of the other. I touch it in a vvorde. The thoughtes of our heartes (vvee thinke, as the ſcribes did) are cloſe and private to our ſelues; but the Lord hath ſpies and watchmen over them. The birdes of the aire ſhall bewray the counſaile and conſpiracies of the bed-chamber, but the God of heaven beholdeth thy thoughtes in the midſt of thy boſome. Say not within thy ſelfe, I did it not, I ſpake it not, I onely thought it in my heart, and what more free than thought? Miſtake not; thy thoughtes are not onely thoughtes, they giue their ſounde vvithout, they goe for words and actions to in the ſight of God. *Verbum.* *Ειπον.* *Ενθυμήσεως.*

The ſpeach of Ionas in every part thereof, favoureth of much preſumption. 1. He demandeth, *was not this my ſaying?* which is the manner of checking and controlling for the moſt patte, *Art thou a maiſter in Iſraell, and knoweſt not theſe thinges? aunſwereſt thou the high Prieſt thus? knoweſt thou not that I haue power to kill thee, and power to let thee goe? thou ſitteſt to iudge according to the lavve, and ſmiteſt thou me contrary to the lawe?* I ſpare the reſt. My meaning is but to let you vnderſtande, that it had beene a milder manner of ſpeach thus to haue delivered it, *this was my ſaying, &c.* *Annon.*

2 He magnifieth *his worde*, as if there were more than winde in in it. *Was not this my worde?* What is the worde of Ionas, or of any mortall man? what vertue? what power? what trueth? what edge? what authority? what ſpirite? vvhat life hath it in it? *By the vvorde of GOD the heavens vvere formed, and they are reſerued for fire by the* *Verbum meum.*

power of the same vvord. By the word of God is *man turned to destruction*, & by the power of the same word it is commanded, *returne yee sonnes of Adam*. By the word of God Niniveh is warned, and Niniveh is spared by the power of the same word: but as touching the word of Ionas,
Num 22. vnlesse he obserue the rule that Balaam did, *the word that God putteth into my mouth, that shall I speake*, it is as weake as water, and as easie to be dispersed as the mist in the aire.

Dum in patriâ meâ. In terrâ meâ. 3 He bringeth in a kalender of the time and place, amplifying his complaint against God by singular circumstances: *vvhen I vvas in my country*, I told thee this. He saith not in Iury, but *in mine owne country*; as who should say; what needed my travaile and paines into Assyria, a country vnknowne vnto me; the going from mine own home, wher I was best at ease; and the compassing of seas and landes, to lose the fruites of my labours?

Adhuc. 4 VVhen I *was yet* in Iudæa; if I had spoken to late, I had spent my speech in vaine: but I spake in season, when I was first called, before ever I stirred my foot, when all these troubles and mishaps might haue beene eschewed.

Idcircò. *Therefore*: as if he had wonne the field, and evicted it by plaine argument and proofe. Thus he insolently disputeth, and concludeth
Iob. 9. against God, as if he reasoned with his neighbour: *yet God is not as man that vvee shoulde answere him*. And he doth not only resist, *but prevent*, as if the wisedome & providence of the most High were inferiour to
Anteverteram. Tharsum fugiendo. his; and not by staying in Israell, but by going to *Tharsis*, nay by *flying* to Tharsis: as one that meant to leaue the Lord behinde him by the swiftnesse of his pace. If this be not sinne and sinnes, presumptuous, high minded, high speaking sinnes, I know not what sin is: and those that labour to assoile the Prophet from sinne in this his disobedience, vvhat doe they else, but cover a naked body with figge leaues, which either the heate of the day will wither, or the least blast of wind pull from it? If we wash his fault with snow-vvater, and purge his handes and his heart never so cleane by our charitable defence of him, yet he hath plunged himselfe in the pit, and his owne cloathes, his owne wordes haue laid open his imperfections vnto vs.

The application. The remembrance of his native country, I doubt not, was sweete vnto him. It was one of Iacobs conditions in his vowe to God, when
Gen. 20. he was sent to Haran, that if *God would bee with him in the iourney vvhich hee vvente, and giue him bread to eate, and cloathes to put on, so that he came againe to his fathers house in safety, then should the LORD bee his God*. It

vvas also a great probation and triall of Abrahams obedience, vvhen God sent him vvord to goe from his owne countrey, and from his fathers house. And it seemeth vnto mee by this speech of Ionas, that hee had some longing after the lande of Israell, and thus spake to himselfe: O that I were as in the monthes past, vvhen I stood vpon mine ovvne grounde, that corner of the vvorld best pleased me; there I was in the midst of my friendes and companions; here I am a stranger to strangers, with men of a forraigne tongue, and forraine conditions. But he remembreth that vvith pride and ostentation of himselfe, and to iustifie a fault, which without griefe of heart, and shame of face, and stammering of tongue hee should not haue remembred. VVere those *thy wordes in thine owne countrey?* the more thy sinne, and thy shame to; thou spakest against thy life, if God had not favoured thee, if his mercy had not helde the bridle of thy tongue when it vvas in motion, in steede of speaking folly, thou vvouldest haue proceeded to meere blasphemy. Canst thou remember the time and the place vvithout blushing? vvithout smiting thy selfe vppon thy thigh, and asking forgiuenes? vvretched man that I am, vvhat haue I done? thou shouldest rather haue cursed the grounde in thine hart, vvhich thou then stoodest vpon, than remembred it vvith vaunting, and bitterly condemned thy tongue for sending out such vvordes of folly and indiscretion. But so is the manner of vs all: vve sinne as we breath, sinne as we eate and drinke, as daily, and vvith asmuch delight. VVee commit sinne with greedines, we are drunke with sin, and againe thirst after it: yet vve vvill iustifie our selues, whether God be iustified, yea or no; we vvill double sinne, and binde two togither, by hiding, excusing, translating sinne: if there be any meanes in the vvorlde, any bush in paradise to flie vnto, vve will shrowd our selues. If vve can put it to the vvoman, or rather by rebounde to God, *the woman*, not of mine owne choosing, but *which thou gaveſt me*, vvheras indeed it was a woman of his owne choosing, even the concupiscence of his hart; or if we can lay it vpon the serpent; if we can cover it vvith lying as Gehazi did, *thy servant went no whither*; or colour it vvith pretence, as Saul did, *I kept the best for the sacrifice*; if there bee good intention, I meant vvell, or happy euent, it succeeded vvell; or any other thing to bee alleadged, vve vvill not omit it. Brethren, forsake these waies, of dissembling, diminishing, selfe-liking, and set your desires wholy vpon that which our Saviour prayed for, Ioh. 12. *father, glorifie thy name.* His owne name he would not say, that had a name aboue al names; & shal we seeke to glorifie & set forth ours? Whither we seek

Gen. 12.

Ille terrarũ mihi præter omnes, Angulus ridet.

2. King. 5.

the glory of his name or not, the voice that came from heauen at that time, ſhall be fulfilled, *I haue both glorified it, and vvill glorifie it againe*, God is true, the vnfaithfulneſſe of man ſhall never be able to diminiſh his truth; his iuſtice ſhalbe iuſtified in heaven and earth, and his name ſhall be ſanctified, even vvhen we ſtudy moſt to blaſpheme it. Therefore let vs conclude with that generall diſchardge and manumiſſion that the bleſſed Prophet giveth to the whole honour of mankinde: *Not vnto vs, O Lord, but vnto thy name giue the glorie:* not we to our ovvne earthly, corrupt, rotten names. And let it not repent vs once to haue given it away from our ſelues, but againe, and for evermore, *Not vnto vs, not vnto vs*. And rather than thou ſhalt looſe any part of thy glory, loſſe of credite and reputation be to all our doinges and ſayings, loſſe to our goods and good names, landes and liues, and whatſoeuer in this world is more deare vnto vs. This is the way to be iuſtified, to iuſtifie God in his words and workes, & to condemne our ſelues; to caſt away our righteouſnes as ſtained clovvtes, to renounce our wiſedome as fooliſhneſſe, our ſtrength as vveakenes, our knovveledge as ignorance, and to aſcribe all vnto him, who is all in all, righteouſnes, wiſedome, ſanctification, glory, and peace vnto vs.

Pſal. 115.

THE XLII. LECTVRE.

Chap. 4. verſ. 2. *Therefore I prevented it to flee vnto Tharſis: For I knevve that thou art a gracious God.*

IN diſtributing the matter in hand, I haue already acquainted you, both that Ionas praied, and vvhat hee praied. In the latter of theſe two, 1. the ſubſtaunce of his petition togither vvith the reaſon ſubioyned; 2 the cauſes impulſiue, that mooved him to make it. In thoſe impulſiues we weighed every moment: 1. his ſmooth inſinuation, *I pray thee, O Lord*: wherein, I doubt not, was hid ſome ſecret murmuring and repyning; but al the reſt bewray a manifeſt imperfection. 2. his ſpeaking by demand, which is the maner of vpbraiders: 3. the advancing of his owne *word and thought*: 4. his fighting againſt God with circumſtaunces *of time and place*: 5. his malapert concluding, as if he had overthrowne God by plaine argumēt, 6. his endevour *to prevent*,

as

as if he had beene able to do it: & laſtly not by going, but by *flying* to Tharſis, as if by the ſwiftnes of his feete hee could haue out-run him, vvho rideth vpon the wings of the Cherubins. That which angred & diſcõtented Ionas ſo much, was the mercy of God, which *Ionas knew*, and vpon that knowledge concluded with himſelfe, that he vvas to decline the cõmandement, howſoeuer it fared the mean-time, either with his own ſafety, or with the honour and will of him that ſent him. But admit that the Lord was a merciſull God, and woulde deale with the Ninivites otherwiſe than Ionas had preached: what then? was this a iuſt cauſe to refuſe the errand? ſurely it ſeemeth ſo: for thervpon Ionas inferreth, *Therefore I prevented &c.* *Idcirco.*

There are tvvo reaſons brought vvhy Ionas aſſaied to prevent this buſines. 1. Becauſe he was loth to be accõpted a falſe prophet, to haue his credit impaired, to haue his name called into queſtion, as if he *had run not being ſent*, and to be miſtruſted in vvhatſoeuer he ſhould afterwards ſpeake. The cauſe, I confeſſe, is vehement & vveighty. For the leaſt ſuſpition of hereſie and falſhood, if anything in the world, maketh a man impatient; & he that diſſembleth or putteth vp one note of hereſie without clearing himſelfe, is not a Chriſtiã. *It is required of a diſpenſer that he be found faithfull*, 2. Cor. 4. and the maiſter of the houſe Luk. 12. *aſketh for a faithfull ſervaunt vvhom he may ſet over his houſholde.* The law of God is ſtrict againſt falſe prophets, Deut. 13. & 18. *his father and mother that begate him, ſhal ſay vnto him, thou ſhalt not liue: for thou ſpeakeſt lies in the name of the Lorde: yea his father and mother that begate him, ſhall thruſt him through, vvhen hee thus prophecieth. One ſhall ſay vnto him what are theſe woundes in thine handes? then he ſhall anſwer, thus was I vvounded in the houſe of my friendes.* The admonitions of Chriſt in the goſpell, and his diſciples, are frequent againſt *falſe prophets, falſe Apoſtles, falſe Chriſtes, vvolues in ſheepes cloathing, lying ſpirites, Antichriſtes, mockers, ſeducers.* Hovve carefull vvas Samuell towards the ende of his life, to approue his innocency both to God and man, through the whole courſe of his forepaſſed adminiſtration? firſt in the integrity of his life, *vvhom haue I ever wronged?* afterwards in the ſincerity of his office, *God forbid that I ſhould ſin vnto the Lord, and ceaſe praying for you; but I will ſhew you the good and the right way.* When Ieremy ſaw that *the word of the Lorde was in reproch & deriſion, and that every man mocked him, his familiar friendes watching for his halting, and ſaying, It may be he is deceived, ſo ſhall we prevaile againſt him*, you know what perplexities it draue him vnto. Firſt, he would not make mention *of the Lord, nor ſpeake any more in his name*; afterward *he curſeth the day of his birth &*

1. Reaſon of refuſall.

Suſpicio hæreſeos impatientem facit.

Vnam notã hæreſeos quid diſſimulat, non eſt Chriſtianus.

Zach. 13.

1. Sam. 12.

Ier. 20.

the

Act.20. the messenger that carryed vvorde of it. It is a memorable apologie which Paul maketh in the Acts, for himselfe & his Apostleship vnto the clergie of Asia: appealing to their owne *knowledge, that hee had taught both Iewes and Gracians, openly, and throughout every house, and that hee had kept nothing backe vvhich vvas profitable, but shewed them all the counsailes of GOD*: he careth not for bondes, afflictions, death it selfe, so hee *may fulfill his course vvith ioy, and the ministration vvhich hee had receiued of the Lorde Iesus.* 2. Cor.2. Consonant hereunto vvas that vvhich hee did in other Churches: *VVee are not as many, who make marchandize of the vvorde of God, but as of syncerity, but as of God, in the sight of God speake vvee in Christ.* 2.Cor 4. Again, *vve walke not in craftinesse, neither handle vvee the vvorde of God deceiptfullie, but in the declaration of the trueth, vvee approoue our selues to every mans conscience in the sighte of God.* Πρὸς πᾶς συνείδησιν ἀνθρώπων. *Nay to every conscience of men*, that is, be the conscience good or bad, light, or darkenesse, they shall haue no iust cause against vs. VVhat needeth longer discourse? the sonne of God himselfe, Ioh.18. confesseth before Pilate, *For this cause am I borne, and for this cause came I into the vvorlde, that I might beare vvitnesse vnto the truth.* For when the truth of God is vvronged, then the aduise of Cyprian taketh place: *wee must not holde our peace, least vvhile we begin to sauour not of modestie and shamefastnesse, but distrust of our cause, that vve keepe silence: And vvhilst vve are careless to refute false criminations, vvee seeme to acknowledge the crime.* Tacere non oportet ne iam non verecundiæ sed diffidentiæ incipiat esse quod tacemus &c. Trac. contra Demetr. *The trueth of Christians is comparably fairer than that Helen of the Greekes, and the Martyres of our Church haue foughte more constantly in her quarrell against Sodome, than euer those nobles and Princes for Helen against the Troianes.* Incomparabiliter pulchrior est veritas Christi anorum quã Helena Græcorum. Aug. ad Hyeron. There was never prophet, true nor false, in Israell nor Canaan, but tooke it a greate reproach and staine vnto them, to be toucht vvith falshoode. Micheas, whom neither the court-like perswasions of the Eunuch that went for him, nor the consent of foure hundred prophetes, nor the fauour of tvvo kings, nor daunger of his ovvne heade, coulde dravv from the word of God, standeth firmely in defence of the trueth: Zedechias the false prophet, (in seeming) as earnestly for the trueth likevvise: yet these as contrary one to the other, as Hiena and the dogge: the one 1.King.22. saieth; *goe to Ramoth Gilead and prosper*; the other saith, *if thou returnest safely, the LORDE hath not sent mee.* The one, to expresse it in life, and by a visible signe maketh *hornes of yron*, and telleth Ahab, *vvith these thou shalt push at Aram till thou hast destroyed him*: the other hath also an Image, and a vision wherby to describe it, *I sawe all Israell scattered vpon the mountaines like sheepe that had no shepheard*;

beard. Yet both for the truth. Ieremy and Hanany, agreeing like fire and vvater, the one bidding the king to go vnto Babylon, the other adviſing the contrary; the one ſending fetters to the king and the nobles, the other pulling the yoke from the necke of Ieremy, and ſaying, *thus ſhall the yoke of Babell be broken*; the one affirming, the other denying, yet both are champians for the trueth. The devill *a lyar, and the father of lyes, vvho abode not in the trueth, becauſe there is no trueth in him, vvho when he ſpeaketh a lye, ſpeaketh of his ovvne*; that is, his naturall and mother tongue is lying, Ioh. 8. yet *hee transformeth himſelfe into an Angell of lighte: therefore it is no greate thinge*, ſayeth the Apoſtle, *though his miniſters transforme themſelues, as though they vvere the miniſters of righteouſneſſe, vvhoſe ende ſhall bee according to their vvorkes*, Chriſt is truth indeede, Antichriſt truth pretended. The dayly exclamations of the Donatiſtes in Africke againſt the Orthodoxe and ſounde beleevers, vvas, that they *vvere traitours againſt the holy bookes* and themſelues the propugners of them. Auguſtine anſwereth, traitours, *not by conviction, but by confiction and falſe accuſation* of their enimies. Dioſcorus crieth out, himſelfe an heretique, in the Councell of Chalcedon, *I defende the opinions of the holy fathers, I haue their teſtimonies, not by ſnatches, or at the ſeconde hande, but vttered in their owne bookes, I am caſt out vvith the holy fathers*; as if truth it ſelfe had beene condemned in the coudemnation of Dioſcorus. So is it at this day, the Prophets of Babylō, though they haue receiued the marke of the beaſt in their foreheades, that all the worlde may knowe them to be ſuch, yet as Cyprian in his Epiſtle to Iubaianus wrote of the Novatian heretique, that after an apiſh manner he taketh vnto him the authority of the Church, ſo theſe, by the like imitation, take vnto them the Church, trueth, Scriptures, Fathers, all antiquitie, conſent, perpetuity vnto the ende of the world, and rather than the worlde ſhall thinke that they deale not truely in defence of truth, they ſpend both conſcience, and ſometime life vpon it, *O quantum tegmen eſt falſitatis? O howe greate a ſhew doth faſhoode make?*

Ier. 28.

2 Cor. 11.

Veritas Chriſtus: ſimulata veritas Antichriſtus. Origen. Sacrorum librorum Aeditores. Non convicti ſed cōficti traditores. 2. de bapt cont. Donat. 6. Ego defendo dogmata S. patrū &c. Non obiter nec in tranſcurſu. Novatianus ſimiarum more arripit ſibi authoritatē eccleſiæ. Auguſt. li. 2. Cap. 16. de morib. Manich.

For our ovvne partes, who by the grace of GOD are that we are, put in charge for the gathering togither of Gods Saintes, if vve be harmed in our goodes, or good names, or in the cariage of our liues, or in our wiues and children, as ſometimes the maner is, wee accompt them our priuate wronges, and eaſily may digeſte them. It hath *beene done in the greene*, in all the times that haue beene ever of olde, *much more in the drie: they haue called the maiſter of the houſe, Belzebub,*

1.Cor.4. *Belzebub, much more thoſe of the houſholde. VVee preach not our ſelues, but CHRIST Ieſus the Lord, and our ſelues your ſeruantes for Ieſus ſake* and for his ſake we will endure it. *We are fooles for Chriſts ſake, & you are wiſe,* 1.Cor.4. *wee are weake, and you are ſtrong, you are honorable, and we deſpiſed.* Be it ſo. But we will never abide that the honour of Chriſt Ieſus himſelfe ſhall be wounded through our loines, that the rebukes which fall vpon vs, ſhal redound to his diſgrace, that his goſpell and truth ſhall be defamed, the doctrine which we preach diſcredited, our calling reproached, which, though in veſſels of earth, yet he hath ſanctified and bleſſed to ſuch a worke (I meane the ſauing of ſoules) as by the pollicy of man, & all forcible engins, could never haue beene cõpaſſed. How vſuall a thing it is, vpon every light ſurmiſe not only to charge vs for falſe prophets, but becauſe we are prophets at al to cõtemne vs, & to diſdain vs for that, wherin we are moſt to be magnified, I report me to that common phraſe of ſpeech, when if man will *ſhoote forth arrowes* againſt vs with poiſoned heades, *even bitter & ſharpe wordes*, they thinke it the greateſt ignominy, to cal vs Prieſts or Miniſters. Herein if the zeale of Gods houſe & his holy ordinãce cõſume vs, if the maintenance of his cauſe & our calling beare vs away, and make vs forget the *ſpirit of gentlenes* for a time, let no man blame vs. For is our office diſhonored amongſt you? We tel them whatſoever they be, as David told Michol, who ſcorned him for dancing before the Arke, 2.Sam.6. *it vvas before the Lord, which choſe me rather than thy father and all his houſe, & commanded mee to bee ruler over the people. And therefore I will play before the Lord, and I will yet be more vile than thus, & vvill be low in mine owne ſight.* It is before the Lord that we are Prieſts and Miniſters, to ſerue in his houſe and at his table, vvho hath choſen vs rather than their fathers and whole ſtocke to ſerue in this office. And therefore we vvill yer be more vile and low in our owne eies, and rather than theſe names ſhall die and be out of vſe, vve vvill vveare them vpon our garments, and if you were ſparing to yeeld them vnto vs, vve vvould deſire you for Chriſtes ſake, and as you tender our credite, not to tearme vs otherwiſe. The Iewes, who thought they mocked CHRIST, vvhen they *bowed their knees, and cried, Haile king of the Iewes*, they knew not vvhat they did, they did him an honour and favour againſt their willes, for he was king of the Iews and of the Gentiles alſo: vvhatſoever their meaning is, vvho thinke to nick-name vs by obiecting theſe names, (which we will leaue to the cenſuring of the righteous Iudge in heaven) vve embrace them, honour them, and heartily thake GOD for them, and deſire that they may be read and publiſhed in the eares

of

of the vvorld, as the most glorious titles of our commission. The *Angelles of God are ministring spirites, and sent forth to minister* for the elects sake. Christ Iesus himselfe *came to minister, not to bee ministred vnto*. We will therefore say as the Apostle said, 2. Cor. 11. *Ministri sunt? plus ego.* Are Christ, and his Angels and all the Apostles of Christ, ministers? vve *speake like fooles* in the deeming of the world, we also wil be ministers of the gospell, and if it vvere possible, vve would bee more than ministers. *O honourable ministerie! what government, rule, and dominion is it not superiour vnto?* I conclude vvith the same Apostle, *though I shoulde boast somewhat more of our authoritie vvhich is given vnto vs for edification and not for destruction, I shoulde haue no shame.* By this discourse it may appeare vnto you, if this vvere a motiue in the minde of Ionas, as some both Iewes and Christians conceiue, how grievous it seemed vnto him to be held in iealousie, for deceipt in his calling, that any in the world should be able iustly to taxe him for a false prophet, and one that prophecied lies in the name of GOD. Notvvithstanding, the matter is quickely aunsvvered: For whatsoever the event had beene, the voice of the Lord vvas in reason to haue beene obeyed. 1. It vvas no nevve thing to be so accompted of: it vvas the portion of Moses and Samuell, and Elias before him, and thence-forth as many as euer spake, vnto the daies of Iohn Baptist vvhich came vvith the spirit of Elias, they haue drunke of the same cuppe: and not only the servauntes, but the sonne and heire hath beene dealt vvith in like manner. *A Prophet is not without honor saue in his owne countrey.* Ionas might haue saide to himselfe, as Elias in another case, *I am no better than my fathers.* Thus were we borne and ordained *to approoue our selues in all kinde of patience, by honour and dishonour, by good reporte and evill reporte, as deceavers, and yet beholde, vvee are true*, and deceiue not. The vvorld was never more fortunate for prophets than thus to rewarde them: flatterers may breake the heades of men vvith their smooth oiles, but the woundes that prophets giue, haue neuer escaped the hardest iudgements. 2. VVhy should Ionas feare the opinion of men? his duty being done, the very conscience of his fact, simply and truely performed, would haue beene a towre of defence and castle vnto him. *It is a verie small thinge for me to be iudged of you, or of mans iudgemente*, for I knovve nothing by my selfe &c. He doth not say, It is nothing vnto me, *but it is a very small thing*: I esteeme my name somevvhat, but *I* stande more vppon my conscience. *This is our reioycing, the testimony of our conscience, that in simplicitie and purity vvee haue beene conversant in the vvorlde.* VVhen

Heb. 1. Λειτουργικὰ πνεύματα εἰς διακονίαν &c. Mat. 20. Διακονῆσαι, καὶ διακονηθῆναι. *O prætiarum ministeriũ! quo non id gloriosius magistratu? Ber. ad Eng.* 2. Cor. 10. 1 2 2 Cor. 6. 2 1 Cor. 4. *Non ait, pro nihilo est, sed pro minimo.* 2. Cor. 1.

the

Ier. 26. the princes had given ſentrence vpon Ieremy, *this man is vvorthie to die*, hee aunſvvered them, *the Lorde hath ſent mee to prophecy againſt this houſe, therefore amende your vvaies, that the Lorde may repent him of the plague vvhich hee hath pronounced againſt you: as for mee, beholde, I am in your handes, doe vvith mee as you pleaſe, but knovv ye for certainty, that if you put mee to death, you ſhall bring innocent blond vpon your ſelues; for of a trueth the Lorde hath ſent mee vnto you to ſpeake all theſe vvordes in your eares.* This is the braſen wall, the ſoundnes of the cauſe, and the aſſurance of the conſcience, which all the malignant tongues cannot pearſe through. Let the vvorlde be offended with vs in theſe lateſt and ſinneſulleſt times, becauſe the tenour of our meſſage is either to ſharpe or to ſvveet, to hote or to colde, for it can hardly be ſuch as may pleaſe this vvay-vvard vvorld; let Satan accuſe vs before God and man day and night; yet if vve can ſay for our ſelues, as the Apoſtle did, Rom. 9. *Wee ſpeake the trueth in Chriſt, we lie not, our conſciences bearing vs witnes in the holy Ghoſt*, vvho is not only the vvitneſſe, but the guide and inſpirer of our conſciences; it is a greater recompence, than if all the kingdomes of the earth were giuen vnto vs.

3 3. He coulde not bee ignoraunt that the trueth of God might ſtande, though the event followed not, becauſe many of the iudgementes of God, as I haue elſe where ſaid, are denounced with condition. In the place of Ieremy before mentioned, vvhen the prieſtes and people ſo greedily thirſted after his death, ſome *of the elders ſtoode vp and ſpake to the aſſembly in this ſort: Micah the Moraſhite prophecied in the daies of Hezekiah king of Iuda, ſaying, thus ſaith the Lord of hoſtes, Sion ſhall be ploughed like a fielde &c. Did Hezekiah put him to death? did hee not rather feare the Lorde, and prayed before the Lorde, and the Lord repented him of the plague? thus vvee might procure great evill againſt our ſelues.* You knovve the collection thoſe elders make; that the iudgement vvas conditional, and vppon their vnfeigned repentaunce might be otherwiſe interpreted. Thus much Ionas vvas not to learne: for why did hee *knovve that God vvas a merciſull God*, but to ſhew the effects of mercy? and the Ninivites themſelues had an happy preſumption thereof, as appeareth by their former ſpeech. 4. Hee vvas not to ſtay long in Aſſyria, if hee had ſuſpected their ſuſpicions. Laſtly, there vvas no ſuch thing to be feared: for by that publique acte of converſion vvhich all the orders and ſtates of the citty agreed vpon, it is manifeſt that they received the preaching of Ionas as the oracle of almighty God: *they beleeved God*, and his Prophet, as the children of Iſraell 1. Sam. 12. *feared the Lorde and Samuell exceedinglie*. For

Chap. 26.

4

5

vvhat

vvhat greater argument touching their good and reuerente opinion of Ionas coulde they giue, than their ſpeedy and hearty repentance? whereby they aſured him that they eſteemed not his vvorde as a fable, or as *a ieſting ſonge*; but as a man ſent from GOD, and fallen downe from heaven, bringing a two-edged ſworde in his lippes, either to kill or to ſaue, ſo they receiued him. And ſurely I rather thinke, that they bleſſe Ionas in their heartes, and that the duſt of his feete vvas welcome and precious vnto them, vvho by his travaile and paines had taught them to flie from the anger of GOD that was now falling.

The ſecõd reaſon of refuſall.

Others conceaue the reaſon heere implyed, *therefore I preuented*, to be this. Hee ſavv that the converſion of the Gentiles vvas by conſequence an introduction of the overthrovv and caſting out of the Iewes: and that it would be fulfilled vpon them vvhich is written in Deuteronomy. *They haue mooued me to iealouſie vvith that which is not God, they haue prouoked me to anger with their vanities; and I moone them to iealouſie vvith thoſe which are no people, I vvill prouoke them to anger vvith a foolish nation.* That is, if vvee vvill interpret it by this preſent ſubiect, Niniveh ſhall repente, and condemne Iſraell the more, for not hearkning to the voice of ſo many Prophets. Ierome briefly thus; It grieveth him, not that the Gentiles are ſaved, but that Iſraell periſheth. Our Saviour (vvee all know) *would not giue the bread of children to dogges:* and *hee vvas not ſent but to the loſt ſheepe of the houſe of Iſraell*: and *he vvepte ouer Ieruſalem*, vvhich hee never did ouer Tyre and Sidon: and the prerogatiue of the Iews vvas, either onely or principally, that repentance and remiſſion of ſinnes ſhould be preached vnto them. I remit you to the 10. of the Actes, to ſee vvhat labour vvas made to drawe Peter to the Gentiles, vvhome he called *common and vncleane thinges*. And in the 11. of the ſame booke, they of *the circumciſion contended with him about it, ſaynge; thou vventeſt in vnto the vncircumciſed, and haſt eaten vvith them.* It might be his further griefe, that he onely amongſt ſo many Prophets ſhould be ſingled out to declare the ruine of his people by the vpriſing of ſtraungers; to beare the envie of the facte, and to be the meſſenger of the vnwelcomeſt newes that ever Iſraell received. For he is the firſt that muſt bring Iudaiſme in contempt, and make it manifeſt to the vvorlde, that his country-men at home are vnfruitfully occupied, and *troubled about many thinges*, ſacrifices, ſacramentes, vvaſhinges, cleanſinges, and the like, vvhen others abroade, obſerving *that one thinge that is neceſſary*, vvith leſſe labour

Deut. 32.

Dolet quòd pereat Iſrael non quòd Gentes ſervetur.

and

and buſineſſe came to be ſaued. Luther comparing the times vvherein Ionas and himſelfe liued, openeth the cauſe by familiar explication thus, The Iewes accompted themſelues by a conſtant opinion and claime the peculiar people of GOD, the Romiſts themſelues the onely Catholiques: they thought there could be no ſalvation without obſerving the law of Moſes, and the rites of the Iewiſh Synagogue; nor theſe vvithout obſeruing the ordinances and ceremonies of the Romiſh Church: they cried *powre out thy wrath vpon the nations and vpon the people that haue not called vpon thy name*; theſe held them for hereticks, not worthy the aire they draw, that ioined not themſeles vnto them. Nowe laſtly, as it was an odious office in theſe latter daies to preach vnto any nation or city vnder heaven, that *the foolishnesse of preaching*, and onely *Christ crucified* was able to ſaue ſoules, without creeping to croſſes, kneeling, knocking, kiſſing, ſprinckling, cenſing, ringing, faſting, gadding, with ſuch like toyes,, and the converſion of any parte of Chriſtendome with leſſe circumſtance, could not but be a ſhame, preiudice, and condemnation vnto Rome in ſome ſorte, that having greater helpes and furtherances to God, vvent further from him: ſo the reclaiming of Niniveh, by one, when Iury had many Prophetes, by the denouncement of one, when Iury had many prophecies; by a ſingle and ſhort commination, vvhen Iury had the whole law and teſtimonies; by a compendious courſe of repentance, when they faſted, and tithed, & ſacrificed, and cried, the temple of the Lord, the temple of the Lord, and I know not what; could not be leſſe than a reproach to the people which was ſo backward, and an exception to their whole forme of religion wherein they no better profited. It had beene no marvaile, if, when Ionas returned into Iſraell, the hand of his owne father and mother had beene firſt againſt him, for doing that vvronge to his people, as they adiudged their bodies to the fire, and their ſouls they delivered to Satan, who opened their mouth againſt the church of Rome. Whatſoever his reaſon were, whither the care of his credite, or whither affection in his country-men drew him away to that recuſancie, (both which are but particular and partiall reſpects, when God commandeth otherwiſe) his fault is no way excuſable by reaſon, but that God of his grace, is ready to giue pardon & relaxation to all kinde of ſinne.

Therefore I prevented. The grounde is vnſtable, Ionas, thy argument vnſound, thou vſeſt but a fallacie to deceiue thy ſelfe, thou hadſt no reaſon ſo to do, the will of the Lord of hoſtes, which is abſo-

lute

lute righteousnes, a reason beyond all reasons vvithstoode it. Thou *thoughtest to prevent the Lord*, thou couldest not: the vvindes saw thy hast & stayed thee, the sea held thee backe, the fish made resistance against thee, the bars of the earth shut thee vp, & if these had failed in their mysteries, the vvisedome of God vvoulde haue invented other staies. He could haue stopped thee in thy course, as he stopped Paule in his iourney, by dazeling thine eies that thou shouldest not haue found thy way; or as he stopped Lots wife in her way, by making thee a pillar of salt, or some other rocke of stone, a monument of contradiction to the latest age of the worlde. He could haue dried vp thy hands, tied vp thy feete in iron? no, but in the bands of death, never to haue stirred againe. Let all the wisedome of man be ware of the like preventiō; least it prevent it selfe thereby of all the blessings of God, vse of native country, comfort of kinsmen and friendes, life of bodie, happines of soule, as Ionas might haue done, if the mercies of GOD had not favoured him. When we are ignorant of the will of God, let vs lay our handes vpon our mouthes, and vpon our harts too, till God grant wisedome, thet we may descry it: when we are doubtfull, let vs enquire, deliberate, aske counsaile, of the law and testimony of God: but when it is clearely revealed by open and expresse commaundement, let vs not then pawse vpon the matter, and much lesse resist, & least of all prevent, vnlesse by making a proofe and experiment of our owne wit as Ionas did, we will hazard that losse which the gain of the whole world shall never be able to recompence.

The ground of his petition.

For I knew that thou art a gracious God and mercifull, slovve to anger, and of great kindnesse, and repentest thee of the evill. Ionas proceedeth to that which was the ground and inducement to his rebellion. For the order of the scripture is this: *God is a mercifull God* for many respectes: & one part of office of that mercy is *to repent him of the evill*, that is, to change his sentence, in the last vvordes of the sentence; this *Ionas knevve*, hee saieth, and vpon that knowledge resolved longe since, vpon his resolution, labonred *to prevent it*. VVee are novv come to that which if Ionas had rightly conceiued of, it would never haue grieved him to seee the bowels of pitty opened & enlarged towards his poore brethren. Did Ionas know, that God was *gracious, mercifull, slow to anger, of greate goodnesse*, repenting him of the evill? (I vvill render these variations in as many wordes more) did Ionas knovve, that GOD *vvas gracious* in affection, *mercifull* in effecte, *long suffering* in waiting for the conversion of sinners, of *greate kindenesse* in striking shorte of their sinnes, *repenting him of the evill*, in vouch-

Benignus affectu, misericors effectu, &c. Glossa in Ioel. 2.

vouchsafing mercy to sinners, and remitting their mildeedes? Did Ionas know, that God *was gracious*, in himselfe by nature; *mercefull*, towards his creatures by comunicatiō; *long suffering*, before he inflicteth vengeance; *of great goodnes* in the number & measure of his stripes, *penitent*, in the stay & intermission thereof; & is it so strange & offensiue vnto him, that God should spare Niniveh, a thing, which his nature & māner was so inured vnto? The words, though different in sound, & the power & signification of them not all one, yet in the principall they all agree, & knit their soules togither in the commendation of Gods mercy. The 1. importeth a liberall disposition, frankneſſe of heart, gratuitall, vndeserued benevolence, not hyred, and much lesse constrained, but voluntarily, and freely bestowed. The 2. a commiseration over other mens miseries, motherly bowels, tender compassion towardes those that suffer affliction: *Saul, Saul, vvhy persecutest thou mee? We haue not a high priest which cannot be touched with the feeling of our infirmities; I vvould not the death of a sinner.* It goeth to his heart when he is driven and inforced to take punishment. The 3. bewraieth a nature hard to conceiue, and not willing to retaine wrath; and when it seemeth to be angry, not angry indeede, & vsing rather a fatherly scourge of correction, than a rod of revenge. The 4. declareth that there is no end of his goodnes; & although he is somewhat in all things, nay all in al, yet he is much more in mercy, & more than in other his properties: for his *mercy is ever all his workes*, to the good, evill, friendes, enemies; and that when he giueth, he giueth with an open hand, sparingly, more than our tongues haue asked, or our hearts ever thought of. Lastly, *he repenteth him of the evill*, that is, altereth the word that is gone out of his lips, & sheweth how easie hee is to be intreated, that the rod may be pulled forth of his handes even when he is smiting vs. Paul in his voiage towards Rome, speaketh of a certain place which was called *the faire havens*. We are now arrived at the faire havens; they are in number many, & for the harbour and rode of a wearied, sea-beaten conscience, which hath long bin tossed in a sea of vvretchednes, more comfortable and safe, than ever was the bosome of a mother to her yong infant. Happy is the soule that landeth at these havens: and blessed be the GOD of heaven which hath giuen vs a carde of direction, to leade vs thereunto, the witnesse of his holy word, written and sealed, that can never deceiue vs. For these are the wordes of the ignorant, but he *that knew them, bare record, and his witnes is true*: they are the wordes of a prophet, vvho spake *not by his private motion, but as hee vvas moued by the holy Ghost*.

Gracious.

Mercifull.

Long suffring
Of great goodnes.

Maior est proprietas bonitatis, quàm proprietas vltionis. Hebreorum sapientes.

Repenting him of the evill.

Καλοὶ λιμένες. Act. 27.

Nay,

Nay, they are not the vvordes of one, but of many prophets, that in the mouthes of ſufficient witneſſes they might be confirmed. Ionas reciteth them in this place. Ioel repeateth them in the ſecond of his prophecy. David hath the ſame thriſe in his Pſalmes, either all, or the moſt part of them. Moſes in the 14. of Num. bringeth in their perfect catalogue. Nay they are not the words either of Moſes, or David, or the prophets, but of God himſelfe. The fountaine and well-head frō whence they haue all drawne them, as Moſes there confeſſeth, is the proclamation which God made, Exod. 34. whē he deſcended into the cloud, & delivered his name in this manner: *the Lord, the Lord, ſtrong, merciſull, and gracious, ſlow to anger, and abundant in goodnes, in trueth; reſerving mercy for thouſands, forgeving iniquities, tranſgreſſion, and ſinne. Ho, all yee that thirſt, come to the vvaters of comfort.* Heare are wels enough to be drawne at: drinke at the firſt fountaine, *the Lord is gracious*; and if your appetite be not there quenched, go to the ſecond, *the Lorde is merciſull*, & if you be yet thirſty, go to the thirde, *the Lord is ſlowe to anger*; and thence to the fourth and fifth, *bibite, & inebriamini*, drinke, til your ſelues are more thā ſatisfied. Doe you not read 1. Sam. 17. of fiue ſmooth ſtones which David choſe out of a brooke to ſling at Goliah? here is the brooke (my brethren) the hiſtory of this prophet, and theſe are the fiue ſmooth ſtones, which are now propoſed. Let them not lie in the brooke vnhandled, & vnoccupied, but put them in your ſcrip as David did, beare thē in your minds, lay thē vp in your hearts, apply thē to your cōſciences, that they may be ready at hand againſt the face of the Philiſtine, againſt the force of Satan, if ever he ſteppe forth to defie the Lord of hoſtes, or any Iſraelite in his campe. We finde but 3. temptations Mat. 4. that Satan bent againſt the ſonne of God, differing both in the place, & in their ſtrength. The 1. was vpon the ground, of turning ſtones into bread; the 2. vppon the pinacle of the temple, of caſting his body downe; the 3. vpō an exceeding high mountaine, of cōmitting idolatry. The 1. concerned his power, the 2. his life, the 3. his conſcience. And our Saviour refelled him in all theſe with 3. ſeveral anſwers. But here we haue matter & anſwere enough for more than 3. tēptations: for if Satan obiect vnto vs lower and vpon the ground as it were, that God is a righteous iudge, full of indignation and impatience, & not *making the wicked innocent*, anſwer him, that withal *he is a gracious God*, & cānot deny himſelfe. If he climbe higher in temptatiō, as it were to the pinnacle of the temple, & reply vpō thee, but thou art vnworthy of that grace becauſe thou art full of iniquity & vnrighteouſnes, anſwere him, that withal he is a *merciſull God*

Pſal. 86. 103. & 145.

Num. 14.

and ſhevveth greateſt pitty vvhere there is moſt neede of it. If he aſſault thee a third time, and thinke to overthrow thee as it were vpon the toppe of a mountaine, by telling thee that thou haſt long continued in thy ſinnes, that thou broughteſt them from the wombe, and they haue dwelt with thee to thy gray haires, anſwere him that God is as much commended for *his long ſufferance*. If yet his mouth be not ſtopt, but he maintaine a further plea againſt thee, that thy ſins are as the ſins of Manaſſes, more than the ſands of the ſea in number, and their burthen ſuch that they *are gone over thine heade*, like mighty vvaters, anſwer him that the *goodnes* of the Lord is as much, & that there is no comprehenſion of his loving kindes. If laſtly he obiect, that iudgmēt hath begun at thine houſe, &, to put thee out of doubt that thou art not in the favour of God, he hath ſmittē thy body with ſore diſeaſes, thy ſoule with agonies, thy family vvith orbities and privations, tell him for full concluſion, that he can *alſo repent him of the evil*, and ceaſe to puniſh, and leaue as many bleſſings behinde him vvhen his pleaſure is. It vvas neuer the meaning of God that theſe vvordes ſhould be ſpokē in the winds, & blowne away like empty bladders. They were ſpoken and written no doubt for the vſe of ſinners. This is the name which God hath proclaimed to the world, and whereby he would be knowne to mē, that if euer we came before him, we might ſpeake our mindes in the confidence & truſt of that amiable name. Thus Moſes vnderſtoode it. For aſſoone as the Lord had ended his ſpeech, Moſes applied it to the preſent purpoſe, for he bowed to the earth, and worſhipped God and ſaid, *O Lorde, I beſeech thee, pardon our*
Exod. 34. *iniquities and ſinnes, and take vs for thine inheritance.* Likevviſe in the 14. of Num. And now I beſeech thee, let the power of my Lord bee great according as thou haſt ſpoken, ſaying, *The Lord is ſlow to anger, &c.* referring himſelfe to the ſpeech and proclamation vvhich God had vſed vpō the mount. We are the childrē of our father which is in heavē. If therfore it be an honor vnto vs to be reputed his ſons, let vs follow our fathers ſteps, & beare ſome part of his heavenly image. Let vs not ſeeke to be like vnto him in the arme of his ſtrēgth, nor in the braine of his wiſedome, nor in the finger of his miracles, but in his bowels of pitty and tender compaſſion. Let Lions and Beares and Tigers in the forreſt bee cruell tovvardes their companions, let them bite and bee bitten, deuour and bee deuoured againe; let dogges grinne, let Vnicornes puſh with their hornes, let Scythians and Cannibals becauſe they knovve not GOD, not knovvvvhat belongeth to humanity and gentleneſſes; but let Chriſtians loue their bre-

brethren euen as God hath loued them, and remitte one the ōther their offences, as Christ hath freely forgiuen the sinnes of his church. Let those *reprobate-minded*, Rom. 1. carry to their graues with them and to the bottome of hell, vvhere all hatred must end, that marke which the holy Ghost hath scored vpon their brovves, that they are ἄστοργοι, ἀσπόνδους, ἀνελεήμονες, *vvithout naturall affection, not fit for society, voide of pitty*; but let the example of the most holy Trinity, the *God of peace, the prince of peace*, the spirit of peace, that one God of all consolation, *rich in mercies*, be ever before our eies, that as wee haue receiued freely, so we may freely returne grace, mercy, long-suffering, abundance of kindnesse, reuocation of our vvrongs and iniuries begunne, to all our brethren in the flesh, but especially to Christes chosen and peculiar members.

THE XLIII. LECTVRE.

Chap. 4. vers. 3. *Therefore now, O Lord, take I beseech thee my life, &c.*

THat Ionas praied, & how he praied, in vvhat sorte expostulating with God, iustifying his offence, and abusing his knowledge of the mercy of God to vtter the malice and cruelty of his owne heart, we haue already seene, & considered the reasons which are supposed to haue mooued him to that vndutiful & vncharitable course. Either the care of his own credite, which he should not haue stood vpon to the derogation of the honor of God, when the angels of heauen sing glory vnto him; or affection to his country, which perswasion was as weake to haue drawne him to obedience, seeing that the Israell of God might haue bin in Niniveh as vvell as in Iurie, because there are *Iewes inwardly and in the spirit*, as truely as *outwardly and in the letter*, and those *that beare the worde of Christ* are more kindly *his brethren and sisters*, than those that are affined vnto him in the flesh. Vpon these premisses, be they strong or weake, is inferred the conclusiō, including his request to God, *Therfore now O Lord, &c.* A man so contraried & crossed in mine expectation, how can I ever satisfie my discontented mind, but by ending my life? and he addeth a reason or cōfirmation drawne from vtility, and amplified by comparison, *It is not only good for me to die, but better to die than to liue.*

The force of anger we haue in part declared before. It rageth not only against men made of the same mold, but against God. Let the bloud of Iulian throwne vp into the aire, and together with his bloud, blasphemy against the son of God, witnes it. Nor only against those that haue sense and vnderstanding, but against vnreasonable and vnsensible creatures. As Xerxes wrote a defying letter to Athos a mountaine of Thrace; *Mischieuous Athos, lifted vp to heaven, make thy quarries and veines of stone passable to my trauaile, or I will cut thee downe & cast thee into the middest of the sea.* Nor only against those things which are vvithout vs, but against our selues. As in this place, the anger of Ionas beginneth to take fire against the Ninivites, proceedeth as farre as it dareth against God, and endeth in it selfe.

Plutarc. de cohiben. ira.

In one vvord, that which Ionas requesteth, though spoken by circumlocution, and more vvordes than one, is, that he may die. *Take away my soule from me.* For vvhat is life, but, as the philosopher defineth it, the composition and colligation of the soule to the body? In the 2. of Gen. the Lorde *formed man of the dust of the grounde*; there is his matter: and *breathed in his face the breath of life, and the man was a liuing soule*; there is his forme and perfection. And vvhat is death on the other side, but the dislociation, and severing of these two partes? or the taking of the soule from the body, according to the forme of words in this place? God telleth the rich man in the gospell, who was talking of larger buildinges, vvhen the building vvithin him was neare pulling downe, and thought he had goods enough for his soule to delight in, vvhen he had not soule enough to delight in his goods, *Thou foole, this night τὴν ψυχήν σου ἀπαιτοῦσιν, doe they require, and redemaunde thy soule* that is, this night thou must die. Elias, in the first of Kinges and nineteenth, vseth the same phrase in the wildernesse, It sufficeth Lord, *take away my soule from mee.* Let me not longer liue to see the misery that Iezabell hath threatned vnto me. As when you take away structure and fashion from an house, temple, or tabernacle, there remaineth none of all these, but a confused and disordered heape of stones, timber, iron, morter, and the like; so vvhen the soule is taken from the body either of man or beast, there remaineth but a carkas. Therefore the Apostle calleth death the dissolution or *pulling downe of our earthly house*; Peter the *deposition or laying aside of a tabernacle.* And our Saviour bade the Ievves, speaking of his bodily death, *Destroy this temple*, and in three daies I vvill reare it vp againe.

Auser animam meam. Σύνδεσις καὶ σύνδεσμος ψυχῆς σώματι, τὸ ζῆν. *Arist*

2. Cor. 5. Ἀποθέσιν τοῦ σκηνώματος. 2. Pet. 1. Iohn 2.

There are many phrases throughout the scripture abroad, where-

by

by the terrour of death is lenified and tempered vnto vs, and the very nature thereof wholy changed. For vvhereas the nature of death is to kill, and to spoile the being of liuing things, by these we may gather, that touching the elect, death it selfe is slaine, and deprived of it owne being. God telleth Abraham, Gen. 15. that his seed should be a stranger in a lande that was not theirs, but himselfe *shoulde goe to his fathers in peace*. What is that? shall he travaile againe, as hed did to Chanaan, or Egypt? no, but *hee shall bee buried in a good age*, not prevented by vntimely death, nor caried into captivity, but laide in the graue amongst his auncient friendes and acquaintance. A thing, vvhich a man vvould desire vvith much suite if he vvere held from it. To Moses his servant he altereth the phrase. For, Numb. 27. he shall be *gathered to his people*, as one that were scattered and straied from the rest of the flocke; and Deut. 31. *hee must sleepe vvith his fathers*, and take a comfortable rest with others that haue laboured in their times. David beginning as it vvere vvhere Moses leaueth, called it *the rest of the flesh in hope*, Psalme the sixteenth. Esay addeth the place, and noteth where that rest shall be; *They shall enter into their chambers, and shutte the doores vnto them and hide themselues for a time*. Esa. 26. But in the fifty and seventh of his prophecie, more perfitely, speaking of the deliverance of the righteous, they *rest in their beddes*. So first they *goe to their* fathers, as men left behind to the company of strangers; after their going, they *are gathered* vnto them, that as there vvas but one folde of the liuing, so there may bee but one folde and condition of the deade; after their gathering vnto them, they *sleepe and take their rest*, the visions of their heades not making them afraide, nor breaking their quiet, as in their life time; not vppon a stone, as Iacob did, nor in the tent of an enimy, as Sisera; but in *their chambers, and vpon their beddes*, the doores being close about them, and their bones delivered from former disturbances. But all these concerne the bodie alone. The sweeteste and ioyfullest of them all (I meane to the Lordes inheritance) is the surrendring of the soule into the LORDES custodie and protection, and the resigning vp of the spirit to him that *is the LORDE of the spirite of all flesh*, Numbers the sixteenth. So was the praier, or rather bequest of David, Psalme 31. leaving his crowne to Salomon, his body to wormes and rottennesse, or to their *lodging in darkenesse*, as Iob called it; *Lorde, into thy handes I lay downe* or *powre my spirite*. Depone. And CHRIST of the seede of David, commended his spirite to none other

Παραθήσομαι. keeper, nor in other tearms. And that you may know, how vniforme & like it selfe the Spirite of God is, the blessed Apostle keepeth the same stile, 2. Tim 1. *These thinges I suffer, but I am not ashamed, for I know whō I haue trusted, & I am perswaded that he is able to keepe my pledge, that I haue cōmitted vnto him against that day*. To those that must die, more surely than they liue (for Iosuah calleth it *the way and custōme of the whole earth*) can there be a greater cōfort than this, *that when the dust shall returne to the earth as it was*, & yet in fulnesse of time bee formed into a new Adam as that first originall dust; *the Spirite returneth to God that gaue it*? & that we may as boldly go to our maker, as ever Paul wēt to *Carpus at Troas* to leaue *his cloke and bookes & parchments in his handes*; so we to commend the richest iewels we haue vnto his fidelity, & to say with this holy martyr, *Lord Iesu receaue our spirites*.

Παραθήκλω. Luke 23.

Ios. 23.

Eccles. 12.

Act. 7.

But to cease from farther discussion of the phrase, vve may a little enquire, whither it were lawfull for Ionas to wish for death. Many I graunt, oppressed with misery, and not able or willing to beare their crosse, doe little lesse than *call to mountaines and rockes to fall vpon them*, and to end their wretched daies. I am sure they complaine that *lighte shoulde bee ginen vnto those men, vvhome GOD hath hedged in*, and they *reioyce for gladnes when they can finde the graue. For then, they say, wee shoulde haue lien and beene in quiet: vvee should haue slept then and beene at rest*. As if they had beene borne with any other cōdition thē to walke a pilgrimage of *few & evill daies*: or as if the *evil day* which the Apostle warneth vs of, were not the whole course of our life, partely through him who is principally *evill*, breathing out his malice against vs, partely through *evill men* infesting and disturbing our peace; but rather through the evill of sinne procuring wrath, and the evil of adversity ensuing thervpon. In consideration of which troubles of life it was, that Simonides being asked, as Iacob was by Pharaoh, how long he had liued, made answere, *but a litle, though many yeares*. For if we remember, how much of our better and vitall life, goeth away in agues, and feebleneese, and other the like annoiances, we may seeme perhappes olde men, and are indeede but children. It was a worthy aunswere that Arrabanus gaue to Xerxe the mighty Emperour of Persia, who viewing his huge army of at least a thousand thousand men, drinking whole rivers dry as they went, and commaundinge both hilles and seas to giue way vnto them, hee wepte; because it came to his minde that within the space of an hundreth yeares not one of that goodly company shoulde be founde aliue: I woulde that were the worst, saith hee. For

Mors miserorū portus. Cæsar.

Τῶν λυπηρῶν ἀνάδυσις. Theophrast.

Ephes. 6. Ὁ πονηρός.

2 Thes 3.

Parùm est multos ānos Infantes fuimus & senes videmur Mart.

we

vvee endure much more ſorrowe by retayning life. Neither is there any one of theſe, nor of all men liuing beſides, ſo happye vppon the earth, that he doth not once, and often caſt in his minde, how much more pleaſure there were in dying than in liuing. As our life is repleniſhed with all kinde of miſery, ſo death by nature is an enimy to life: which both man and beaſt flie from. All thinges deſire being. And God, never created death amongſt his god workes. It came partely through the envy of the devill, vvho lied vnto man, ſaying, *yee ſhall not dye*; partly through the tranſgreſſion of Adam, and partly through the anger of GOD rendring the right ſtipend due to ſinne. VVherefore hee threatned it as a puniſhment, Geneſis the ſecond, *The daye vvherein thou ſhallt eate of the forbidden fruite, thou ſhalt die the death.* Aftervvardes vvhen the lavve had beene giuen, Moſes in the name of GOD *proteſteth vnto them by heaven and earth, that hee had ſet before them life and death, and vviſheth them to chooſe life, that they might liue, they and their ſeede.* Death is called an enimy in open tearmes, 1. Cor. 15. *The laſt enimy that ſhall bee ſubdued, is death.* But who loueth an enimy ſimply and for his owne ſake? And amongſt other bleſſings betrothed to the elect of GOD, one is, that *Death ſhall be no more,* Revelation 21. And to reaſon with Auguſtine, *Si nulla eſſet mortis amaritudo, non eſſet magna martyrum fortitudo*; If there vvere no bitterneſſe and diſcontentment in death, the conſtancy of martyrs vvere not great. Therefore when Elias heard the word of Iezabell, *The GODS doe ſo and much more vnto mee, if to morrovve by this time I make not thy life as the life of one thoſe vvhome thou haſt ſlaine,* it is ſaide, *that hee aroſe, and vvent for his* life to Beer-ſheba. How did David plead for his life. Pſalm. 30. *What profit is there in my blonde, vvhen I goe downe into the pit? ſhal the duſt giue thankes vnto thee? or ſhall it declare thy truth?* as if he vvould moove the Lorde for his owne good and glorye ſake, not to cut him of: bnt aftervvardes vvith reſpecte to himſelfe; *Staye thine ange a vvhile, that I may recover my ſtrength, before I goe hence and am no more ſeene.* And being aſſured elſvvhere of that requeſt graunted him, hee ſange ioyfullye to his ſoule vvithin: *Returne vnto thy reſt, O my ſoule, the LORD hath beene mercifull or beneficiall vnto thee. Becauſe thou haſt delivered my ſoule from death, mine eies from teares, and my feete from falling; and I ſhall walke before the Lord in the land of the living.* I ſpeake not of the moane that Ezechias made, hovve hee turned his face to the vvall, after the Prophet gaue him vvarninge

Deut. 30. Εσχατος ἐχθρος. *De verb. apoſt. ſer. 33.* Ωδίνας θανάτου. Act. 2. 1 King 19. Pſal. 39. Pſal 116. Eſa. 38.

of

of his death, *and prayed vnto the* LORD, *and wept sore, and like a crane or a swallowe so did he chatter, and mourne like a doue, and lifting his eies vp on high, said, O Lorde, it hath oppressed mee, comfort mee*; and after his life was *freed from the pit of corruption*, as it were leapt for ioy; *the liuing, the liuing hee shall confesse thee, as I doe this day*: when the beloued and blessed sonne of God, he that had power to lay downe his life, and to take it vp againe, against that time, *began to bee verie sad and grievously vexed*; and in the presence of Peter and the two sonnes of Zebedee, let not to disclose his passion, *My soule is wonderfully heavy vnto death*. And but that the will of his father was in the middest of his bowelles, and his obedience stronger than death, hee would haue begged three times more, that the *cup might haue passed from his lippes*. Likewise Iohn 12. when Andrew and Philip tolde him of certaine Greekes that were desirous to see him, he seeing an image of his death before his eies, witnessed vnto them, saying, *Now is my soule troubled: And what shall I say? father saue mee from this houre*: and but that another respect called him backe, *therefore I came and father glorifie thy name*, he would still haue continued in that prayer. *Quis enim vult mori? prorsus nemo; & ita nemo &c. For who is willing simply to die? surely no man. And so vndoubtly no man, that it was said to blessed Peter. Another shall guide thee and leade thee to the place whither thou wouldest not goe.* Peter would not vnlesse he were tarried. But what then was the reason that the Apostle *desired to bee dissolved and to be with* CHRIST, *which he said was best of all*? Philip, 1. & that the Saintes which were racked, Heb. 11. *cared not to be deliuered, that they might obtaine a better resurrection*? that Peter and Andrew welcommed their crosses, as they were wont their deerest friendes, and embraced thē in their armes, & saluted them with kisses of peace? that Ignatius called for fire and sworde and the teeth of wilde beests? and other martyrs of Christ went to their deathes with cheerefullnes reioycing and singing, and not lesse than ran to the stake, as if they had run for a garland? We may easily answere, partly from the former authorities; that they *might bee with Christ*, and that *they might obtaine a better resurrection*. But the Apostle in excellent tearmes decideth the question in the 2. to the Corinthians 2. Cor. 5. Οὐ θέλομεν ἐκδύσασθαι ἀλλ' ἐπενδύσασθαι *We will not be vncloathed but stripte of our liues, we take no pleasure or ioy therein; but we would bee clothed vppon*: wee haue no other meanes to get that better clothing, than by putting of this, or that vpon this, *that mortalitie may bee swallowed vp of life*, and corruption of incorruption. So that their thoughts

Αὐτὸς ἤρξατο λυπεῖσθαι καὶ ἀδημονεῖν. Math. 26.

Augustin. de verb. apost. ser. 33. Iohn. 21.

Πολλῷ μᾶλλον ἄριστον. Salve crux. Veniat ignis.

subsist

subsist not in death, but haue a further reach, because they knowe it to bee the high way which must bring them to felicitie. And it is no small perswasion vnto them, vvhen they thinke that by the ending of their liues they make an end of sinning. For vvhilest they are in the flesh, *they see a law in their members striving against the lavv of their minde, and subiecting them to the lavve of sinne.* Therefore they cry, as hee did, *VVretched man that I am, who shall deliver me from the body of this death?* In vvhich postulations notwithstanding they evermore submit themselues to the straightest and equallest rule of the vvill of God, desiring no otherwise to haue their wishes accomplished, than vvith that safe and vvary condition, *Si dominus volet, If the Lorde bee pleased with them.* And as they regarde their ovvne good therein, so because the bloud of Martyrs is the seede of the Church, and that vvhich is fire to their flesh & bones, is water to the gospell to make it florish, *& a good confession witnessed* before the vvicked tyrãts of the world, doth good service to the truth, in this respect also they are not sparing of themselues, *that Christ may bee magnified in their bodies, vvhether it bee by their life or death.* Now Ionas hath none of all these fore-named endes to alleage for himselfe, vvhy he desireth to die, neither the glory of God, nor the good of his brethren, nor profit of his ovvne soule; but in a peevish and frovvard moode, because his minde is not satisfied, and to avoide some little shame, or to rid himselfe from the grievaunces of life, vvhich are not reasons sufficient, heevvill needes die, and follovv the streame of his fooliſh appetite, vvith some such like affection, as Dido at her departure expresseth. *Sic sic iuvat ire sub vmbras,* Thus I am disposed to die and not othervvise.

Rom.7.

Iam.4.

1.Tim.6.

Philip.1.

But to leaue generalities, let vs looke a while into the parts of his vvish. 1. It is his great fault, as Ioab offered his trechery to Abner vnder the pretence of a friendly and peaceable pearle, and Iudas his treason to Christ vnder the colour of a kisse, so to render his impatient fits vnto the Lord, the searcher of his heart and reines, vnder the nature and forme of prayer. His anger at an other time, and in another action, when he had sequestred his soule from the king of heaven and heauenly thinges, had beene more sufferable. But then to pray, vvhen he vvas thus angry, or then to be angry vvhen hee came to pray, and not to slake the heate thereof, but still to heape on outragious vvordes, as hote as Iuniper coles, can no vvay be excused. Yet thus he doeth. The fire is kindled in his heart, and the sparkles fly forth of the chimney as Salomon spake,

Tolle quaeso.

vnduti-

vndutifull ſpeaches towards the maieſty of God, and moſt vnnaturall
Iam. 1. againſt his owne life. *Surely the wrath of man doth not accompliſh the righteouſnes of God*; it is very far from it.

2 Conſider his haſte, howv headlong hee goeth into his raſh & vnadviſed requeſt. For as if the caſe required ſome ſuch ſpeede, as the prophet had in chardge for the annointing of Iehu, *powre the boxe vpon*
2. King. 9. *his head, and ſay, thus ſaith the Lord, and then open the dore, and flee without tarrying*; no ſooner hath he opened his lippes, or conceived his ſuit in his minde, but the Lord muſt preſently and without delay effect it.
Nunc ergò. It appeareth in that he vrgeth the matter ſo cloſely at Gods handes. *Now therefore*, ſince I haue prooued it, and I am not able to beare the burthen of my griefe, nor longer endure the tedioufnes of my life, doe it vvithout protraction of time. It was a goodly and ſober oration that Iudith made to her people of Bethulia, touching their oath to deliver the citty to the enemy vvithin fiue daies vnleſſe
Iud. 8. the Lorde ſent helpe; And *nowve vvho are you that haue tempted God this daie, and ſet your ſelues in the place of GOD among the children of men? Nay my brethren, provoke not the Lorde our God to anger. For if hee vvill not helpe vs vvithin theſe fiue daies, hee hath power to defende vs vvhen hee will, euen every daie, or to deſtroy vs before our enemies. Doe not you therefore binde the counſailes of the LORDE. For God is not as man that hee may bee threatned, neither as the ſonne of man that hee may bee called to iudgement. Therefore let vs waite for ſalvation of him, and call vppon him to helpe vs, and hee vvill heare our voice if it pleaſe him.* Thus vve ſhoulde teach and exhorte our ſelues in all our praiers; not to ſet him a time, as the diſciples did about the kingdome of Iſraell, *vvhen LORDE?* or as Ionas doeth in this place, *nowve Lorde*; or then Lorde; but vvhen it pleaſeth him
Pſal. 17. And as the Pſalme adviſeth vs, *O tarrie the LORDES leaſure, hope in the LORDE, and bee ſtronge: and hee ſhall comfort thine hart*, vvhen hee thinketh good. There are many reaſons vvhy God differreth to graunt our petitions: 1. to prooue our faith, vvhither wee vvill ſeeke vnlavvfull meanes, by gadding to the woman of Endor,
Deſideria noſtra dilatione extenduntur. or the idoll of Ekron, or ſuch like heathenish deviſes: 2. to make vs thoroughly privie to our owne infirmities and diſabilities, that vvee may the more heartily embrace his ſtrength: 3. to ſtrengthen and confirme our devotion tovvardes him; for delay extendeth our deſires: 4. to make his giftes the more vvelcome and acceptable to vs: or 5. it is not expedient for vs to haue them granted too
Deſiderata dulciùs obtinentur. ſoone: Or laſtly, there is ſome other cauſe which God hath reſerved

to

to his ovvn knovvledge. Now this petition which Ionas is so forward and hasty in, is contrary to all reason. *For are not the daies of man determined?* Iob. 14. *is not the number of his monethes vvith the Lorde? and hath not the Lord set him boundes which he cannot passe?* Doth not an other say; *My times are in thine handes O Lorde?* vvhy then doth Ionas so greedily desire to shorten his race, & to abridge that number of time which his Creator hath set him? 3. We commonly pray that it wil please the Lord to giue, not to take avvay, & to bestow something vpon vs, not to bereaue vs of any blessing of his. Salomō 1. Kin. 3. beseecheth him for wisedome, *Giue vnto thy servant an vnderstanding heart*: &, *da mihi intellectum, giue me vnderstanding*, vvas the vsuall request of his father David. We say in our daily praier, *giue vs this day our daily bread, & forgine vs our trespasses*, that is, giue vs remission of all our sins. That that is said to descend from aboue, from the father of lights, is Δόσις ἀγαθὴ and Δώρημα τέλειον, *giving and gift*, not taking avvay. For God hath a bountifull nature, and as liberall an hand: *hee openeth it at large, and filleth every living thing vvith his blessing*. He asketh of every creature in the vvorld, *vvhat hast thou, that thou hast not receaved?* and of vs that haue receaued the *first fruites of his spirite*, and to vvhom hee *hath given his sonne*, vvhat is there in the vvorlde that you may not receaue? But Ionas is earnest vvith God, against the accustomed maner of prayer, and the course of Gods mercies, to take something from him. 4. But vvhat? *Auser opprobrium? take from mee shame and rebuke, vvhereof I am afraide?* as David besought. *Vanitatem & verba mendacia longè fac à me? vanity and lying vvordes put farre from mee? Auser iniquitatem servi tui? take avvay the sinne of thy servaunt*, vvhen he had numbred the people? Or as Iob prayed, *Auferat à me virgam suam, let him take avvay his rodde from mee?* Or as Pharaoh requested Moses and Aaron to pray to the Lord for him, *to take avvay the frogges?* and aftervvardes vvhen the grasse-hoppers vvere sent, *to take avvay from him that one death only?* No, *his life*. His dearling that liued and lay vvithin his bosome. VVhich because it is the blessing of God, good in nature, and fit for the exercise of goodnesse, the strongest man living is loth to depart from. The other vvhich I spake of, vvere plagues to the lande, banes to the conscience, hinderances to salvation, and therefore it was no marvaile, if God vvere humbly entreated to remoue them. But Pharaoh in his right vvittes, nor skarsely Orestes beeing madde, vvould ever haue desired that his life shoulde bee taken from him. Who euer became a suter to GOD, to take avvay the life of his

Psalm. 31. *Auser.* 3

Psal. 119.

Iam. 1.

4 *Animam.* Psal. 119. 1 Chr. 21. Iob 9.

Exod. 8. Exod. 10. *Vir fortis etiam cum moritur dolet.*

oxe

oxe or asse? because they were given him for labour. Much lesse of his wife, which was made an helper vnto him; or his childe, a cōforter. Or who euer hath entreated him to giue him euill for good, a scorpion for a fish, a serpent for an egge, stones for bread? Ionas is found thus senseless, skant worthy of that soule which he setteth so light by. He should haue desired God to haue taken away *the stony heart out of the middest of him*, and not *seclusde terra*, Ezech. 23. or *spiritum immundum de terrâ*, Zach. 13. *wicked nesse out of the lande*, or *an vncleane spirite from the earth*, but a wicked and vncleane spirit from out his owne breast, whereby hee was driuen to so franticke a passion. 5. Hee will also proue (which is the reason annexed to the petition) that it *is better for him to die then to liue*, and he prooueth it by comparing two opposites, death and life, the horrour of one of which shoulde rather haue commended the sweetnesse and comfort of the other. Thales on a time giuing forth incredibly and strangely enough, that there was no difference betweene life and death, one presently closed vppon him, *Cur ergo non moreris? why then diest thou not? because*, saith he, *there is no difference*. Albeit, it appeareth sufficiently that hee shewed a difference by refusing it. But the paradoxe which Ionas heere alleadgeth, addeth much to that of Thales. For hee affirmeth in peremptory tearmes, hauing them laide before his eies to compare togither, and to make his choice, *Death is better than life*. Howbeit, he saith not simply, it is better to die than to liue, but better *for mee*. One as wise as euer Ionas was, who had bin taken vp into the third heauens, & seene reuelations, in this very question betweene life and death, gaue no other answere or solution vnto it, but *per hoc verbum Nescio*, by this word *I knowe not*; οὐ τι αἱρήσομαι ἐγνωρίζω, & *what to choose I knowe not*. And he confessed that *hee was streightened or pinched betweene these two*, whether it were better for him, *to abide in the flesh, or to be with Christ*. No doubt, *simply, to be with Christ*. For that is πολλῷ μᾶλλον κρεῖσσον, not onely *better*, *but much and very much better*: but to abide in the flesh, was ἀναγκαιότερον δι' ὑμᾶς, more needefull and profitable for the Church. For we were not borne to our selues, but for the good of our parentes, countrey, kinred, and friendes, saide Plato, and much more for the flocke of Christ which he hath purchased with his bloud, whither they bee Iewes or Gentiles, weake or strong, Israelites or Ninivites, to further their faith, and to helpe them to saluation: for thus we are debters to all men. The speeches of Cæsar were wont to be, that hee had liued long enough,

Ezech. 36.

5 Præstat mori.

Melior mihi mors.

Philip. 1.

whi-

whither he respected nature or honour. Tully answeted him, It may be for honour and nature longe enough, but that which is chiefest of all, not for the common vvealth. Againe, I haue heard thee say, that thou hast lived long enough to thy selfe. I beleeue it. But then I vvould also heare, if thou livedst th thy selfe alone, or to thy selfe alone wert borne. VVee are all placed and pitched in our stations, and haue our vvatches and services appointed vs. Let vs not offer to depart thence, till it bee the pleasure of our God to dismisse vs. Vnlesse vve haue learned that vndutifull lesson, which the messenger vsed at the dores of Elizeus 2. of Kinges and the 6. *Beholde, this evill commeth of the Lorde, should I attend on the Lorde any longer?*

Nature fortassis & gloriæ, at, quod maximum est, patriæ certè parùm Sed non id audirem, si tibi soli viveres &c.

Si consilium vis, Permitte ipsis expendere numinibus &c. Iuvenal Nam pro iucundis aptissima &c. Valer max. lib. 7. cap. 2. Quia qui tribuere bona ex facili solent, etiam eligere aptissima possunt Math. 7.

It is better for mee to die than to liue. Say not so, for hovv know-est thou? If thou wilt harken to counsaile, leaue it to the wisedome of God to iudge what is best for thee: for he vvill not giue that which is most pleasant, but most convenient: *Charior est illis homo quam sibi*, A man is dearer to GOD than to himselfe. Socrates in Alcibiades, vvould not haue any man aske ought at GODS handes in particular, but in generality, to giue him good thinges. Because he knevv what vvas most behoofe-full for each one, vvhereas our selues craue many thinges, vvhich not to haue obtained had beene greater ease. At length hee concludeth. For he that is vvont to giue good thinges so easily, is also able to choose the fittest. The promises in the gospell, I graunt are verye large, *Whatsoever you shall aske in my name, that vvill I doe*, Ioh. 14. And, *Aske, and it shall be giuen you*, Math. 7. *For every one that asketh receiveth.* Hovve commeth it to passe then that the sonnes of Zebedee aske and receaue not? *VVee would that thou shouldest doe for vs, that that we desire*, Marke 10. The reason is giuen there by our Saviour, *Nescitis quid petatis You knowe not what you aske.* This is also the cause that Ionas receaueth not his asking: he knovveth not what he asketh. *You haue not, because you aske not*, Iam. 4. that is one cause. Yea but *you aske and haue not διότι κακῶς αἰτεῖτε. Because you aske amisse*; but concerning the end *to consume it on your lusts*; and touching the māner, because without faith; and for the matter it selfe, because it is hurtfull vnto you. And if you obserue it, you shall espie a condition conveyed into the promise of Christ; *If you being evill, giue good thinges to your children, how much more shall your father in heaven giue good things to them that aske him?* ἀγαθὰ. *good thinges*, not such as may doe you hurt. An other evangelist saith for ἀγαθὰ, πνεῦμα ἅγιον, or ἀγαθὸν, *the holy or good Spirite*, which is all

in all,

in all, able and readie to rectifie your mindes, order your affections, and set you to craue more holesome and profitable giftes. For if vvee aske the contrary, (except when the Lord is pleased to lay a curse vpon our praiers) though vvee call never so loude and impatientlye in his eares *Vsq; quó domine clamabo & non exadies?* *O LORD hovve longe shall I crie vnto thee, and thou wilt not heare me?* he answereth at least by his silence and deniall, even as long as a man in a burning ague shall say to his Phisition, *vsq; quó*, how long shall I cry for colde vvater? I burne, I am vexed, I am tormented, I am almost out of breath; and he answereth againe, *Non misereor modo*, I cannot yet pittye thee. Such mercy were cruelty, and thine owne will and vvishe is daungerously bent against thee. This is the cause, to conclude, that Ionas his suite speedeth not. Ionas thinketh it better to die. It is onely better in seeming, as a distasted palate is sobnest pleased vvith the vvorst meate. GOD thinketh the contrary. Nay Ionas thinketh, God knovveth, that he dieth indeede if he die out of charity, and that if he should giue his body to the fire, or againe to the water, or a thousand deathes more, without loue, it could not profite him. Therefore he is not suffered to dye vvhen he vvould, but by an other mercy of God, not inferiour to that in his former deliverie, is reserued to an other repentance, and to more peaceable daies. Saint Augustine vpon the vvordes of the Evangelist, *If thou wilt enter into life, keepe the commaundementes*, (vvhere he proveth that there is no true life, but that which is blessed, nor blessed but that which is eternall) noteth the manner of men to be in their miseries, to call for death rather than life. *Deus mitte mihi mortem, accelera dies meos*, *O LORDE sende death vnto mee, shorten my daies.* *And sometimes sickneſſe commeth indeede, but then there is coursinge to and fro, Phisitions are brought, mony and giftes are promised, and death it selfe perhappes speaketh vnto them, Ecce adsum, beholde here am I; Thou calledst for mee: thou desiredest the LORDE not longe since to sende mee. Whererefor doest thou flye mee novve? I haue founde thee a deceaner, and a louer of this vvretched life, notvvithstanding thy shevv to the contrary.* It is the vse of vs all, with the like forme of petitio, rather of banning and imprecation, to wish for death: yea strange and accursed kindes of death, wherein God sheweth a iudgement. Let mee sinke as I stande, let the earth open vnto mee, let mee never speake vvord more; And every crosse and vexation of life, make it irkesome and vnsavoury vnto vs, vvoulde GOD I vvere dead: If GOD shoulde then answvere vs, *Ex ore tuo*, out of your owne

Hab. 1.

Voluntas tua contrà te petit Hieron. in Habbac.

Math. 19.

Inveni te solsatorem

owne mouthes, I graunte your requeſtes, Bee it vnto you according to your vvordes, hovve miſerable and deſperate were our caſe? But as olde Chremes in the Comedy, tolde Clitipho his ſonne, a younge man, and vvithout diſcretion, vvho becauſe hee coulde not wringe from his father tenne poundes, to beſtowe vpon Bacchis his louer, had none other ſpeech in his mouth, but *Emori cupio, I deſire to die; Firſt knovve, I praie thee, vvhat it is to liue; vvhen thou haſte learned that, then if thy life diſpleaſe thee, vſe theſe vvordes*; ſo firſt knovve, my brethren, you that are ſo haſty to pronounce the ſentence of death againſt your ſelues, vvhat belongeth to the life of a Chriſtian, vvhy it vvas giuen you by the LORDE of life, to vvhat endes hee hath made you living ſoules, what duties and offices hee requireth at your handes; theſe thinges rightly vveighed, if you thinke good, call for death; for by that time, I thinke, you vvill learne more vviſedome than to doe it. It is good for you to ſee to the vvhole courſe and tranſaction of your liues, they ſhoulde bee preluſions and preparations for a better life to come. Beginne not then to liue, vvhen you muſt giue ouer, vvhich is the folly of moſt men: or rather take heede, that you giue not over life, before you haue begunne it. As one haire ſhall not fall from your heades vvithout GODS prouidence, ſo not the leaſt haire and minute of time from your yeares vvithout his account taken. But eſpecially remember your end, looke to the falling of the tree, conſider hovv the ſunne goeth dovvne vppon you: Novve, if ever before, caſt your countes, you builde for heauen; novve, if ever before, bringe forth your armies, you fight for a kingdome. Lay not more burthen of ſinne vpon your ſoules at their going forth. Let the laſt of your vvay bee reſt, and the cloſing vppe of the day a ſweete and quiet ſleepe vnto you. My meaning is, vviſh not for death, before you be very ready for it. Nay rather deſire GOD to ſpare you a time, that you may recover, I ſay not your ſtrength, and bodily abilitie, but his favour and grace, before hee plucke you avvay and you bee no more ſeene. It is not comfort enough vnto you, to ſay, *Vixi, & quem dederat curſum natura, peregi*, I haue liued indeede, and finiſhed ſome time vpon the earth; vnleſſe you can alſo adde, your conſciences bearing you witneſſe, and miniſtring ioy to the end of your daies, τὸν δρόμον τετέλεκα, the ſeconde to Timothy and 4. chapter; I haue finiſhed my race; I haue not onely brought it to an end, but to a perfection; though I haue died ſoone,

Priùs quæſo diſce quid ſit viuere, tum &c.

Quid ſumus & quidnam victuri gignimus. Perſ.

Quidam incipiũt viuere cùm deſinendum eſt: quidam antè deſiderunt quàm inceperint.

yet I haue fulfilled much time, my life hath beene profitable to my countrey and to the Church of God, and now I departe in his peace.

THE XLIIII. LECTVRE.

Chap. 4. ver. 4. *Then said the Lord, Doest thou well to be angry?*

The first of those 3. parts wherinto this chapter was devided, touching the impatience & discontentment of Ionas, we haue in part discovered out of the former verses: reserving a remnant thereof to be handled afterwardes. The reprehension of God, vvhich was the 2. begmneth at these vvords, and is repeated againe in the 9. verse, vpon the like occasiō given by Ionas. The mercy of God towardes his prophet, manifesteth it selfe in this fatherly obiurgation many waies. 1. That the potter vouchsafeth & būbleth himselfe to dispute with his clay: 2. that he is ready to giue a reason of all his actions, as a righteous Lord, who doth not enforce any thing by his absolute and meere authority, but dealeth reasonably and iustly; much more, that the Lord speaketh vnto him who spake & fretted against the Lorde, & giveth an accoūt vnto him why he spared Niniveh, of whō no man wisely durst to haue demāded, what dost thou? that he that dwelleth in light vnapproachable, & his counsailes are so high in the clowds as who cā finde thē out? placeth thē notwithstanding in the eies of the world, to be examined & sifted by the reason of man; But most of all, that he *ministreth a word in season* vnto Ionas, & whē the streame of his anger was so violent, that it bare him into an hearty desire & longing after death, then, that the Lord intercepteth him, & answereth in his courte as Elihu answered Iob, *Beholde, I haue waited vpon thy wordes, and harkened vnto thy speech, whilst thou soughtest out reasons. I will now speake in my turne, & shew thee mine opinion, Doest thou well to be angry?* It is the singular wisedome of God, & without which pollicy, it were hard for any flesh living to be saued, that when we are running on in our sinnes, and wearying our selues in the waies of wickednes, amongst other his retentiues & stops, he hath the hooke of reprehension to thrust into our noses, & pull vs backe againe. Our iniquities would wander without measure, & become rottennes in our bones, our woundes would

Iob. 32.

dwel

dwell for ever in our bowels, and feſter to the day of iudgment, with out this medicine. So wiſedome began her lore, Pro. 1. *O yee fooliſh, how long will ye loue fooliſhnes? & the ſcorner take pleaſure in ſcorning? & the fooles hate knowledg?* She giueth vs our right names, according to our corrupt natures; for wiſdome is able to iudge of fooles, & knoweth that without her inſtrnctió we are wedded to our follies, therefore ſhe addeth *turne ye at my correction, loe, I will powre out my minde vnto you, & make you vnderſtand my wordes.* Clemẽs Alexandrinus compareth our Sauiour to an expert Muſitian, ſuch as Terpander or Capito neuer were, for hee ſingeth new ſongs, & hath ſundry kindes of moodes and varieties to worke the ſalvation of man. Sometimes he hath ſpoken by a burning buſh vnto him, ſowetimes by a cloude of water, ſomtimes by a piller of fire, that is, he hath beene light to thoſe that were obedient, & fire to thoſe that rebelled; and becauſe fleſh is more precious than either buſhes, or fire, or water, therefore he hath ſpoken vnto him by fleſh: it was he that ſpake in Eſaias, in Elias, and in all the Prophets, and at length, though he were equall to the Father in maieſty, yet he was founde in the ſhape of a ſeruaunt, and ſpake vvith his owne lippes. This gracious inſtrument of almighty God, to ſhewe the chandges of his notes, both pittieth and chaſteneth, entreateth and threatneth, and by threatning beſt admoniſheth, and by ſpeaking roughly, ſooneſt converteth. He that called Adam out of thicket, (which vvas the firſt elementes of this learning whereof I ſpeake) he hath produced the ſame through all the ages of the world; he ſent Angels to Sodome, Noah to the olde world, Nathan to David, Samuell to Saul, Elias to Ahab, prophets to Iudah and Ieruſalem, Ioan Baptiſt to the Scribes and Phariſees; he reprooved the elders and Princes with many taunting parables, corrected Peter with looking backe, retracted Paule with a viſion from heaven, advertiſed the ſeaven Churches with epiſtles ſent vnto them. Leproſie, vnto Miryam was a vvriting and skrolle vpon her fleſh, engraven in her skinne to teach her obedience; dumbneſſe, vnto Zachary was not a dumbe inſtructour, it tanght him faith againſt an other time; blindneſſe, ſent vpon Paul, tooke avvay his blindneſſe, and opened the eies of his minde, making him to ſee more in the waies of life, than all his learning gathered at the feete of Gamaliell coulde haue revealed vnto him. Such are the admonitions that GOD ſometimes vſeth, to mollifie our hard heartes, leaſt we ſhould freeze to long in the dregges of our ſinnes, and becauſe we proceede with impunity, and freedome, claime them for inheritance. Beholde therefore, as *In protrept.*

Iob.5.

Eliphaz comforted Iob, *Blessed is the man whome the LORD correcteth; therefore refuse not the chastising of the Almightie, for hee maketh the vvounde, and bindeth it vp, hee smiteth and his hande maketh it vvhole, hee shall deliver thee in sixe troubles, and in the seventh the evill shall not touch thee.* Nay he findeth a vvound, and bindeth it vp; he espieth a blow, and his hands heale it; he letteth thee alone in sixe iniquities, but in the seventh he will pull thee by the garment, & thou shalt no more offend. On the other side, wretched is the man, whom the Lord correcteth not; whose first messenger and monitioner is the first borne of death: that is, his life is taken from him before hee seeth his sins. This were (as Augustine calleth it) *lenity full of horrour, and sparing cruelitie*; such precious balmes breake the head, nay wound the conscience, when bitter and biting corrosiues vvere more holesome for vs. This is also one part of our dutie, who are to gather the sheepe into the sheepe-fold of Christ, we must not only teach, but reproue. For otherwise (as Origen noteth vpon Exodus) *we offer red, but not scarlet*: the colour and die of our preaching goeth not deepe enough: our fire giveth light and shining, but kindleth not: we lead men the righte vvay vnto knowledge, but we bring them not to the practicke and better part of divinity, to feele a pricking in their consciences, and to be driven to say, *men and brethren what shall we doe?*

Terribilis lenitas, crudelitas parcens.

Obtulisti coccum, sed non bis tinctum, nō duplicatum. Ignis noster illuminat, non accēdit.

In the reprehension which God heere vseth, 2. things come to be handled. The manner thereof, which is milde, curteous, and peaceable; and the matter, which altogither concerneth his anger. The manner is a kinde and familiar, and with asmuch indulgence, as if Eli, or the kindest father in the world were to deale with his child whome he most favoured; no anger or gall vttered in the reprooving of his anger, no vnpleasant expostulation, and neither bitternesse nor length of speach, but as fewe and as friendly wordes as lenitye it selfe mighte devise. *Doest thou vvell to be angry?* I should haue looked for burning from his lippes, and coales of fire from his nostrels, that one who dwelt at his foote-stoole should dare to assault heaven with his indignation, and crosse the doings of his dreadfull iudge: but that the thoughtes of the LORD E are peace, and of an other disposition than the thoughtes of man. Doubtlesse, if one of his brethren, the prophetes of Israell, out of his owne tribe and family, had taken the cause in hande, I cannot conceiue how he should haue vsed him with so favourable and sparing an increpation, *Doest thou well to be angry?*

1. Themāner of reprehensiō.

If there bee any amongst you that taketh advauntage heere-at,

to

to say in your harts, what meane our prophets and preachers to make such bitter inuectiues, declamations, out-cries, against the sinnes of our age? their salte is to quicke, and we are over-much seasoned within, our eares are not able to beare their vvordes; we cannot offende in the vvearing of a garment, in the vse of our money, in eating our bread, & drinking our drinke,, but the pulpits must presently ring, our eares tingle, and the world wonder at it. God never taught them such roughnesse of speach; it had beene an happier thing for vs to haue liued and sinned in former times, and then to haue beene an adulterer, then a drunkard or extortioner, when God spake himselfe, who knew how to temper his words, and to shape his reprehensions in milder sort. He would haue said but thus, Dost thou wel to be angry? well to be prowd, well to be covetous, well to giue thy mony vpō vsury? he would not haue threatned and stormed as the māner of our preachers is. Surely (my brethren) God is the maister of his owne, both speaches & actions: his wisedome is as the great deepe, I cannot finde it out; it may be he saw a mendmēt in the hart & reines of Ionas, which we cannot do: or he was able by his power to create his spirite a new, & to chādge his hart, that it should be rectified in an instante, as well by one word, as if he had tyred, and torne his eares with tenne thousand; and he dealt with a prophet, an annointed servaunt of his, one that was deare in his eies: or he kept him for an other time, when his anger should be past, and his heart more capable of discipline and correction: or he qualified his speach, to schoole and scourdge him the more with actions. Beholde then, and rest satisfied with vs: our tongues should be still enough, if we had wormes to cōmaund to eate vp your plantes and fruites, or if we could charge the Sun in the sky, or the East-winde in the aire to beate vpon your heades, & to grieue your soules, as GOD grieved Ionas; he spareth him in words, but he paieth him in fact, and though he vexe not his eares as we doe, he vexeth his head by taking away his shelter, the onely temporall comfort which he then enioyed. I would vve might see those daies wherein our speech might never exceede this compasse, *Doe you well to doe thus*? It is no pleasure to vs, to sharpen our tongues like razors against you, to speake by the pounde or talent, mighty and fearefull wordes, if softer might suffice. But if vve be briars in your coates and flesh, it is because vve dvvell vvith briars, if vve be perverse, it is because we dwell in the midst of a perverse generation. An hard knot in the timber cannot be driven out vvithout heavy blowes: suudry diseases require sundry kindes of cures, & as the

Granissimum nodus in ligno non potest expelli nisi gravissimo opprestorio. Ambros.

Hic lauacra mollia, ille ferrum quærit ad vulnera. Cassiod.

Raban in Math 9.

Varium poscit remedium diversa qualitas passionum.

Subesse debet iracundia, non præesse.

Non vt dominando præveniat, sed simul in eo subsequatur.

Galat. 6.

2. The matter reproved.

Nunquid benefacis irascibi Oecolamp.

Num putas quòd iustè irascaris? An factum benè, i. rationabiliter? Lyra.

An valdè irascaris R. Kimh. Jonathan vertit, admodum Nonne vehementer est irascibi Optimè.

Deut. 9.

dispositions of men are varied, so much we vary our teaching: one must be washt vvith gentle bathes, an other must haue his woundes cut with lancets: and as the damsell, Math 9. was raised vp in her fathers house, the widdowes sonne of Naim without his mothers gates, Lazarus before a greate multitude of all sorts; so some must be handled privately, others openly, a thirde kinde publiquely: some must be held for weake, others accounted Publicanes vnto vs; some, their infirmities supported, others delivered vnto Satan; some chastised with a rod, others warned in the spirit of meeknes; some pulled out of the fire, others lefr to be burnt; some *saved by feare*, others by loue; some must be vsed as our owne bowels, others as rotten members, vvhole cure is despaired, cut of from the body, that they doe no more hurt. In all which reprehensions, (except where all hope is past) that singular precept of Gregory taketh place. In the controlling of faultes, there must be some anger, rather to attend vpon reprehension, than to commaund it, so that the execution of this charitable and mercifull iustice, it beare not a sway by going before, but rather make a shew by comming after. And Leo hath the like counsaile, that it must be vsed, *non sævientis animo sed medentis*, not vvith the minde of a tirant or persecutor, but of an helper. *Considering thy selfe* (saith the Apostle) *least thou also be tempted.* For a man may once, and often in his life time, say to him that reprooveth an other, as Eliphaz did to Iob. *Behold, thou hast taught many, and strengthened the weary hands, thy words haue confirmed him that was falling, and thou hast vpholden the weake knees; but nowe it is come vpon thee, and thou art grieved; it toucheth thee, and thou art troubled.*

The matter reproved by God, is anger, *Dost thou well to be angry?* or, as some render it, doth anger helpe thee? or, art thou angry iustly? & vpon reasonable cause? or, as some of the Hebrewes expound it, art thou very angry? is not thy wrath vehement? interpreting *benè* by *valdè*, as Moses did Deut 9. when he tolde the children of Israell that he tooke the sinne, the calfe which they had made, & ground it *verie well*, that is, sufficiently; till he had brought it to the smallest dust. So some interpret, *well* in this place, by the quality, & goodnes of anger, whether it may be iustified; others by the quantity and greatnes, noting the excesse and immoderation thereof. They come both to one: for whether GOD aske of the qualitie, he setteth to imply a secret subiection, it is not well done of thee, thou hast no iust cause to be angry; or vvhether of the quantity, he thinketh that ther is as little reason that the sparing of penitent sinners, should moue such

stomacke

stomacke in Ionas. The queſtion is diſputed throughout the whole chapter, betvveene God & the prophet, God the oppoſer, Ionas the defender, vvhether he do vvell to be angry; God confuteth him both by word and deed, and Ionas contendeth for it to the death. I wil not trouble you with the aunſwering of the queſtion till vve come to the ninth verſe, where the Lord doth demand againe in the ſame words, and Ionas, though he be ſilent in this place, yet there diſſembleth not his minde, for he aunſvvereth, *I do well to be angry*, and addeth meaſure ſufficient, *even vnto death*. Meane-while, becauſe this is the time, wherin a generall forgetting of vvrongs, and laying malice aſleepe, is profeſſed, ſo far as the world is chriſtened, partly the Canõs of the church & partly devotion it ſelfe, leading vs al to a thankfull commemoration of the death and reſurrection of Chriſt, and to the communion of his body & bloud, which is a badge of our Chriſtiã loue & fellowſhip; the time inviting me therevnto, which S. Auſten calleth the ſolẽnity of ſolemnities, & the vncurteouſnes of theſe our times, requiring no leſſe, giue me leaue in fevv vvordes to conuert my ſpeech vnto that which the celebration of the feaſt it ſelfe doeth eaſily exhort you vnto. The bleſſed Apoſtle, thought not that any more effectual perſvvaſion to charity could be gathered, than from the example of the ſon of God himſelfe, vvhoſe dying & riſing againe is now ſolẽnized. For ſo he frameth his exhortation to the Coloſſians: *Now therefore, as the elect of God, holy & beloved*; as you haue any part in theſe graces, electiõ, ſanctification, & the loue of God; if you haue any argument & ſeale to your own cõſciences, that you are a part of his inheritãce, (for they are not marked for his choſen which are without theſe markes) *put on the bowels of mercy, kindnes, humblenes of minde, meekenes, long-ſuffering forbearing one another, & forgiving one another*, let theſe be your robes and coverings, weare them as you weare your garments, & let them be as tender & inward vnto you as your own principal & moſt vital parts: *even as Chriſt freely & bountifully forgaue you, even ſo do yee*. How that was I neede not recite. The Apoſtle Rom. 5. collecteth ſundry arguments to ſhew how farforth the ſubſtãtial & *ſaving grace* of God hath gratified vs. 1. We were *weake*, 2 *godleſſe*, 3. *ſinners*, 4. *enemies*; vvee had neither ſtrength to endevour, neither piety to procure, nor righteouſnes to ſatisfie, nor acquaintaunce and friendſhippe to deſerue in the ſight of God; *yet*, notwithſtanding all theſe impediments and deficiencies, *Chriſt died for vs*. So the other Apoſtle ſpeaketh; Chriſt *ſuffered for ſinnes, the iuſt for the vniuſt, that hee might bring vs to God*. The cauſe moſt odious, the perſons moſt vnequall, the end moſt abſolute. How

Αμνησία. Coloſſ. 3. Ευσπλαγχνα. Χαρίσαλο. Αδυνάτους. Ασεβεῖς. Αμάρτωλοι. Εχθροί. Επὲρ δικαίου. 1. Pet.

Philip. 2. Παρά κλησις. thē cā I better exhort you, to an imitatiō of the loue of Christ, than as S. Paul exhorteth the Philippians; *If there bee any consolation in Christ*, so we may rēder it, *or if there be any advocation in Christ*, (as all the consolation and advocation that we looke for, must be drawne from that fountaine) *If any comforte of loue*, (as who feeleth not the vse of loue that hath not beene nursed vp vvith the tygers of the vvildernes?) *If any communion of the spirit*, by whom we are al knit togither in the body of Christ, lastly, Εἴ τις &c, *if any bowelles of mercy*; surely he meaneth that there is or should be much of al this, much consolation in Christ, much comfort of loue &c. But if there be any remnaunt and seede left, if all be not spent & exhausted to satisfie your rancorous malice, *fulfill my ioy*, and your owne ioy, and the ioy of the angels in heaven, & the ioy of the bride and bridegroome, to whom it is a good and pleasaunt thing to see brethren dwelling togither in vnity, *minding the same thing*, not the like, but the same; and *having the same loue*, not equal, but the same; *and having the same soules*, growing togither like twins, concorporate, coanimate, *and being of one iudgement*. Lastly, he forgetteth not the most exquisite patterne of all loving kindnesses, *let the same minde be in you that vvas in Christ Iesus*. The same minde? I am out of hope of it; his loue was as strong as death, vvater could not quench it, yea water & bloud could not put it out. He cried vpon his crosse for the Iewes, when he hung vpon the top of a mountaine, in the open face of heauen, God, and Angelles, and men beholding, hearing, wondering at it, *father, forgiue them, they know not vvhat they doe*. Let not that minde be in you which is in lions and leopardes; and good enough. I haue heard of such peaceable times prophecied, that *swords shoulde bee turned into sithes, and speares into mattockes*, but never of so warlike & furious, wherein the tongues of men should be turned into swords, and their heartes into vvounding and slaying instrumentes: yet, though this were never prophecied, vve haue fulfilled it. To make an end, the best remedy against iniuries, is forgetfulnes: Marcus Cato on a time, being smitten in the bath, to him that had done the wrong, & was desirous to make him amendes, annswered, *I remember not that I was smitten*. Shall Cato be wiser and patienter in his generatiō than vve in ours? If vve cannot forget the time wherein we haue beene smitten, or other wise iniuried, at least let vs follow the coūsaile of the Psalme, to be *angry without sinning*: that is, if vvee doe that which is naturall and vsuall, and can hardly be stayed, let vs avoide the other vvhich can never be iustified. Or if we sinne in our anger, (as who in the world is angry and sinneth not?) let the monition of the spirit of

Τὸ αὐτὸ. σύμψυχοι. τὸ ἓν. Luke 23. Non memini me pertæsum. Psalm. 4.

God in another place, quickly temper our heat, & let vs beware that *the ſun goe not downe vpon it*. It was one part of the epitaphe written vpon Sylla his tombe, *Nemo me inimicus inferē dā iniuriā ſuperavit; I never had enimy that went beyond me in doing wrong*. Let not our liues or deaths be teſtified vnto the vvorld by ſuch monumentes. It was an honour fitter for Sylla of Rome, an heathen & a tyrant, who died the chānels of the ſtreetes with bloud, than for any Chriſtian. I will, by your patience, enter a litle way into the next verſe, & ſend as it were a ſpie to view at leaſt the borders thereof, before I proceede to examine the whole contentes. Epheſ. 4.

So Ionas went out of the cittie. It is thought by ſome that he offended no leſſe in going forth, than vvhen he firſt refuſed to come thither. For hee ſhould haue continued amongſt them to haue giuen them more vvarning. The reaſon why Ionas went out, I cannot rightly ſet downe. Some coniecture, and it is not vnlikely, to avoide the company of wicked men, for ſo he accompted the Ninivites, and hee was afraid to beare a part of their plagues. The rule is good, for *can a man take coales in his boſome, and not bee burnt? or handle pitch and not be defiled?* or flie with the Oſtriches and Pellicans, and not grow wild? or dvvell *in the tents of wickedneſſe*, and not learne to be wicked? or if Rahab abide ſtill in Iericho, Lot and his kindred in Sodome, Noah and his family in the waſt world, Iſraell in Babylon, ſhall thoſe execrable places and people be puniſhed by the hand of God, and theſe not partake the puniſhmēt? One place for many, Ioſh. 23. *If ye cleaue vnto theſe nations, & make marriages with thē, & go vnto them, & they vnto you, the Lord will no more caſt them out, but they ſhall be a ſnare and deſtructiō vnto you, & a whip on your ſides, & thornes in your eies, vntill yee periſh out of this good land which the Lord your God hath given you*: but his errour vvas in the applicatiō of the rule; for if the Ninivites were ſo penitēt as before we heard, the worſt man (for ought I know) was within his owne boſome. verſ 5.

And ſate on the Eaſt ſide of the city. His purpoſe in choſing his groūd cannot certainly be perceived. Ar. Mōt. giveth this geſſe, that he thought if any plague were ſent frō God, it was likely to come from Weſt and South, becauſe Iudea in reſpect of Niniveh was ſo placed; & therfore becauſe God *was only knowne in Iudea*, & ſeemed to dwel no where elſe, he would ſurely puniſh thē out of thoſe quarters: for this cauſe, as if he had decreed with himſelf, if a ſcourge come frō God, it ſhal not come neare me, he taketh vp his lodging in that part of the city which was moſt ſafe. Others make this ſuppoſition; they ſay Tigris the river Why on the eaſt ſide.

ranne

ranne on the vveſt ſide of Niniveh, vvhere by reaſon of their haven there vvas daily concourſe of marchantes and paſſengers to and fro. This frequencie Ionas avoided, and betooke himſelfe to that part vvhere the vvalkes vvere moſt ſolitarie, and his heart might leaſt be troubled. Others thinke that hee ſhunned the heate of the ſunne, vvhich in thoſe countries is farre more fervent than in ours; and becauſe in the morning, it is more remiſſe than at the heigth of the day vvhen it is in the ſouth, or betvveene the heigth and the declination vvhen it dravveth to the vveſt; therefore he ſeated himſelfe on the eaſt ſide of the citty vvhere he might be freeſt from it. Happily he vvent vnto that ſide by adventure, *quo pes tulit*, as his minde and feete bare him, and it had beene indifferent vnto him to haue applied his body to any other ſide. Or it may be he vvas thither brought by the eſpeciall commandement and providence of almighty God. As vvhen Elias had prophecied of the drought for three yeares, he vvas vvilled to *goe towardes the Eaſt*, vvhere he ſhould finde a brooke to drinke of, and the ravens vvere appointed to feed him. It is not vnlavvfull for me to adde my ſurmiſe amongſt other men. In the Eaſt, becauſe of the ſunne-riſing, there ſeemeth to be greateſt comforte; and I nothing doubt but in this baniſhment of his, Ionas ſought out all the comfortes he might. The garden in Eden, which the Lorde God planted for man, vvas planted *Eaſt-vvarde*. Some ſay Eaſtvvarde in reſpect of the place vvhere Moſes wrote the ſtory, that is, of the vvilderneſſe Iſraell then vvas. Others vvith more probability, in the Eaſterne part of Eden; the vvhole tract vvhereof was not taken in for the garden, but the choiceſt and fruitfulleſt part, vvhich vvas to the Eaſt. It is true in nature, vvhich ſome applyed to policie, and to the ſtate of kingdomes and families; That more worſhippe the ſunne in his riſing than at his going dovvne. I ſavv all men living, ſaith the Preacher, ioyning themſelues vvith the *ſecond childe which ſhall ſtande vp in the place of the other*. Our Saviour, vvho was evermore prophecied to be the *light of the Gentiles*, is by none other name figured Malach. 4. than of the ſunne riſing; *Vnto you that feare my name, ſhall the ſunne of righteouſneſſe ariſe*: and in the ſong of Zachary, Luke 1. he is called *the day ſpring from an high*. Many religious actions vvee rather doe tovvardes the Eaſt, than any other pointe of heaven. We bury our dead commonly, as the Athenians did, their faces laide and as it vvere looking Eaſt-vvarde. And for the moſt part, eſpecially in our temples, vvee pray Eaſtvvard. So did the idolatours Ezech. 8. turning their backes to the temple of the Lorde,

1. King. 17.

Gen. 2.

Plures orientem ſolem quàm occidentem adorant.

and

and their faces to the East. VVill you haue the reason heereof? Why was Aaron vvilled, Leuitic. 16. to take the bloud of the bullocke and to sprinckle it *with his finger vpon the mercie-seate East-warde*? It was the pleasure of GOD so to haue it. And vnlesse nature direct vs to these obseruations, vvhereof I haue spoken, I know not how we are moved. The rising of our sunne, whose resurrection we now celebrate, the true and onely begotten sonne of GOD, was in the Morninge. Math. 28. Mar. 16. Ioh. 20. Matthew saith, *in the dawning* of the day; Marke, *very early*, when the sun was risen, not that he had yet appeared in the hemisphere, but his light he sent before him: Iohn saith, when *there was yet darkenesse*, that is, the body of the sunne vvas not yet come foorth. And Thomas Aquinas thinketh it probable enough, that our resurrection shall be very early in the morning, the sunne being in the East, and the moone in the West, because, saith he, in those opposite pointes, they were first created. You may happily mervaile what the event of my speech will be. I haue seldome times caried you away from the simplicity of the prophecy which I entreate of, by allegories and enforced collections. Yet I am not ignorant, that many mens interpretations in that kinde, are of many men gladly and plausibly receaved. I hope it shall be no great offence in me to sitt and honour this feast of the resurrection of the Lorde of life, with one allegory. We are now walking into the West, as the sunne in his course doth; *Beholde, we are entring into the way of the whole worlde*. And as the sun goeth downe & is taken from our sight by the interpositiō of the earth; so into the body of the earth shall vve likewise descend, and be taken from the company of the liuing. Christ our Saviour, who was both the *liuing & life in it selfe, & had the keies of hell & of death*, & whose manner of protestation is *Viuo in seculo, I liue for ever and ever*, yet touching his humane nature, vvhen he sojourned vpon the face of the earth, had his setting and going downe. In this sense we might aske the Spouse in the Canticles, *O thou fairest amongst women, vvhat is thy welbeloued more than other men*? And though shee aunsvvere, *my vvelbeloued is white, and ruddy, the chiefest of ten thousand*, yet in this condition of mortall and naturall descent, he is equall vnto his brethren. This Passe-over vve must all keepe, and therefore let vs trusse vp our loynes, and take our staues in our hands, that vve may walke forwardes towardes the West: in steede of other precious ointments, let vs anointe our bodies to their burriall, and for costly garments, let vs lay ioorth shrowdes for our flesh, and napkins to binde about our heades; that is, let vs remember our ende, and the evening of

Easter day. Ioſ. 23. Ὀζὼν. Revel. 1 Ἡζωὴ. Ioh. 11. Cantic 5.

our

our liues, and we shal offend the lesse. The death of the Son of God, if ever any mans, vvas ratified and assured as farre forth, as either the iustice of his Father, or the malice of men might devise. If his body had beene quickened vvith seven soules, and they had all ministred life vnto it in their courses, yet such vvas the anger of GOD against sinne, and the crueltie of man against that *iust one*, that they vvoulde all haue failed him. And his buriall and descension into the lower partes of the grounde, vvas as certainly confirmed For you knovve vvhat caution the providence of GOD tooke therein to prevent all suspicion of the contrary. For his body being taken downe from the crosse, vvas not onely embalmed, and *vvrapt in a linnen cloath*, but laide *in a nevve sepulcher*, vvhere never corpse had lien before, least they might haue saide, that the body of some other man was risen; and in a sepulcher *of stone*, because the dust and softer matter of the earth might easily haue beene digged into; and in a sepulcher *of rocke* or one entire stone, least if there had beene seames and fissures therein, they might that vvay haue vsed some cavil against his resurrection. Besides a stone at the mouth of that stone, and a seale, and a watch, and as sufficient provision besides, as the vvisedome of vvorldly and ill-minded men coulde thinke vpon. Notvvithstanding, as the brute of his death was vniversally spread and beleeved, for the very aire rang with this sounde, *Magnus Pan mortuus est*, *The greate and principall shepheard is deade*, and the sunne in the skye set, or did more, at his setting, and the graues opened and sent foorth their deade to receaue him; so the nevves of his resurrection vvas as plentifullye and clearely vvitnessed, by Angelles, men, women, disciples, adversaries, and by such sensible conversation vpon earth, as that not onely their eies but their fingers and nailes vvere satisfied. Beholde then once againe *the sunne of righteousnesse is risen vnto vs*, and *the date-springe from an high*, or rather from belowe *hath visited vs*; for then vvhen Zachary propheciedhe vvas to descend from the highest heavens, but novv he ascended from the hearte of the earth. Once againe, vve haue seene *our brighte morning starre*, vvhich vvas obscured and darkened by death, shining in the east vvith so glorious a countenaunce of maiesty and power, as shall never more be defaced. Even so, the daies shall come, vvhen after our vanishing and disparition for a time vndet the globe of the earth, we shall arise againe, and the LORDE shall bring vs out of darkenesse into the light of his countenaunce. Our night

wherein vve ſleepe a vvhile, ſhall bee chaunged into a morning, and after obſcuritie in the pitte of forgetfulneſſe, vve ſhall appeare and ſhine as the ſtarres of GOD in their happieſt ſeaſon. VVee ſhall goe out of Niniveh, as Ionas did, a Gentile and ſtraunge citty, a place vvhere we are not knowne, a land vvhere all thinges are forgotten (for vvhither vve *bee in the fleſh, vvee are ſtrangers from GOD*, or whither *in* our graues, vve are not with our beſt acquaintaunce, both theſe are a Niniveh to right Iſraelites) *and vvee ſhall ſit in the Eaſt*, that is, vve ſhall meete our Saviour in the cloudes, and bee receiued vvith him into glory, and dwell in everlaſting daie, vvhere vve ſhall never know the Weſt more, becauſe all partes are beautifu l alike nor feare the decay of our bodies, becauſe corruption hath put on incorruption, and neither feele the horrour of darkneſſe, nor miſſe the comforte of the ſunne, becauſe the preſence of eternall and ſubſtantiall lighte illightneth all places. My purpoſe vvas not vpon ſo eaſie an occaſion, to prooue the reſurrection either of CHRIST (which I haue elſe-where aſſayed to doe) or of his mẽbers that belong vnto him. For as it reioyced Paul that he vvas to ſpeake before king Agrippa, vvho had *knovvledge of all the cuſtomes and queſtions amongſt the Ievves*, ſo it is the happier for me, that I ſpeake to thoſe vvho are not vnskilled in the queſtion of Chriſtianity, and neither are Saduccees, nor Atheiſtes, nor Epicures, to deny the faith of theſe liuelye myſteries. Onely my meaning vvas vpon the *LORDES day*, vvhereon he roſe to life, and chandged the long continued ſabboth of the Ievves, and ſactified a nevv day of reſt vnto vs, to leaue ſome little comforte amongſt you, anſwerable to the feaſt vvhich we novve celebrate. *Surelie the angelicall ſpirites aboue, keepe theſe paſchall ſolemnities, this Eaſter* with great ioye. They wonder at the glorie of that moſt victorious Lion who hath triumphed over death and hell. *It doeth them good, that the ſhape of a ſervaunt is againe returned into the ſhape of GOD.* They never thought to haue ſeene that ſtarre in the Eaſt, vvith ſo freſh and beautifull a hew, vvhich was ſo lowe declined to the VVeſt, and paſt hope of getting vp. VVee alſo reioyce in the memory, and are moſt bleſſed for the benefite and fruite of this day, the ſabboth of the nevve vvorlde, our Paſſe-over from everlaſting death to life, our true Iubilee, the firſt day of our vveeke, and chiefe in our kalender to be accounted of, whereon our Phœnix roſe from his aſhes, our eagle renevved his bill, the firſt fruites of ſleepers avvoke, the firſt begotten

Act. 26.

Agunt in cæleſtibus hæc paſchalia gaudia ipſi angelici ſpiritus &c. Cyprian. *Delectantur in eo quòd forma ſervi reverſa ſit in formã Dei. Id.*

of

of the dead was borne from the wombe of the earth, & made a blessed world, in that it was able to say, The man childe is brought forth; the seede of Abraham which seemed to haue perished vnder the clods, fructified, not by proportion of thirty or sixty, or an hundreth, but with infinite measure of glory, both to himselfe, & to al those that liue in his root. Him wee looke for shortly in the clouds of heauen, to raise our bodies of humility out of the dust, & to fashion them like to his owne, to performe his promise, to finish faith vpon the earth, to perfite our glory, and to draw vs vp to himselfe, where he raigneth in the heaven of heavens, our blessed redeemer and advocate.

THE XLV. LECTVRE.

Chap. 4. vers. 5. *And there made him a booth, and sate vnder it in the shadowe.*

BEfore, the Lord hath begunne to reprehend Ionas in wordes, nowv he addresseth himselfe to reproove him also by a sensible signe; and because his eares were vncapable, speaketh vnto his eies, and sheweth him a life-glasse, vvherein he may see himselfe and his blemishes. Words are oftentimes received as riddles, and precepte vpon precept hath not prevailed, vvhen a familiar and actuall demonstration hath done good. So Ahiiah the Prophet rent the new garment of Ieroboam the king in twelue peeces, and bade him reserue ten to himselfe, in signe, that the kingdome vvas rent out of the handes of Salomon, and ten tribes given to Ieroboam. So Esay, by going bare-foote, teacheth Egypt and Æthiopia that they shall also goe into captivity in the like sort. Ieremy, by wearing yokes about his necke, and sending yokes, and giues, to the kinges of Edom, Moab, Ammon, Tyre, Sydon, Iudah, giueth them a visible sacrament, and representation of their captivity in Babylon. Thus Ezechiell portrayed the siedge of Ieruselem vpon a bricke; thus Agabus taketh the girdle of Paul, and bindeth himselfe handes and feete, and saith, *so shall the man bee bound that owneth this girdle.* And thus doth the Lord admonish Ionas by a reall Apophthegme, a liuelie subiection to his eies, what it is that he hath iust cause to dislike in him.

1. King. 11.
Esa 20.
Ier 27.
Ezech 4.
Act. 21.

him. But before vvee come to the very pointe and winding of the matter, vvherein vve may see the minde of God, there are many Antecedentes and preparatiues before hande to be viewed. 1. that Ionas *goeth out of the citty*, 2. *buildeth him a booth*, 3 *that God prouideth him a gourd*, 4. *sendeth a worme to consume it*, 5. *that the sun and the winde bet vpon the head of Ionas till hee fainted*. All this, is but the Protasis, an only propositiou; so farre wee perceiue not whitherto the purpose of God tendeth: then followveth the narration, the anger of Ionas once againe, and once againe Gods increpation, first touching the type or image, vvhich vvas the gourd, (for the gourd standing and flourishing, was an image of Niniveh in her prime and prosperity, the gourd withered, of Niniveh overthrowen) then touching the truth represented by that figure; vvhich was the city it selfe. For the meaning of God vvas, to lay open the iniquity of Ionas before his face, in that he was angry for the withering of an hearbe, and had no pitty in his heart, vppon a mighty & populous citty. The order of the words from this present verse to the end of the prophecy, is this: in this fifth, Ionas buildeth for himselfe; in the 6. GOD planteth for him; in the 7 he destroyeth his planting; in the 8. Ionas is vexed and angry to the death; in the 9. God reproueth him in the figure; in the 13. and 11. in the trueth, by that figure exemplified.

Of the Antecedentes, I haue already tasted two members, 1. *his going out of the citie*, to shunne their company who did not so well like him; 2. *his sitting on the East-side of the citie*; either to be farther from the iudgment of God, vvhich vvas likely to come Westward, because Ierusalem stoode that vvay; or to bee out of the trade and thorough-fare of the people, vvhich vvas likeliest to be at their kay, for the river lay also vppon the VVest-side; or to be freer from the heate and parching of the sunne, vvhich in the morning, and towardes the East, is lesse fervent; or lastly, I tolde you, to take the comfort and benefite of the sunne rising. Now the 3. in the number of those Antecedentes is, *that hee maketh himselfe a booth*. Where- Made him
in I might obserue vnto you, that a Prophet is enforced to labour a booth,
vvith his handes for the prouision of necessaries. And surely, if it vvere not vvorthy the noting, the Apostle vvould never haue said, Act. 20. *You know that these handes haue ministred vnto my necessities, and to those that vvere vvith mee*, αἱ χεῖρες αὗται, these very handes that breake the breade of the Lord, these handes that baptize and that are laide vppon the heades of Gods servauntes, *these haue ministred*

vnto

Τοῖς ἰδίοις χρῄσει. *vnto my neceſſities.* Likevviſe the firſt to the Corinthians and fourth: *VVe labour, vvorking vvith our ovvne handes.* And in his Epiſtles to the Theſſalonians, twiſe he maketh mention of *his labour and trauaile day and night.* But I rather chardge you at this time with theſe particulars: 1. what Ionas made, *a booth*; 2. for what vſe, *to ſit vnder the ſhaddowe of it*; 3. how long to continue, *till hee might ſee vvhat vvas done in the cittie.* The 1. and the 2. ſhevv vnto vs, the one the nature, the other the vſe of all buildinges. By nature, they are but boothes and tabernacles, and ſuch as the Prophet reporteth of Sion, *that ſhee ſhoulde remaine as a cottage in a vineyarde, and like a lodge in a garden of cucumbers.* Or as Iob ſpeaketh in the 27. of his booke, *like a lodge that the watchman maketh*, no longer to abide than till that ſervice is ended. I vvould be loth to tearme them the *houſes of ſpiders and moathes*, as Iob doth, but compared with eternity, ſuch they are. The patriarches and people of auncienter times dwelt but in tentes, eaſily pight, and as eaſily remooued; and as many other thinges in antiquity, ſo this amongſt the reſt, vvas a figure to all the ages of the world to come, that ſo long as they dwel vpon the earth, they haue but a temporall and tranſitory habitation. The earth which we dwel vpon, is but our place of ſoiourning, and *vvherein vve are ſtrangers*, as God tolde Abraham, Gen. 17. In the 47. of the ſame booke, Pharaoh asked Iacob *howe many were the daies of the yeares of his life*: Iacob, to expreſſe our condition of travailing and flitting vpon the earth to and fro, aunſwered the king, *the whole time*, not of my life, *but of my pilgrimage* or rather pilgrimages (by reaſon of often remooues) *is an hundreth and thirty yeares. Few and evill haue the daies of my life beene, and I haue not attained vnto the yeares of the life of my fathers, in the daies of their pilgrimages.* David, 1. Chron. 29. giueth thankes vnto the Lord in behalfe of himſelfe and his people, that *they were able to offer ſo willingly towards the building of the temple, becauſe all thinges came of him, and from his ovvne hande or liberalitie they had given vnto him.* For (ſaith he) *we are ſtrangers before thee and ſoiourners like our fathers: our daies are as the ſhaddowe vpon the earth, and there is none abiding.* Thus Iacob and his fathers, David and his Princes and his people, & their fathers all were pilgrimes. Let vs ſee novve, vvhat vſe the Apoſtle maketh heereof. He ſaith of Abell, Enoch, Noah, Abraham, Sarah, and the reſt, that all theſe died *in faith, and receiued not the promiſes, but ſawe them a farre of, and beleeued them, and receaued them thankefully, and confeſſed, that they vvere ſtrangers & pilgrimes on the earth. For they that ſay ſuch things, declare plainly that they ſeeke a country.* It may be, their owne, from whence they were

1. The nature of houſes. Eſa. 1. Iob 8. & 27. Heb. 11.

were exiled; the Apoſtle aunſwereth, no. For if *they had beene mindefull of that countrey frō whence they came out, they had leaſure to haue returned. But now they deſire a better, that is, an heavenly. Wherefore God is not aſhamed of them to be called their God: for he hath prepared for them ā citty.* Likewiſe he exhorteth vs, Heb. 13. *As Ieſus, to ſanctifie the people vvith his owne bloud, ſuffered without the gate; ſo that we ſhould goe forth of the campe, bearing his reproach: for here we haue no continuing citty, but we ſeeke one to come.* And our Saviour told his diſciples, Ioh. 4. *that in his fathers houſe there were many manſions*, or ſettled dwellings, for here we haue but tabernacles. Houſes, I confeſſe, we haue, as foxes haue their holes, & birdes their neſtes, *and bees their hiues*, to be chaſed and driven from them: but till the promiſe be fulfilled, which is mentioned, Revel. 21. that *the tabernacle of God ſhalbe with men*, that is, men ſhall be with the tabernacle of God; and God dwell with vs, and vve with him in heavenly Ieruſalem; we muſt truſt to that other prophecie, Mich. 2. *ſurgite, & ite, ariſe, and depart, for this is not your reſt.* Deut. 2.

The vſe of buildings is, that we may *ſit vnder the ſhadowe thereof.* The poſterity of Noah, Gen. 11. hauing foūd out a place in the plaine of Sinar, ſaid *go to, let vs builde vs a citty & tower to get vs a name.* Was that the end of buildings? Nabuchodonoſor, Dan. 4. built him a palace *for the houſe of his kingdome, and for the honour of his maieſty*, to vaunt of the *mightines of his power*, and to forget the God of heaven. Was that the end of building? It ſeemeth by the wordes of Salomon, Eccleſ. 3. that he *made him great workes, and built him houſes, to proone his hearte vvith ioie, and to take pleaſure in pleaſant thinges.* Or was that the ende of building? Some build wonders of the world, as the walles of Babylon ſet vp by Semiramis, the houſe of Syrus, the tombe of Mauſolus. All which buildings, vvhither they *be ſummer-parlours*, as Eglons, Iud. 3. or winter-chambers; houſes in the citty, or Tuſculā farmes in the coūtry; were they as ſtately for heigth, as the ſpires of Ægypt, or as the tēple of the great Diana of the Epheſians, which as they were wondred at for their buildings, ſo for their ruine and diſſipation; or were they as ſumptuous for coſt, as that pallace of king Alcinous, the wals whereof were of braſſe, the gates of gold, the entries of ſilver; they are all but vanity, and vvhen vve haue all done, there is none other vſe of building, than to ſit, and ſhadovve our ſelues, and to defend our bodies from the violence of the weather and other forreigne iniuries. It is a ſickneſſe that ſome men haue, to ſpend their time in building, as the Epigramme noted Gellius, *Gellius ædificat ſemper*, Gellius is alvvaies building, or repayring, or chaunging, or doing ſome

2. The vſe.

Martial. Dum tamen ædificet quid abeſt ille facit.

somewhat, to keepe his hand in. If a friend come to borrowe mony of him, Gellius hath no other-word in his mouth, but I am in building.

Vnum illud verbū Gellius, ædifico.

Alas to what purpose are these large and spacious house s without inhabitants? chimneyes without smoake, windows, not for prospect, but for martins to breed, and owles to sing in? Such are the tenants, inistead of families heretofore kept, and hospitality maintained, nowe hedge-hogs lying vnder the walles, and wesels dwelling in the parlours. Ieremy doth notably taxe the vanity of a great builder. *He saith, I will builde mee a wide house and large chambers; so hee will make himselfe greate windowe, and seele thē with Cedars, & paint them with vermilion. But shalt thou raigne,* (saith the prophet) *because thou closest thy selfe in Ceder? did not thy father,* and thy grandfather *eate, and drinke, and prosper, when they executed iudgment and iustice,* kept houses and relieved the poore? *but thine eies and thine hart are but only for covetuousnes & oppression,* & for vainglory, and to cōmaund & over-looke the country round about, and to leaue a name behind thee, *even to do this,* and according to the endes thou proposest herein, so shall the Lord visite thee.

Ier. 22.

3. How long.

Rabbini putant die 36. vel 37.

Till he might see what should be done in the citty. But the proofe hereof may seeme to haue bin already past, and the forty daies fully accōplished. Some thinke that Ionas went out of the citty, some 3. or 4. daies before that tearme expired, & there waited the event, & that he was not displeased with God, till after the time fulfilled. Which seemeth not probable vnto me, that Ionas so lately and seriously, with so much daūger of his life, admonished of his duety neglected before, would now againe forsake the Ninivites, & giue over his preaching, before the accōplishment of those daies which God hath nūbred vnto him. Others are of iudgment that the time was fully elapsed, & that Ionas knew well enough that God was minded to spare Niniveh, touching their finall and vtter overthrow; yet not to pardō thē altogither, without the irrogatiō of some lighter punishment vpon them. As he dealt with Israel, Exod. 23. when they worshipped the molten calfe, saying, *these be thy gods, O Israel &c.* He threatned *to cōsume thē,* yet afterwards, though by the intercession of Moses *he changed his minde from the evil which he threatned vnto them;* yet he forgaue them not wholy, but punished thē by the slaughter *of three thousand men.* Lastly it is thought by a third company that Ionas saw by revelation the sparing of Niniveh. In such variety of opinions, I abridge not your liberty to take which best liketh you. But howsoever you take it, Ionas, (you see) hath the thirstiest nature after the destruction of Niniveh, that might be. If Ionas

nas had bin armed vvith povver (for in this reſpect he vvanted not the ſpirit and wiſh of Elias) to haue commaunded fire againſt the Ninivites, as Elias did againſt the captaines and their bandes, Niniveh had lien in aſhes at the end of fourty daies, for nothing can pleaſe Ionas, vnleſſe ſomewhat be *done* againſt the people of that place. But his meſſage being ended, why returneth he not towards Iſrael again? No: he wil take an homely, & comfortleſſe habitation, he vvil labour vvith his hands, & put them to baſe ſervice, he vvill lie abroad in the field, bearing the heate and burden of the day, and wet with the dew of the night, and happily not fed in that ſolitary place, but vvith the vvaters from the brooke, and fruites of the earth of his owne proviſion and dreſſing, only to ſtay the time, and not to miſſe that opportunity vvhen God ſhoulde plague Niniveh, the bruite and reporte vvherof might not content, but he vvill ſee with his eies his deſire vpon his enemies. For they that heare, are able to ſpeak but of hear-ſay; they that ſee, are out of doubt. There was ſome reaſō that Moſes was ſo ſharply bent againſt an Egyptiā, offering wrong to one of his coūtry-men, Phinees againſt adulterers, Peter againſt Malchus, a ſervant to his maſters enemies. Paul againſt Elymas a ſorcerer, other Apoſtles againſt a village of Samaria, for refuſing to entertaine Chriſt: but Ionas, vpon ſmall reaſon, a prophet of the Lord, & but lately his oratour and bead-man in a capitall daunger of his ovvne, you heare hovv his heart and eies are fixed in a mercileſſe affection againſt penitent and reformed men.

2. King. 1.

Vſque dum

Videret. Qui audiunt anaita referunt; qui vident, planè ſciunt.

And the Lord God prepared a gourde, and made it to come vp over Ionas. It ſeemeth that the booth was vvithered, being built but of boughes or reedes, or ſome other ſtuffe which the heate of the ſunne did eaſily worke vpon. For when the go'rd vvas afterward ſmitten, the ſun & the wind beat vpon the head of Ionas, vvhich argueth that his booth vvas defaced. Before, you haue heard of the building of Ionas, novve God buildeth; the one by art, the other by nature; the one a tabernacle of boughs, the other an arbor or boure of a living or grovving tree, which the fatnes of the earth nouriſhed, having ſeed & budde in it according to the kind therof; the one vvithereth, becauſe it is but propt vp, having no iuice in it, the other ſpreadeth her rootes and ſtrings in the ground, having whereby to encreaſe. I need not ſay how vnprofitable and barren the labour of man is, being left to it ſelfe, vvithout the favor of God to ſupply the imperfectiōs thereof. This very place doth ſufficiently iuſtifie that of the Pſalme, *Except the Lorde builde the houſe, they labor in vaine that build it.* The *fruites of the body*, *fruites of the*

verſ. 6.

Pſal. 127.

Deut.28. *field, fruits of cattle, encreaſe of kine, flockes of ſheepe, the basket, & the ſtore in the basket*, they make a number & ſhew of goodly cõmodities: but vnleſſe you giue thẽ their bleſſing which is their annexed, *benedictus fructus ventris, bleſſed ſhall bee the fruite of thy body*; all the reſt mourne as Eſau did vvhen Iacob had preuented him of the bleſſing, & as the graſſe vpon the houſe tops which no man taketh in his hand or bleſſeth in his heart, ſo do they languiſh, pine away, and come to nothing. *The Lord muſt commaund his bleſſings to bee with vs in our ſtore-*

Ibid. *houſes, & in all that we ſet our hãd vnto*, as it is there added, or our labour dieth betweene our fingers. Zophar, Iob. 20. ſpeaketh many thinges of the ioy of an hypocrite, *his excellency mounting vnto heavẽ, & his head reaching vp vnto the clowds, yet he ſhal periſh* (ſaith Zophar) *like the dunge, & they that haue ſeene him ſhal ſay, where is he? hee ſhal flee away as a dreame & paſſe away as a viſion of the night; there is nothing left of his meate, and no man ſhal hope for his good: yea when he ſhall haue filled his belly, God ſhall ſende downe his fierce wrath, and raine euen vpon his meate.* You ſee there is nothing proſpereth with him, becauſe he is an hypocrite, and when he went to his worke, the bleſſing of the Lord was commaunded to ſtay behinde. The bleſſing of the Lord muſt be vpon the building of our houſes, watching of our citties, tilling of our ground, filling of our bellies, training vp of our children, or whatſoeuer paines we beſtow in all theſe, falleth into emptines. This was it that ſecõded & ſupplied the labour of Ionas: he built him a booth which withered, *but God prepared him a gourd*, an houſe of a better foundation, becauſe it liued by the moiſture of the earth, which the other was deſtitute of.

There is a great queſtion & cõtention betweene writers, touching the plãt that was here provided, what it was by kind, & how to be termed. The wiſdõe which God gaue vnto Ada, Gen. 2. was very great in the naming of all thoſe creatures that God brought before him. But concerning the hearbe or tree here mentioned, the moſt learned & wiſe amõgſt the Hebrews, Grecians, Latines, Spaniſh, French, Germans, Hetruriãs, haue labored & beatẽ their braines to giue it a name, but hitherto haue not found it: and vnleſſe there be ſome ſecond Adam to ſpeake his mind, or an other Salomon, *who was able to ſpeake of the trees frõ the Cedar to the Hyſope*, I thinke the controverſie wil never be ended. Notwithſtanding, as the beſt wine is that which is fartheſt brought, for the more it is ſhaken in carriage, the more it is fined and made fit for vſe; ſo there is both pleaſure & profit to heare any point of learning, ſifted & moved to & fro by the diverſe iudgmẽts of learned men. If I were as skilfull in ſimpling as ſome are, I vvoulde

giue

giue you my ſimple opiniõ. But now I muſt ſpeake frõ mine authors. R. Eſdras ſaith, that the wiſe of Spaine called it *Cucurbita*, or *Cucumer*, which is in Engliſh *a gourd or cucũber*: but withal he addeth, *vt ſciatur quid ſit*, vve cannot finde out the meanes to know what it was. The Latin vulgar trãſlatiõ calleth it *Hedera* which in our Engliſh ſignifieth *Ivy*: Ierome diſproueth that, evẽ againſt himſelfe, & ſaith that the Latines haue no name for it: for Ivy and gourds, and cucumers (he ſaith) creepe vpon the groũd, & haue need of tendrels and props to beare them vp; but this tree ſuſtained her ſelfe with her own truncke, & had broad leaues like a vine, & the ſhadow which it caſt was very thicke. Some called it Bryonia *bryony* or *wild nep* and the *white vine* which groweth in the hedges with red berries, & bliſtereth his skin that hãdleth it. Sõe, *rapũ ſilveſtre, the wilde rape roote*. The Hebrewes & the Chaldees name it *Kikaiõ*: the Grecias Κίκι & Κρότων: the Arabians *Elkerva*, whereof ye haue the oile of *kerva* in the Apothecaries ſhops. Sometimes they call it *Cataputia maior, great ſpourge*, & *Pendactylum*, for the ſimilitude which it hath with the 5. fingers of the hãd Wherevpon the French, by reaſon of the ioints & knots which are in the leaues therof, name it *Palme de Chriſt*, that is to ſay, *Chriſtes hande*. The Hetrurians call it *Phaſeolum, faſelles, or long peaſe*, a kinde of pulſe, riſing ſo high, that it ſerued them for arbours. Laſtly, the Germanes, for the admirable heigth of it call it *wonder boome*, that is the wõderfull tree. Thus every nation, as it could get any tree, vvhich in their imagination came neareſt vnto it, ſo they lent it a name. But we may cõclude vvith Oecolampadius, according to that of Eſdras before, *Incertum qualis frutex vel arbor, It is not knowne what buſh or tree it was*. At length the Latines, the lateſt, and in my iudgment the skilfulleſt amongſt them, haue all agreed to call it *ricinus*, which in propriety of ſpeach ſignifieth a tike, a creature noiſome to dogs; & for the likenes of the ſeed or grain that it beareth, is applied to this tree. Dioſcorides calleth it *arboroſum fruticẽ*, a buſh, yet a tree; like vnto a figge-tree but leſſe; with leaues like to a plane, but greater, ſoft, & blackiſh; and bearing ſeede like vnto tikes. We may read of it in Pliny and of the oyle that commeth therhence; together with the variety of names that are giuẽ vnto it. But all with one cõſent agree, that it ſuddainly ſpringeth to the heigth of an Oliue, & diffuſeth it ſelfe like Ivy, and that it hath ſcattering boughes, and broad leaues, like the plane tree wher-vnder they were wont to feaſt, and moſt commodious to giue a ſhadow. For which cauſe, R. Kimhi noteth, they vſed to place it before tavern dores. VVhither we haue lighted vpon the name or not, it ſufficeth

Animal canibus infeſtum. Similem ficui ſed minorem, folia habẽtem ſimilima platano ſed maiora &c. Lib 15. nat. hiſt. cap 7. ricini, Croton, trixis, ſeſamum ſilveſtre. &c. Platanus genialis.

for the history to vnderstand, that God provided a tree, wonderfully tall, plentifully stored with boughes & leaues, & such as was most convenient to giue comfort vnto Ionas. O howe admirable are the works of God, the least wherof may challenge so many cõmentaries & expositions to be spent vpon it? what shall we then thinke of all nature, if the whole table and book therof were set before our eies to be viewed & cõsidered, when one plant of the ground findeth not learning enough, amongst Iewes, Barbarians, nor Christians to vnfolde it? When we *beholde the heavẽs, the works of his fingers, the moone and the starr which he hath ordained*, I say not then, as the Psalmist doth, *Lord, what is man or the son of man that thou shouldest so visite him?* but what is man, or the son of man, that he should iudge, or giue sentence of them? & we may both begin, & end that Psalme, as the prophet doth, *O Lord, our Lord, how excellent is thy name in all the world*, and in the great buildings & treasures therof, when one small creature, & parcell of thy workes breedeth such confusion in the wittes of man? Much more deepely might the Lord oppose vs, as he did his seruant Iob, with the greater wonders of nature, when we straine at gnats, & cãnot conceiue of little things; *hast thou entred into the bottomes of the sea, or walked to secke out the depth? haue the gates of death ben opened vnto thee? or hast thou seene the gates of the shadow of death? hast thou perceaued the breadth of the earth? tell if thou knowest all this; & where is the way that light dwelleth? & where is the place of darknes?* Anaxagoras being askt why man was made, aũswered, *to beholde the heavẽs*, and to magnify God in his creatures. Surely as our Saviour cõmẽded the smal mites which the widow cast into the treasury, so there is not the least worke that God doth, but deserueth the greatest admiratiõ that our harts can comprehend. And therefore the enchaũters of Pharaoh, when they were come to try their cunning in lice, the basest and contẽptiblest creatures, they were enforced to cry out, *this is the finger of God*. To conclude, as Christ made the cõparison betweene the lilies and his seruants; *if God so cloath the grasse of the field, which to day is standing & to morrow is cast into the ovẽ, how much more shall he do vnto you, O ye of little faith?* so may we say, if God be so glorious in a meãe plãt of the field, which in a night cãe vp, & in a night perished again; much more are the mightier workes highly to be marvailed at.

Presentemque refert quæ illos berba Deum

Iob. 38.

Exod. 8.

Math. 6.

But in this 6. verse, (to bring it into order) there are two parts 1. the creation of the gourd, by the hands of God, 2. the acceptation of Ionas. The former hath 4. ioints & divisions, in it: 1. the gourd *was prepared by the Lord God*, for who els was able to create? some haue gone about to imitate the vvorkes of creation, as to make thunders and

light.

lightnings, and to fly in the aire, but they haue paide the price of saying in their fooliſh harts, I vvill be like the moſt high. 2. *It was made to aſcende*; 3. to be a ſhadovv over the head of Ionas; 4. to deliver him frō his griefe. The preparing of the gourd had little pleaſured Ionas, vnleſſe it had aſcended to ſome height; nor the aſcending on high, vnleſſe it had beene flexible, and bovved it ſelfe over his heade; nor the hanging over his head, vvithout ſuch quantity of boughes and leaues as were ſufficient to ſhaddovv it: all theſe grovv and aſcend in my text higher & higher as the tree it ſelfe doth; that vve may know hovv vviſely the vvorkes of God are done, and they never miſſe the end, vvherevnto they vvere addreſſed. Tvvo of theſe foure members, to vveete, the ſpringing and climbing of the gourd, that in a moment of time it was over the head of Ionas, ſhevv the omnipotent povver and providence of the Almighty, vvho contrary to the rule of the philoſophers, that *nothing is made of nothing*, vvithout ſome matter præexiſtent, cauſeth a tree to atiſe, vvithout either ſeede or ſtocke to produce it; and haſteneth the vvorke in ſuch ſort, that whereas other plantes require the chandges and ſeaſons of the yeare to make them ſprout, & yeeld their encreaſe, not without the kindnes of the groūd, dropping of the aire, influence of the ſunne and ſtarres, & other naturall concurrences, this by the extraordinary hand of God, preſently and immediately came to a full grovvth. For I like not their opinion, who thinke that the gourd was there before, & therfore Ionas applied himſelfe to that place, and there erected his booth, vvhen the iudgements of ſo many learned, and the letter of the text, is flatly againſt them. Beſides the word *of preparing* that is here and elſewhere vſed (for vvho but the ſame Lord God, prepared the fiſh before, or who the worme and the Eaſt-winde hereafter?) noteth a quicke & ſpeedy expeditiō in the working of God, when his pleaſure is, & that all things in the world great and ſmall, the winds in the aire, the fiſhes in the water, the plants in the earth, and vnder the earth wormes and creeping things are ſubiected to his mighty providence. The latter two declare the goodnes of God towards Ionas in his application of the gourd to ſo acceptable an end. For by that meanes his body vvas ſhaddovved, and his ſoule eaſed. I knovve there is miſery enough in nature, and that *iudgement ſometimes beginneth at the houſe of GOD*, and they *drinke deepely of the cuppe* to vvhome it vvas not meant. And *the griefe* vvhich Ionas here feeleth, is but a portion of that griefe, vvhich corruption and mortality hath addicted vs vnto. And the farther vve goe from GOD, the nearer vve euer

Fingi. De nihilo nihil.

Pullulare facit eo momento. R. Kimhi.

Repentè auctor frutice. Ar. Mont.

Nocte extitit. 10. *verſ.*

Ier. 49.

approch to misery: for neither land, nor sea, nor citty, nor field, nor aire, nor earth, nor any worme of the earth shall favour vs, no more than they favoured Ionas. I am not ignorant on the other side, that all nature is provided for the comforte of Gods elect. And nature shall euen be chandged, and made to runne faster than her manner is, to doe them good. The Lord shall not only doe it, but doe it with speed, when we haue little reason to looke after it, sometimes by rule, and sometimes at liberty, sometimes by law, and sometimes by priviledge and aboue his law, sometimes by nature, and sometimes by miracle, but doe it he vvill, rather than his helpe shal faile. Who thought of the ramme in the bush, vvhen Isaac lay vppon the fagots? the good will of him that dwelt in the burning bush, sent it. He came not vpon his feete, but was brought by speciall providence. Who dreamed that an Eastwinde should haue filled the campe of Israell with quailes? It had blowne often before, and sometimes hurtfull and vnprosperous blastes, but never quailes. VVho looked for Manna from heaven, when they wanted bread in the wildernesse? Many a dew and frost had they seene vpon the ground, but never with such effecte. VVho durst presume to thinke, that Iordan would runne backe, or the red sea divide it selfe, till they saw it fulfilled? Or vvould not haue svvorne that the lions woulde haue rent Daniell in pieces, and bruised every bone; and the fire of that oven in Babylon, haue burned those three Salamanders to povvder, till they saw it otherwise? but these thinges haue beene done, vvee know, and done on the suddaine; the LORD Ehath *risen earlye* to doe them, that is, hastned his acte, and set vvheele as it vvere to his povver and goodnesse, to make them speede. And thus vvas this gourd provided, to the grovving vvhereof vvere required a spring and sommer at the least, but to such augmentation and largenesse, the space of many yeares. These tvvo companions, the might and mercy of GOD, betvveene which, as before I saide, those 4. members of my text divide themselues, are his tvvo vvings, vnder the shadovve vvhereof vve shall be safe. And as the disciples of CHRIST were sent into the world *two and two before his face*, to preach the gospel, & to heale diseases; so these two hath the Lorde ioyned togither, and they goe before his face as farre as the earth is bounded, to assist his chosen in all their griefes. And rather than any temptation shall waxe too stronge for them, and put them in hazard hee vvill be *Adonai, Adonai*, twice a God as it were, and double his spirite stronge and stronge, mercifull and mercifull: and

and as his goodneſſe is infinite, ſo it ſhall draw forwardes his infinite power to ſome extraordinary and vntimely worke, which nature without leaſure and tract of time could not haue produced.

THE XLVI. LECTVRE.

Chap. 4. verſ. 6. *So Ionas was exceeding glad of the gourd.*

IN the building of God, after the building of Ionas withered and defaced, I noted, 1. the proviſion that the Lord made for him, 2. his owne acceptation. The former with the branches thereto belonging, namely the creation and propagation of the gourd, wherein the power of God was manifeſted, together with the ſhadow, and end of the ſhadow wherein his goodnes ſhewed it ſelfe, we haue already treated of; and are nowe to conſider the acceptance and applauſe that Ionas gaue vnto it. It offereth vnto vs theſe two thinges: 1. his affection, *ioye*; 2. the meaſure of that affection, *exceedinge great ioy.* 1. Ionas was glad. The cauſe of his ioy. 1

Many thinges there were which might provoke the reioycing of Ionas. 1. The ſaning of the leaues, which was a great comfort to a man that ſate in the ſun, and was parched with the heate, as a cake in the hearth; *for the ſunne is a marveilous inſtrument*, as the ſonne of Syrach ſpeaketh, *it burneth the mountaines three times more than one that keepeth a fornace, it caſteth out fierie vapours, and with ſhining beames blindeth the eies*: & we know that *burning heate* is in the number of the plagues threatned, Deut. 28. & Revel. 16. *The fourth Angell powred out his viall vpon the ſunne, and it was giuen him to torment men with heate of fire, and men boyled in greate heate, and blaſphemed the name of God for it.* This was *the griefe* wherewith it is ſaide before that Ionas was perplexed; for it is not a meane plague to lie open to the ſkorching of the ſunne without ſhadow and protection: ſo much the rather, if (as the Rabbines imagine) the ſkinne of Ionas were waxen more tender, ſince his incloſure in the bowelles of the fiſh than before, 2. The gourd ſaued him the continuall renewing of his booth: for it was likelye enough that his naturall houſe, built by the hands of God, ſhould longer haue continued, thā that artificial tabernacle which himſelfe had erected of ſuch ſlender ſtuffe. 3 It is thought that the colour of his arbour Eccleſ. 43. *Ardor & æſtus.* 2 3

arbour being greene and freſh, pleaſed well his eies. 4. That the ſent of the leaues vvas not vnwelcome to his noſtreiles. *Paulus de Palatio* addeth other reaſons of his ioy. 1. He thinketh that Ionas was ſicke through griefe of heart, and that it much revived his ſoule, to ſee the care vvhich God had over him. 2. He imagineth that Ionas perſwaded himſelfe euen for this miracles ſake, that the people of Niniveh vvould not eſteeme him as a falſe prophet. Laſtly he accordeth to Saint Ierome, and ſuppoſeth this tree to haue beene common in Iudæa, and therefore it much delighted Ionas to beholde a tree of his ovvne countrey. They adde moreover the ſodainneſſe of the miracle, and that the gourd was ſo much the more gratefull vnto Ionas, becauſe it came vnlooked for. But the moſt of theſe before alleadged, are but ſenſible pleaſures: and there is no queſtion but that which moſt affecteth him, was the preſence and favour of God, ſo miraculouſly, and extraordinarily ſhevved. For that argument which Gedeon asked of God, *if God bee with vs, where are his miracles?* Iudg. 6. to ſeale vp his mercies tovvardes him; the ſame doth the Lord bring in this place for the confirmation of Ionas. That Ionas reioyced for the gourd, I cannot diſlike: it argueth that he weighed and eſteemed the bleſſings of God as they deſerved. Many, though they fall vpon their heades, as the dew of heaven vpon their ground, yet are more ſenſeleſſe in them: and as they meete the motes in the ſunne-beames, ſo they entertaine the giftes of God, as if they came by chaunce, skarſely lending a thought to conſider them. Others are ioyfull enough of that which they are poſſeſſed of; ſometimes inſolent and prowde, their lookes and their gate haue maieſty and diſdaine in them againſt thoſe vvho are not ſo plentifully viſited; but they little regard the authour of thoſe benefites, vvho hath ſent this ticket or remembraunce to euery man, vppon the face of the earth, *vvhat haſt thou, that thou haſte not received?* Let Naball be the perſon and parable in vvhome I report (onely chandging the name,) the hiſtory of all vvorldly men, vvho having the riches of the earth, take them as inheritaunce or due debt, and ſpend them like Lordes, to fulfill their luſtes; meane-while, not minding either ſacrifice to God, or reliefe to the poore, or any vvay applying themſelues to thoſe endes for vvhich they were enriched. Naball, 1. Sam. 25. had riches enough, and mirth enough, *hee made a feaſt after his ſhearing like a king, and his heart was merry within him*; the reaſon was, *for he was very drunken*: there is the vſe of his riches. Beſides, the opinion of his mightineſſe and vvealth, made him as drunke othervviſe. For the v-

ſage

sage of himselfe in the dispensation of his riches, was so base every way, that neither servant, nor wife, nor stranger gaue good report of him. The servant vttereth his complaint, *he is so wicked that a man cannot speake vnto him*: the wife concealeth not hirs, *let not my Lorde regarde this wicked man, for as his name is, so is hee; Naball is his name, and folly is with him*. David oftentimes fretteth at his churlishnesse, *hee hath requited mee evill for good*, vvho would not bestow a little portion of his substance, to refresh the servantes of David, *that vvalked at the feete of their Lorde, though they were a wall vnto him, by daie, and by night, and safegarded all that he had in the wildernes*. But his end was aũswerable to his deseruing; for it is said in the text, *the Lord smote him within ten daies that he died*, and before that death of his bodie, *his heart died vvithin him, and he was like a stone*. The best instruction is, as we reioyce in these temporall blessings of God, so to vse them, that they may be our ioy, (for to some they are snares and destructions) to receiue them with thanksgiuing, embrace them in measure, and dispence them wich wisedome, to the honour of our bountifull GOD, relieue of afflicted Ioseph, and a furtherance vnto vs to discharge those Christian dueties wherevnto wee are bound.

Besides the acknowledging of the author, the pleasure which Ionas tooke in the gourd, was a signe that he felt the svveetnesse and vse of the benefite; which (if you obserue) is a blessing vpon a blessing: for as the wise preacher noted, *to every man to whome God hath giuen riches and treasure, and giuen him power to eate thereof, and to take his parte, and to enioy his labour, this is the gifte of GOD*: the other are his giftes, but this is a double gifte. Surely *hee will not much remember the daies of his life, because God auvswereth to the ioy of his heart*: Without which ioy and comfort of heart, hee will remember, not onely the daies, but the houres and minutes of his life; and everye one is more bitter than other vnto him: all the meate that he eateth, seemeth to be mingled vvith gall, and his drinke spiced with worm-vvood; his clothes sit to straight vpon his body, his body is a prison to his soule, and his soule a burden and clogg to it selfe. Therefore the Preacher addeth *there is an evill vvhich I haue seene vnder the sunne, and it is much amongst men; a man to vvhome GOD hath giuen riches, and treasure, and honour, and hee vvanteth nothing for his soule of all that it desireth, but GOD giueth him not power to eate thereof, but a stranger shall eate it vp: this is a vanity, and this is an euill sickenesse*. Ionas vvas not sicke of this disease: for he both enioyed the gourd, & perceived

Riches, and power to vse them. Eccles. 5.

Eccles. 6.

perceiued thoſe comfortes and pleaſures for vvhich it vvas provided.

But what meaneth the immoderate and exceſſiue ioy that Ionas tooke therein? for I come not to the meaſure of his affection. It is true oftentimes which the Poet hath, *So fooliſh are we, that vvhile we avoide one fault, we fall into the contrary.* Ionas is quickely angry, and quickely pleaſed; and very angry, and very well pleaſed. Whatſoever hee is, or doth, he putteh full ſtrength vnto it. It is a great maiſtery, ſaith Seneca, to play a man kindly. Of one whome thou ſaweſt but yeſterday, thou maiſt aske the next, vvho is this? he is ſo much changed. VVould a man know Ionas to be Ionas, that had ſeene him before in his exceeding vvrath, and nowe ſhould finde him ſo exceedingly well pleaſed? Thi- vvere enough for a childe, vvhoſe limber and inconſtant paſſions are every howre altered. Yet Ionas bewraieth his weakneſſe in the like mutability of manners: ſometimes boyling like a ſea, or like the river in Eſay, *mightie and greate*, with abundance of choler, ſometimes as ſtrongly over borne vvith a contrary affection; conſtant in nothing but in his inconſtancie, and never moderating himſelfe vvith a milde and ſober cariage as thoſe *vvaters of Shiloah, that ranne ſoftly*. Peter Martyr vvriting of the affections of man, ſorovve, ioy, hope, feare, anger, and the reſt, compared them to the windes wherewith a ſhippe is driven: they may be helpes to the ſhippes, and they may overthrovve it. The paſſions, I thinke, vvherewith Ionas was driven too and fro, vvere more vehement than that winde, vvhich rayſed the former tempeſt. For vvhen he is angry, he is ſore grieved; vvhen he is glad, he is over-much apaide; and when he is angry againe, he is *angry to the death*. So he is not onely variable in his affection, as Proteus was in his ſhapes, wrought like waxe vpon a ſuddaine, but he is alſo as intemporate in them, not able to containe himſelfe within the liſtes of any moderation.

That you may knovve vvhat veſſelles they are vvhich GOD doeth vſe in the miniſtration of of his holieſt vvorke, bearing his name before the vvorlde, and preaching the goſpell of CHRIST the richeſt treaſure that ever the earth receiued; they are earthly veſſelles, made of clay, and ſhaped of the ſelfe-ſame moulde, vvhereof all mankinde is faſhioned. Propheres they are, but as Moſes ſpake, *like vnto their brethren*, not onely in ſimilitude of fleſh, as CHRIST onely vvas, but in ſimilitude of ſinneſull and infirme fleſh; Apoſtles they are, and CHRIST choſe tvvelue

a Exceeding gladd. *Dum vitant ſtulti vitia, in contraria currunt.* Horat. in Sat. *Quicquid agit, valdè agit.* *Magnum eſt hominem agere: de aliquo quem vidiſti heri meritò poteſt dici, hic quis eſt? tanta mutatio eſt.* *Fram Colligis et ponit temerè &c.* Horat. in ar. poet. Eſ. 8. *Vitæ diſconvenit ordine toto.* Hor. in Epiſt. *Ibid.*

tvvelue of them, but Iudas *was a divell* incarnate, and Peter was *a Satan* in his kinde, and none were Angels; they are also the *men of God*, yet men; or if they be *Angels* by a more honourable style than their nature can beare, Revel.1. *behold, he hath not found stedfastnes in his Angels*, Iob.4. or if they be *starrs*, in the same vision, *behold the starrs are not pure in his sight*, Iob.25. From both which places of Iob, is inferred by way of comparison; *much lesse they that dwell in houses of clay, whose foundation is in the dust, and they are consumed before the mothe: much lesse man that is but rottennes, and the sonne of man that is a worme.* He skarsely beareth a tongue in these daies, that frameth not this, or such like obiections against vs. *They say, and doe not: Physitian, first heale thy selfe: you that preach that a man should keepe the law, by breaking the law dishonour you God?* what then? if we be not worse in your opinions than the Scribes, and Pharisees, doe you the part of dutifull auditors; *all that vvee shall bid you observe, that observe and doe:* so long as vve sit in the chaire of Moses, and Christ, and his Apostles, and teach you no other doctrine and precepts than they haue delivered, you neede not feare vs. If vve liue vvell, it is our owne, I meane not only our praise, but our crowne also: if vve teach vvell, it is yours; take you the portion which belongeth vnto you, and leaue the other to our selues. If vve be carelesse of our owne sores, vvhen your wounds are healed and bounde vp by vs; if we, as vnprofitable salt, good for nothing but to be throwen to the dung hill, be throwne out indeede, and you seasoned; if vve be cast to darkenes, and you illuminated by our light; if vvhen vve haue preached vnto you, our selues become reprobates; if vvhen vve haue shone like lampes and candles in the house, our selues go out in smoke; if vvhen we haue built you an arke, our selues be drowned; if when we haue guided you into the land of promise, our selues die short of it; if when we haue serued in the temple of the Lord, as that plate of siluer and gold, our selues be carried captiue into Babylon, or some stranger land; if vvhen we haue sowed you fieldes vvee reape them not; and planted you vineyardes, vve drinke not of the wine; and vvhen we had preached salvation vnto you, we tast not of the fruites thereof; be it vnto vs as we haue deserued. Be not you our iudges, leaue vs to stand or fall to our owne Lord; onely, vse you the benefit of our labour and travaile as God hath appointed it. Ionas (to apply my speech) when he rebelled, he rebelled without measure, & when he slept, he slept without measure, his anger before, and afterwards, is without measure, & his ioy in this place asmuch without measure. There was neuer any thing so vnlike it selfe. Behold (as the gospell

Mat.23.

Si bene vixerimus, nostrum est. Si bene dixerimus, vestrum &c.

Nil fuit vnquam. Sic impar sibi, Horat.

pell ſpake) *more than Ionas is here*. I meane, worſe than Ionas is amongſt vs, if you come to examine the liues of miniſters. We tranſgreſſe the commandement of God more than euer Ionas did, and we are more ſleepie than he was, in the hazard of the ſhip, that is, in the danger of Chriſtes Church: and our paſſions of anger, envie, and ioy, beare vs away with more violence. If any be offended with vs for ſuch infirmity and frailty graffed in our fleſh, let them aske the reaſon of the Potter, *quare feciſti ſic?* vvhy haſt thou done it thus, and not rather appointed that the perfitting of our ſalvation ſhould haue beene vvrought by ſtronger inſtrumentes? But I turne to my matter in hand. How exceeding and vnmeaſurable the ioy of Ionas was, appeareth, 1. by doubling the affection, *letabatur lætitiâ, hee reioyced with ioy*; 2. by adding an attribute, *magnâ lætitiâ, with great ioy*: ſo it was ioy, and ioy, and great ioy. Such as Eſay deſcribeth in the 9. of his prophecy, *according to the ioy of harveſt, and as men reioyce when they deuide a ſpoile: or as one that commeth with a pipe, to go vnto the mount of the Lorde*. The nature of ioy, as alſo of loue and liking to any thing, is, to dilate and ſtretch out the heart; for when it taketh pleaſure in the obiect, it openeth it ſelfe, as a friend his boſome and armes to embrace a friend; ſo this, the chambers and roumes thereof to welcome that pleaſure which is come vnto vs. So doth Eſay prophecie vnto Ieruſalem of the ioy that ſhall be vnto her for the coming of the Gentiles, *thine heart ſhall bee aſtonied and enlarged, becauſe the multitude of the ſea ſhalbe converted vnto thee &c.* The Apoſtle vſeth the ſame kinde of ſpeech to the Corinthinas, *O yee Corinthians, our mouth is open vnto you, our hart is made lardge, you are not kept ſtreight in vs, but you are kept ſtreight in your owne bowelles now, for a recompence (I ſpeake as to my children) bee you alſo enlarged*. That is, as I haue opened all the affections of my ſoule to receiue you; ſo be you as willing and ioyfull on the other ſide to receiue me againe. And afterwards, *receiue vs, for I haue ſaide that yee are in our heartes to die and to liue together: I reioice greatly in you, I am filled vvith comforte, and am exceeding ioyous in all our tribulation*. Such is the force of ioy, it ſo poſſeſſeth & repleniſheth the heart, that while a man liueth, he cannot forſake the thing which he is fond of. I leaue it to Phyſitians to examine the cauſe, but if hiſtories deceaue vs not, ſome haue died through immoderate ioy, as Diagoras of Rhodes in the armes of his three ſonnes, returning victorers from the games of Olympus. The higheſt degree of ioy, is that which they call Iubilee, deſcribed by Gregory thus, *vvhen an vnſpeakable gladneſſe is conceaued in the minde, vvhich*

Eſa. 30.

Eſa. 60.

2. Cor. 6.

2. Cor. 7.

Ineffabile gaudium mente concipitur, quod nec abſcondi poteſt. nec ſermonib. aperiri. &c. Lib. Moral. 34.

which neither can bee hidde, nor in ſpeech vttered; and although it be not expreſſed by any proprieties, yetit is ſignified by ſome kindes of geſture: Or when the abundance *of the heart is not anſwered by ſufficiency of vvordes*, but he which reioyceth is *neither able to rule his ioye, nor to fulfill it*. I thinke the ioy of Ionas was a Iubilee, he is ſo raviſhed and ouercome with the pleaſure of the gourd, that he knoweth not howe to containe himſelfe. Alas, a gourd vvas not worth thus much, if the rule be true, that the meaſure of our ioy *ſhould be according to the newes that is brought*, & the chereſulneſſe of the minde no more than is the thing which we reioyce for. If Ionas had receaued tydinges of deliverance from the belly of the fiſh, or of redemption from eternall death; if a Prophet had ſung vnto him, as he did vnto Sion, *reioyce, and bee clad Ionas, behold thy King commeth*; or Angelles had brought him worde, as they did the ſhephardes, *beholde, we bring thee newes of great ioy that ſhall bee to all people*; what could Ionas more haue done? For theſe, and ſuch like are the thinges wherein our greateſt ioy ſhoulde be placed: and there can bee no intemperancy of reioycing, where theſe are affected. So witneſſed one Apoſtle, *God forbid that I ſhould reioyce in any thing but in the croſſe of Chriſt*: and the other agreeth vnto him, *in vvhome though you ſee him not, yet doe you beleeue, and reioyce with ioy vnſpeakable and glorious*. For that is the true and principall ioy which is conceaued not from the creature, but from the Creator: which when thou haſt receaued, no man can take from thee: wherewith compare what pleaſure ſoever, it is griefe; all ſvveete is ſorrowe vnto it, and there is nothing that may delight, but ſeemeth troubleſome, and offenſiue. *There are many that ſay, vvho will ſhew vs any good?* they are aunſwered by the prophet in one word, *LORD, lift thou vp the light of thy countenance vpon vs*: open but our eies, that they may beholde thy mercies, *For thou haſt giuen mee more ioy of heart by the light of thy face*, than worldlinges haue felt when their *wheate and their wine* hath moſt abounded. And therefore *bleſſed is the man whoſe ſtrength is in thee, vvhoſe heart is in thy vvaies, who going through the vale of this worlde, make welles therein*: that is, vſe ſuch commodities as this valley of teares affordeth them to relieue their preſent wantes, but ſtay themſelues vpon the hope and expectation of better thinges to come. The Scripture doth everye where call vs to higher pleaſures: ſo doth wiſedome Prov. 8. *vvith mee are dureable riches*, the riches of this vvorld are variable. So doth Eſay in the 55. of his prophecie, *vvhy lay you out your money, and not for bread*, but beſtow it vpon akorns and branne, that cannot feede?

Cum cordis lætitia oris efficaciâ non expletur &c Ibid. 28.

Menſura lætitiæ de magn rudine nunſij veniat. *Caſſiod. epiſt. Lib. 1.*

Gal. 6. 1. Pet. 1. *Illud eſt verum gaudium quod non de creaturâ, ſed de Creatore concipitur &c.* Bern.

Pſal. 4. Pſal. 84.

So

So doth the ſonne of GOD, Mat. 6. *Lay vp treaſures for your ſelues in heaven.* And Ioh. 6. *Labour not for the meate vvhich periſheth, but for the meate which endureth vnto everlaſting life.* So likewiſe he adviſeth the Church of Laodicæa, Revel. 3. *I counſaile thee to buy golde of mee, that thou maieſt bee made rich, and white rayment that thou mayeſt bee clothed, and that thy filthineſſe appeare not.* As for the mutable and tranſitorye either pleaſures or profittes of this life, which are ever comming and going, it ſhall be good for a man ſo to loue them, as that he may find in his heart to leaue them, vvhen neede requireth. And as Frabricius told Pyrrhus, who one day tempted him with golde, an other day terrified him with an Elephant, vvhich he had never ſeene before, *yeſterday I vvas not moued with thy money, nor to day with thy beaſt*; ſo whether we were tempted with the gaine, or terrified with the loſſe of theſe worldly commodities, we do not trouble our ſelues either way, beeauſe they vvere giuen vs but for vſe, and not everlaſtingly to enioy. *No man knoweth either loue or hatred by all that is before him: for all thinges come alike to all, & the ſame condition* (I meane in theſe outward things) *is both to the iuſt and the wicked.* And therefore, happy are we if therein we can compoſe our ſelues to that indifferent reſolution, that David had when he fled from Abſalon his ſonne, touching his comming or not comming backe againe to Ieruſalem to take his former comforts, *behold, here am I, let him doe to me as it ſeemeth good in his eies.*

Ames tanquã oſurus.

Vtimur mundo, fruimur Deo. Auguſt. Eccleſ. 9.

2. Sam 15.

ver. 7

But God prepared a worme when the morning roſe the nexte daye, and it ſmote the gourd that it withered. The pleaſure of of Ionas is quite daſht, he little thought of ſo ſpeedie an alteration; who ſeemed to ſay in his heart not long before, I ſhall never be grieved; but *the Lorde hath giuen, and the Lorde hath taken away*: and he that hath power over the bleſſings, hath *power alſo over the plagues*, Rev. 6. And *as every good gift commeth downe from aboue*, ſo there is *not an evill in the cittie*, nor in the world, *that the Lord doth not*. And his providẽce is as mightie in vſing the ſervice of a wormẽ as of Leviathan. I neede not trouble you either with the author, whome I haue often mentioned before; or with his manner of working, for he doth not onely create al thinges, but he ordereth and fitteth them in ſuch ſorte, that they are ready at all times to vvorke his will. There is nothing ſodaine, or new, or vnprovided vnto him, but all his creatures, both great and ſmall, as if they watched their turnes, ſtand forth to giue their attendance. The inſtrument that God vſeth to afflict Ionas with, is very vile & contẽptible: he that could haue ſent a wind, to haue turned the

1. The Lord
2. Prepared

3 a worme.

gourd

gourd vpside down, or lightning to haue blasted it, or an whole army of wormes & caterpillers to haue devoured it, or withered it with his word, as Christ did the figtree, *neuer beare leaues henceforth*, prepareth a worme, & but one worme to execute that businesse. The scripture no where speaketh of vvormes, but with a kinde of cõtẽpt, as of a base & silly creature: as Psal. 22. *but I am a worme, & no mã, the reproach of mẽ, & the scorne of people*; where the latter expoundeth the former: & Esay 41. *feare not, worme Iacob*, though thou art the least amõgst the nations, & al the people of the earth set themselues against thee. The Hebrewes haue an opinion, that enchãters cannot shew their skil in litle things, if they be lesse, they say, thã a barly corne, & therfore the sorcerers of Egypt failed in producing lyce. But our God is as cunning and artificial in the smallest creature of the world, as in the greatest: the organical body of a litle Ant, is no lesse to be wondered at, thã the huge body of Behemoth. And as Vulcane is cõmẽded in the Poet, for beating out chaines & nets so thin, that the eie could not see thẽ, smaller than the smallest thred, or thã the web of the spider: so the smaller the creature is, the more is the workmanship of God to be admired, both in the shaping & in the vsing therof. We all know, that God hath scourged the mightiest tyrãt in the earth, as much with worms, as if he had sent out whole armies against him. As he plagued Zenacharib with an Angel frõ heaven, the Sodomites with fire & brimstone, Corah & his conspiratours with the opening of the earth: so, he destroied Herode with wormes, Antiochus with wormes, & against many other bloudy persecutours of his church vsed none other executioners. And be it spokẽ to the daũting of all flesh, to pull downe the pride thereof, that the day shal come, *when wormes shall cover them*, & they shall say to the *wormes, you are our brethren & sisters*; & to the cõfusion of all the wicked & dãned of the earth, that *their worme dieth not*; wherby though an infinite tormẽt be meant, yet the gnawing of a poore worme is made to expresse it. The time which God chose for smiting the gourd, was, in the rising of the morning; a little before the sun came forth of his chãber, when the shaddow of the gourd should most haue pleasured him; for in the night season the aire was cold enough, & Ionas passed it with sleepe, so that the covering of the boughes was superfluous for that time. *But when the morning arose*, the rightest houre that the crosse could haue fallẽ vpõ Ionas, the worme is sent. They say in *Esay, let the cõsell of the holy one come*: what need they cal for it? it shal not only cõe, but come in a time which God hath appointed fittest for their smart. Al the iudgmẽts of the Lord are nũber & measure, he reckoneth the

In iis quæ sunt minora grano hordei

Quæ lumina fallere possint. Non illud opus tenuissima vincũt stamina.

4 When the morning rose.

Esa. 5.

houre and the minute of the houre when it is moſt conuenient to inflict them. Siſera ſhall not die in an army, nor by the handes of a man, nor any bow bent, nor ſword drawne againſt him, the Lord hath reſerued him to a tent, & to a ten-penny nayle to be driuen into his head by the hands of a feeble woman. This was the time, & theſe the meanes which the Lord made choiſe of to puniſh him. Zenacherib ſhall not be ſlaine in the field, nor by the Angell of the Lord, vvhich ſmote a great part of his army, but at home, in his ovvne citty, and in the temple of his idoll, and by the handes of his ſonnes that ſprang from his bowels. This is the time, and theſe the meanes that the Lord hath kept him vnto, to ſhevv his iuſtice. Therefore the day of vengance and deſtruction, is evermore called *the day of the Lorde*; not that the reſt are not his, but theſe he hath ſpecially marked out, and allotted to exerciſe his iudgementes in. There *is a time to plant, and a time to roote vp that that hath beene planted*, Babylon is as a threſhing floore, ſaith the prophet, *the time of her threſhing is come, yet a litle while and her harveſt is come*: ſo Babylon (you ſee) hath a time for her threſhing. Our Saviour, Revel. 3. ſpeaketh of an *houre of temptation* which ſhall come vpon all the vvorld, to try them that dwel vpon the earth. And in the fourteenth of the ſame booke, the Angell flyeth in the midſt of heaven, ſaying with a lowd voice, feare God, & giue glory to him, for *the houre of his iudgment is come*. And another Angel cried vnto him that ſate vpon the clovvd, thruſt in thy ſickle, and reape the harveſt of the earth, *for the time is come to reape it*. God ſuffered the gourd in the night time, when Ionas had litle benefite by it; but when *the morning aroſe*, and vvhen his ſoule moſt deſired the comfort thereof, then it vvithered. Rich men ſhall haue riches vvhen they haue leaſt vſe of them, but when *the evill day commeth, they ſhall caſt them avvaye to the mowles of the earth*: and Epicures ſhall haue their pleaſures for a time, but vvhen they ſhall ſay vnto pleaſures, ſtand vp and helpe vs, they ſhall flie away from them. And as he choſe the vnhappieſt time for the plaguing of Ionas, ſo he made ſpeede to plague him: for hovv ſhorte time did Ionas enioy the pleaſure of the gourd? God prepared a vvorme the very *nexte day* to ſmite it. Where are thoſe *greedie dogges* that never haue enough of pleaſure? Who ſay, *come, vvee will bring wine, and wee will fill our ſelues vvith ſtrong drinke, and to morrow ſhall bee as this day, and much more abundant*. What els is this drunkenneſſe of yours, in wine & ſtrōg drinke, and full fill of pleaſures, but the *merry madnes of* one houre to be recompenced with ſorrovv for ever and ever? *Go to, you that ſay, to daie, and to morrow wee will doe this and that, and*

Ierem. 51.

5. The next day.

Eſa. 56.

Vnius horæ hilaris inſania.

Iam. 4.

yea

yet yee cannot tell what shall be to morrow: for vvhat is your life? or what is your pleasure intended? It *is even a vapour that appeareth for a little time, and after vvarde vanisheth away. Boast not thy selfe of to morrowe, for thou knoweſt not what a day may bring foorth! Neſcis quid ſerus veſper ferat,* thou knoweſt not what a chandge the next evening may make. Did Elah the king of Israell thinke, vvhen he vvas feasting in his stewardes house, that his time had beene so shorte? and that a capitaine of his owne should haue slaine him? Did the sonnes and daughters of Iob, vvhen they were banqueting in their elddeſt brothers house, dreame of the winde that came from the wilderneſſe, & smote the foure corners of the house that it ovewhelmed them? Did Babylon, which was called *tender and delicate*, and the *Lady of kingdomes*, which assumed to her selfe, *I am, and there is none else; I shall not sit a widowe nor know the losse of children*; she that trusted in her wickedneſſe, and saide, *none seeth mee*; did she imagine hovve neare they vvere that came with a contrarie newes, *Advenit finis tuus, Thine ende is come*? Dumah calleth to the prophet in scorne, Esa. 21. *watch man, vvhat is in the nighte? watch man, vvhat is in the night*? The watch-man aunswereth, *The morning commeth and also the night*; that is, thou hast had a time of light, and delightes, thou shalt also haue a time of darknes. Thus the Edomites and Epicures of our daies mocke their prophetes, and watchmen. You speake of a night, yee watch-men, and of a day of iudgement: but when commeth that night? or where is the promise of his comming? We tell you againe, The morning commeth, and also the night. *If yee vvill aske*, aske to amendement of life, aske not to scoffe vs and deceaue your selues; *enquire, returne, and come*, that is, continue not still in your former abominations. The time is verie shorte, it is but *manè* and *vesperè* which is the measure of one day. Yet a very little vvhile, and he that commeth, commeth: *suddaine destruction shall come vpon the wicked, as feare vpon a woman that travaileth vvith childe. Howe suddainely are they destroyed, perish, and come to a fearfull ende*? The service that God put the worme vnto, was to *smite the gourde*: as a messenger sent from heauen, like his Angell to Nabuchodonosors tree, with this commission, *Hew downe the tree*. The little worme vvith his teeth, or rather no teeth, but such feeble grinders as nature had armed it with, smiteth the gourde, and giveth it a mortall stroke, as if a workeman had come of purpose to lay an axe to the roote of it. Consider, I beseech you, the miraculous worke king of God, as in the plāting of this creature, so in the overthrow of it. It dieth not with age, or continuance of time, as *annosa quercus*, the lōg

Prover. 7. 2

1. King. 16.

Iob. 1.

Esay. 47.

Ier. 51.

1. Thess. 5.

Psalm 73.

6. It smote the gourd.

lasting oke, or for lacke of soile and mould to the roote, or because the spowtes of the aire restrained their dewy from it: but a little and base messenger with weapons of no power, but that it was strengthened by the will and might of God, giueth it a blow and taketh the vegetation and life from it. For the effect of all is, that *it withered*. So the author of all *is God*; the readinesse of his working, *preparation*, as of one never vnstored; the minister, *a vvorme*; the time, *the morning*; the seede, the *next date*; the vvorke, *smiting the goard*; the effect, *vvithering*. Thus is the life of man tempered, as the condition of Ionas was without the vvalles of Niniveh, like a garment pieced together of olde and newe cloath, so this of sower and svveete, and there are many and sore rentes in it. Sometimes pleasure asswageth paine, but most commonly paine killeth pleasure. If our dayes were distinguished, the good with white, the evill with blacke stones, at the ende of our liues vve should finde more blacke than vvhite. Take a patterne from Ionas, and see howe the blessings and scourges of God kisse one the other, in this his banishment; and rather the scourges exceede. He buildeth a tabernacle, but it falleth; is provided of a gourde, but it vvithereth. And in steed of that little momentanie ioye vvhich he tooke therein, commeth a vvorme, and the sunne, and a fervent vvinde, and fainting in his body, and in his minde most intollerable languishment. Behold this image of alteration in the state of Ionas, especially this of the gourde, and tell mee if all the pleasures of our life are not fitly exemplified by it. The pleasure in the daies of Noah, their *eating, drinking, marrying, and giuing in mariage*, vvhat was it but *a gourde*? and came there not *a worme* from God that smote it, *a flowde that tooke them all away*? The mirth of the Philistines, Iudges the sixteenth, when *Sampson was their laughing stocke, and must bee called in to make them pastime*, was it more than *a gourde*, vvherewith their *hearts were merry* for a while, and they exceedingly reioiced? And how quickely came *a worme* that smoate it, vvhen the pillers of the house were shaken, and fell vpon the Princes and all the people that were therein? The *peaceable daies of* the wicked, Iob the one and twentith, their freedome *frm the rod of God*, their dauncing to the tabret and harpe, all is but *a gourd: in an instant of time they goe downe to hell*; there is the *vvorme* that smiteth it. But in the foure and twentith of Iob, they *shalbe broken like a tree*: they come nearer to the *smiting of the gourde* heere spoken of. And in the fifteenth before, *their branches shall not be greene, but they shall bee cut of before their date: God shall destroie them as the vine*

7. It withered.

Math. 24.

her

her ſower grape, and ſhall caſt them of as the Oline doth her flower: there are the right *gourdes and their vvormes* expreſſed. The young-man hath *his gourde* to reioyce in, Eccleſ. 11. The *daies of his youth, the cheerefulneſſe of his hearte, the luſtes of his ovvne eies*; bnt let him remember the *vvorme of iudgemente*, that ſhall ſmite *that gourde*. The rich man hath *his gourde*, Luke 16. *purple and fine linnen, and delicious fare every day*, and he reioyceth vnmeaſurably in this goarde, for he knovveth not vvhat the griefe of Lazarus meaneth; but he hath a *vvorme* that ſmiteth his gourde: his pleaſure vvithereth vvith himſelfe, hee dyeth, and lyeth in the graue, and crieth in hel, for one droppe of raine to cheriſh his decayed gourde, but he is aunſwered by Abraham, ἀπέλαβες τὰ ἀγαθά σου, thou hadſt thy *gourde* in thy life time, novve it is deade and can never be revived. The goodly tabernacle of King Aſſuerus, Eſther. 1. in the *garden of his pallace, vnder an hanginge of vvhite, greene, and blevve cloathes, faſtened vvith cordes of ſilke and purple, in ſilver ringes and pillers of marble, the beddes of golde and ſilver vpon a pauement of porphyre, and marble, and alabaſter, and blevve colour*, vvas but a tabernacle like the tabernacle of Ionas. His *hundreth and ſeven and twenty provinces, and his princes and capitaines thereof, his throne the pallace of Suſhan, his feaſting according to the power of a king, and to ſhew the glory of his kingdome, his aboundance of royall wine, & chandges of veſſels of gold, & the beawty of Vaſhti his Queene*, all theſe were but *a gourd*, and had their *vvorme* to conſume them. The treaſures of Ezechias, *his ſilver, and gold, and ſpices, and precious ointment, and armory, and all the ſtore of his houſe, which he and his fathers had laid vp*; the ſouldiours of David, *a millian and halfe of fighting men*; Balthazar *his thouſand Princes, wiues and concubines*; *Aſſuerus his hundreth, and ſeven and twenty provinces, &c.* O vvhat glorious ſhadowes do they caſt over the heades of men, with their hundreths, and thouſands, and millians of branches to giue comfort vnto them? how willingly do they ſay within themſelues, vnder the covert of theſe *gourdes* we will ſit and be at reſt? But they forget the *worme*, ſome meſſenger from the Lord, either ſicknes, or bands, or death to ſmite theſe *gourdes*.

Eſa. 39. 1. Chro. 21.

Medio de fonte leporum Surgit amari aliquid,

From the fulleſt fountaine of vvorldlye ioie, flovveth ſome bitterneſſe. Adam vvanted not a ſerpent in the garden of God, nor Ionas a worme on the Eaſt ſide of the citty, where he ratheſt delighted. Harken vnto it, yee that are *bonde-ſlaues to the ſundrie pleaſures* of this world, you that ſuffer the *good ſeede* of admonition and inſtru-

Δυλεύοντες ἡδοναῖς. Tit 3.

ction *to bee choaked vvith these thornes, the pleasures of this life*, Luke 8. for this is one of the thornes there spoken against; you who esteeme *to bee called the sonnes of Pharaohs daughter*, to be the dearelings of the pleasure of Ægypt, and be set vpon the knees of the Delilah of this world, and to *enioy the reioycing of sinne for a season*, or rather as the Apostle in the spirite of prophecie long since noted you, you that are *φιλήδονοι μᾶλλον ἢ φιλόθεοι, lovers of pleasures more than lovers of God*, or if you loue it no more, thā that it maketh you to forget God, *in whose presence is the fulnesse of ioye, and at his right hād pleasure for evermore*, Psa. 16. *and vvho giueth vs drinke out of a whole river of pleasures*, Psalme 36. contemne these transitorie gourdes, and reserue your selues for a better building in heaven, vvhere is neither sunne nor winde to beate vpon your heades, nor vvorme to alter your happinesse: vvhere your ioye shall ever be present, yet can you not be filled, rather you shall be filled, but cannot be satisfied: or if I say, that you cannot be satisfied, then there is hunger; or that you may, then there is loathing. I know not what to say: *Deus habet quod exhibeat*, God hath somewhat both to reveale and to bestow vpon you, vvhich I knovv not; but *ibi beata vita in fonte*, there is blessednesse at the heade of the spring, not in cisternes or brookes, that I am sure of. Were you able to drinke vp the pleasures of the world in as plentifull manner as Cleopatra drunke the riches, (the value of fiftye thousand pounde at a draught,) yet remember that it is but a draught, and quickely downe the throate. The length of the throate (saith Bernard) is but two or three inches at the most: or if it were as long as a cranes necke, which Philoxenus the Epicure wished, that the sweetnes of his meats and drinkes might the longer abide with him, the matter vvere not much. But when they are drunke and digested, then what becommeth of them, more than of your meates and drinkes, to *bee cast out into the draught*, so these to perish with their vse, & not without shame and sorrow of heart to be throvvne avvay as vnhappy superfluities? whereas the pleasures of eternity, before the face of GOD, deserue that commendation which Booz gaue to Ruth, (and with his words vve may blesse it) *blessed art thou my daughter, for thou hast shewed mee more goodnesse in the latter end, than at the beginning*. To conclude the blessedst tree *is in the midst of the paradise of God*, neither on the East nor on the West side of Niniveh, nor any other city of the world. And the leaues of the tree are not only for shadow, as these of the gourd, *but to heale the nations with*, and it hath both leaues and *fruites* to satisfie our hunger, and *twelue manner of fruites, every month brought forth*, to satis-

Ἀσθλαυσις ἁμαρτίας πρόσκαιρος. 2. Tim. 3.

Ruth 3.

Revel. 22.

fie our pleasure. And it groweth by *a river side, cleare as christall, proceeding out of the throne of God*, that it cannot possibly vvither. For it let vs keepe our better appetites, and let vs beseech him who hath planted it with his owne right hand, that vve may liue to taste how holesome and pleasant that tree is.

THE XLVII. LECTVRE.

Chap. 4. ver. 1. *And when the sun did arise, God also prepared a fervent East-winde, and the sunne beat vpon the head of Ionas, &c.*

THE temporary ioy which Ionas entertained for the gourd, is as quite forgotten as if it had neverbeene; and buried vnder an heape of succeeding griefes as the fruitfull years Gen. 41. were buried vnder the yeares of famine; for so said Ioseph, *the famine shall bee so greate, that the yeares of plentie shall not be thought vpon.* It followeth in the line of those afflictions vvhich God stretched out vpon the heade of Ionas, that *when the sunne did arise, God prepared also a fervent East-winde, &c.* For it did not suffice him to haue sent a worme which smote the gourd; but he adioineth nevv corrosiues and calamities to afflict the soul of Ionas. For as in his blessings, *whē he watcheth to do vs good*, (as the prophet speaketh) the foote of the one shall ever be treading vpon the heele of the other; so also in his chastisements and corrections, he doth not desist to inflict thē, till he haue left an inwarde sense in those who are his patients. Thus he dealt in the scourdging of Iob, though a servant dearly beloved, as appeareth by his complaints: *how long will it be ere thou depart from me? thou wilt not let me alone while I may swallow my spittle.* Againe, *thou renuest thy witnesses*, that is, thy plagues, witnesses of thy displeasure *against me; changes, & armies of sorrow are against me.* Surely God is wiser in handling our sins, thā any Physitian in dealing with sicknesses: therfore he best knoweth both what medicine is fittest, & how long to be applied. Iob 7. Iob. 10. *Vices & exercitus.*

1 *The sun ariseth*, as a gyant refreshed with wine to run his race; or rather as an enemy prepared to the battaile: the only enemy vvhich Ionas had cause to feare, his fortresse & castle of boughes being take from him. 2. After the sun, *a winde*; and that fighting vnder the banner 1. When the sunne arose.

of the sun, & confederate with him, *an East winde*: & for the quality of it, *a fervent East-winde*. 3. The sun is not sent to shine, & to cast forth his beames, but *to beate*. 4. Not any inferiour part, but that which vvas highest & next to heaven, *the head of Ionas* 5. The effectes that follow al these, are, 1. *his fainting* in his body; 2. in his soule, *wishing to die*; 3. professing it with his tongue; *it is better for me to die than to liue*.

And when the sunne did arise. The arising of the sun, noteth no more than the opportunity of time which God taketh to punish Ionas. He beginneth with the beginning of the day; the shadowes of the night are gone, the fresh dews of the morning soone dispersed, & the sunne at his first discovery hath a chardge from God to assault the heade of Ionas: no part of the day (& as it seemeth) not the coolenesse & tẽperature of the morning are friendly vnto him. He rather wished in his heart, as Iob did, *let the day be darkenes still, and let not God regarde it from aboue, nor the light shine vpon it; but let darknes & clowdes & the shaddowe of death staine it*; that is, let there be an everlasting night, rather than the beams of the sun should come forth to do me this violence: & as the sun did once go backe in the daies of Hezekias vpon the diall of Ahaz; so it would haue reioiced him, if it had gone backe againe to the North; o stood vnmoueable in a place, that the earth might haue bin as a pillar betweene him and the heat thereof.

Iob. 3.

2. King. 20.

2 God prepared also a winde.

God prepared also a fervent East-wind. I should but roule the same stone once again & too oftẽ, to speak of the author of this whole busines, & his speedy expedition therin, which I haue told you before is noted in the word of preparatiõ: whose mighty & over-spreading providence is as the soule of the world, as inward & familiar to al the actions therin, great & small, as the spirit to our reines; and better may a body line without breath, than any counsaile or worke vnder heaven proceede without it. But I leaue those repetitions. The sun & the wind (we see) rise together, & set thẽselus against Ionas; *as the two smoeking fire-brãds*, Rezin & Pekah against Ierusalẽ: cõbining, & binding thẽselues not to giue over til they haue both done their part in the vexing of the prophet. The wind here mentioned, is described by 2. attributes; the one of the quarter or coast from whence it blew, *an East wind*: the other of the quality which it had, *a fervẽt East-wind*. The cardinall & principal windes, as appeareth both in many places of the scripture, and in forreine authours, are but 4. breathing from the 4. quarters or divisions of heaven: as in the 37 of Ezechi, *come from the 4. vvindes, O breath*. And Math. 24. *God shall gather his elect from the foure windes*. Afterwardes they added 4. more, which they cal collateral or side-windes,

Esay 7.

3 An East winde.

Plinie.

sub-

ſubordinate to the principal: & thence proceeded to the nũber of 12 In theſe daies we diſtinguiſh 32. Betweene every two cardinal winds, ſeven inferior. We may read Act. 27. that Paul was very skilful of the ſea-card, vſed in thoſe daies: for, deſcribing his voiage to Rome, he maketh mention not only *of East, & West & South, but of South west & by West, & of North-west & by West*, as the Weſterne winde blew either nearer or further of. But not to trouble you with theſe things, the winde that is here ſpokẽ of, ſome take to be *Eurus*, or *Vulturnus*, which *is the South east & by East*, & followeth the ſun in his vvinter riſing; others, *to be the principal & high East-winde*, following the ſun whẽ he riſeth in the Equinoctial. Now the nature of an East-wind in any point therof is to be hote & dry, & for the moſt part a clearer of the aire: but this of al the reſt, being ſo ſerviceable to the ſun going forth ſo right with it, & walking in the ſame path which the ſunne walketh in, muſt needs be an hoter wind thã if it had croſſed or ſided the ſun any way. Ἀπηλιώτης. *Subſolanus. Serenator.*

2. Touching the quality or the effect vvhich it vvrought, it is called a *fervent East-winde*; ſome turne it *vehement*, not for the ſound & noiſe that it maketh, but for the exceſſiue heat. For no doubt it is diſtinguiſhed frõ Cęcias, North-east & by East, which is a more ſoũding & bluſtering wind, & not ſo fit for the purpoſe of God in this place. Of that ye haue mention Exod. 14 where it is ſaid, *that the Lorde made the ſea run backe with a ſtrong East-winde all the night, & made it dry lande*. Some tranſlate *it ſilent* & quiet, to put a differẽce betwixt this & the former East-wind: albeit others giue the reaſon becauſe it maketh mẽ ſilent & deafe with the ſoũd that it hath: others, becauſe it *maketh the reſt of the winds ſilent & quiet when it ſelfe bloweth*. Howſoever they vary otherwiſe, they al agree in the heat; for it is a gẽtle & ſoft wind; which whẽ the aire is enflamed by the ſun, is ſo far frõ correcting the extremity therof, that it rather helpeth it forvvard, & becõmeth as a waggon to carry the beames of the ſun forth-right. It is manifeſt by many places of ſcripture, that it is an Eaſterne wind which burneth with his heate, not only the fruites, but the people of the earth. The 7 thin eares of corne, Gen. 41. *were burnt with an East-winde*; ſo are the *fruites withered* Ezec. 19. ſo is *the fountaine dried vp*, Oſe 13. The vulgar edition doth evermore tranſlate it, *vrentẽ ventum, by the name of a burning winde*: and whereſoever it is mentioned in the booke of God, the property of it is to exiccate and dry vp. Columella writeth that at ſome time of the year, & eſpecially in the dog-daies, men are ſo parched with the East winde, that vnles they ſhade theſelues vnder vines, it burneth them like the reaknig of flames of fire. I haue now ſhewed you both the

4. Fervent.

Silentes & ſurdos homines facit obſtrependo. Silere facit reliquos ventos à conſpectu ſuo.

Vento vrumtur velut halitu flammæ.

na-

nature and the quarter of this winde, that albeit it were a winde, yet you may know it was not prepared to refrigerate, but to afflict the head of Ionas. When the sunne and the winde are vp, what doe they? the *sunne* (not vvithout the helpe of the vvinde, vvhich vvas in manner of a sling or other instrumente to cast the beames of the sun more violently vpon them) although created for another ende, *to governe the daie, and to separate it from the night, and to giue light in the earth*, yet here receiveth a new commaundement, and is sent *to beate*, (all other inferiour partes omitted) even *the head of Ionas*: wherin is *the government of the vvhole creature, the seate of the minde, the top of Gods workmanshippe, from vvhence the senses and nerves take their beginning*. In this assault of the principall part, the daunger was no lesse to the body of Ionas, than if an enimy had besiedged the Capitoll of Rome, or the Mount Sion, and Anthonies towre in Ierusalem. But we shal the better conceaue the vexation of Ionas, if we ioyne the effectes which these two enimies draue him vnto. 1. It is saide *hee fainted*; I marvell not: for the force of heate is vntolerable vvhen the pleasure of God is to vse that rod. So hee telleth them, Amos 4. *Percussi vos vredine, I haue smitten you with blasting or burning, and you returned not*. On the other side, it is numbered amongst the blessings of God vvhich Christ shall bring vnto his people, Esay 49. they *shall not bee hungrie, neither shall they thirst, neither shall the beate smite them, nor the sunne*: which is spoken (I graunt) by translation, but that from vvhence it is transferred, in the naturall sense, must needes be very commodious, because it is applyed to the highest mercies. So likewise in the 3. of Act. the state of everlasting life is called *the times of refreshing or respiration*. 2. *Hee wisht in his hearte to die*: my text saieth not so in tearmes, though in effect; but he desired *his soule, or he made petition and suite to his soule to die*, that is, to relinquish and giue over his body; *or he desired death to his soule*, as a man forlorne and forsaken, having no friend to make his moane vnto, he vttereth his griefe to his *private Spirite*; speaking therevnto, that if it vvere possible, some remedy might be had. 3. Though the eare of ielousie, vvhich heareth all things, heard the vvishes and desires of his heart; yet he is not content with secret rebellion, vnlesse his tongue also proclaime it: for *hee saith, it is bette for mee to die than to liue*. I shevved the madnes of Ionas before in this very vvish; It vvas not better for Ionas to die than to liue, nor for any other in his case: a milstone about their necks to haue drowned them in the bottome of the sea, had beene lesse vnhappinesse. When they die, let them pray to the Lord of life to close vp their eies and

5. The sun bet. Gen. 1.

6 Vpon the head. *In quo regimen totius animalis. Vbi sedet mentis. Totius divini operis quasi culmen. Lactant. de opific. dei.* Caput, quòd hinc capiant initium sensus & nervi *Varro.*

7 He fainted. & 2. Aggai. κατοδ ἀνα. ψύξεως.

8 Wished in his hart &c. *Expetivit animam suã mori. Petivit animæ suæ mortem. Alloquutus est animam suam.*

9. And said, it is better &c.

and to take them to his mercy in peace, let them agree with their aduersarie in the vvaye, much more be at one with GOD, that neither their heartes nor tongues murmure at his iudgementes. Death (I confesse) is an aduantage to some men: but such as vvith an obstinate heart, and sinevves in their forehead, striue against the Lorde their maker, and goe to lavve vvith one mightier than themselues, not caring to make an ende in time of the controversies betvveene them, their death is a death indeede, and little profite or ease to be founde in it. The purpose of this vearse in hand, vvas none other than to set forth vnto vs the afflictions of Ionas: and vndoubtedlye they are very great. For as Nahomi aunsvvered her people in the first of Ruth, vvhen they asked, *is not this Nahomi? call mee not Nahomi that is, beavvtifull or pleasaunt, but call mee Marah, for the Almightie hath giuen mee much bitternesse; I vvent out full, and the Lord hath caused me to returne empty; why then call ye me Nahomi, seeing the Lord hath humbled mee, and the Almightie hath brought mee to aduersitie?* So Ionas might haue aunsvvered to those that had asked, is not this Ionas? call me *not Ionas*, a doue, but call mee a Pellican, or owle in the desarte; I vvas full of pleasure and amenity, and my heart repleniished vvith exceeding ioy, but the Lorde hath emptied me. Many things there are in our liues for which we may chaunge our names, (as Nahomi did) from beawty or pleasure to bitternesse. But if vve remember withall, that it is the worke of the Lord to humble vs, and the hand of the Almighty that bringeth vs to aduersitie, that one cogitation will suffice to teach vs patience. For to whome doe we rather owe the quietnes and subiection of our spirites, than vnto him, who, as Theodorite somevvhere excellently spake, *both giueth his benefites vnto vs, to teach vs how easilie he can bestow them, and taketh them away, that we may know how little we deserue thē.* Thus haue the childrē of God evermore begunne their consultations in their *dayes of temptation*, and as it were beckoned to themselues for silence, *Dominus est, it is the Lorde*, take heede of repining at his iudgementes; it is not mine enimie, for then I vvoulde haue hid my selfe; it is not the sonne of man, for then I vvoulde haue resisted him; it is not any creature of GOD, I vvould then haue deuised some meanes to redresse my griefe: it is the Lorde himselfe, vvho hath more right to my soule, than that he may be contraried: for both he hath beene beneficial vnto me here-fore, & may againe hereafter. Patience was the shielde vvherewith that notable atchiever of the victories of God repelled all those venemous dartes which either in the death of his children,

Ille peperit. in victoria. rum arci. Tertull.

or

or in the losse of his substance, or in the runnings & sores of his body, or in the cursed persuasions of his vvife, miserable comfortes of his friend, malicious and importunate accusations of Satan, were throwen against him. O vvhat a glorious banner set he vp against the enemy both of God and man, when for every calamity that was cast vpon him, there came nothing from his mouth, *but thankes bee vnto God?* Sathen expected that he should haue accursed God; and his wife, another Satan in his bosome, so perswaded him: but the witnes is true, which is there giuen, *non peccavit labijs suis, he offended not with his lippes.* I conclude therefore with Tertullian, *totum licet seculum pereat, dum patientiam lucrifaciam, I care not though all the world perish vnto mee, so I may gaine patience.*

O quale vexillum tulit &c. Tertul.

Vers. 9. *And saide to Ionas, doest thou well to bee angrie for the gourd? &c.* The gourd prepared by God, had a double vse: the one natural and open, to cast a shadow over the head of Ionas: the other typical and secret, to demonstrate the iniquity of his iudgement, vvhich vse we are now comming vnto. In this actual reprehension, which God is framing against him, there were many antecedēts (I told you) which made the way thervnto: all which we haue already examined. Now we are descended to that end wherevnto God disposed them.

The words here spoken by God, *Doest thou well to be angry?* are the same which were vsed in the former insimulation: and the same provocation of the words, to weete, the anger of Ionas. Who would not haue thought but one reprehēsiō might haue serued one kind of sin? but so is sin to the soule of man, in some part of comparison, as Iacob was vnto Esau, Gen. 27. of whom Esau complained, *was he not rightly called Iacob? For he hath deceiued me these two times; first he tooke my birthright from me, and loe now hath he taken my blessing.* And surely sin vvill supplant vs twise and tenne times togither, vnlesse God preserue vs. Ionas offendeth once more in the same perturbation, and the Lorde reproveth him once more in the same forme of reprehension. What else shall I say heereof, but as Ioseph said to Pharaoh touching his two dreames, the one of the kine, the other of the eares of corne, *both Pharaohs dreames are one; therefore the dreame is doubled to Pharaoh the second time, because the thing is established by God, and GOD hasteth to performe it?* So, both Gods reprehensions are one, and therefore is the reprehension doubled vnto Ionas the second time, that Ionas might beware to offende in the like transgression. Nehemias tolde the merchants that abode about the walles of the citty, *vvhy doe you stay heere all night? si iterum feceritis, injiciam in vos manus, if you shall doe it againe, I will*

Gen. 41.

Nehem. 31.

I will lay hands vpon you. It is marvaile, that God laid not hands vpon Ionas, not at least wise corrected him with some sharper castigation, whō he had taken and warned before for the same offence.

To that which heretofore I haue said of reprehēsion, I wil adde no more than the rule & practise of Bernard, as I find it mentioned in his life. His rule or observation is this. *Where there resoūdeth on both sides, betweene the reprover, & him that is reproved, modesty, & mildnes of speech, it is a sweet cōferēce; where it is held on the one side only, it is profitable; where both partes lay it a side, it is pernicious; but where there is hardnes and bitternes frō thē both, turgium est, non correctio, nec disciplina, sed rixa,* it is not correction and instruction, but chiding & brawling: and (to adioine the words of Anselme,) *tunc nō veritas quæritur, sed animositas fatigatur,* thē is not the truth sought for, but men exercise & weary their stout harts. Therfore the maner of S. Bernard, because he would be sure to retaine this modesty on the one side, was, to be very vrgent vpon him that yeelded; and to yeelde another time to him that resisted. Albeit, Ionas behaue himselfe very vnmodestly and vndutifully towards God, yet God is otherwise affected towardes Ionas; & rather than the strife betweene thē shall vanish without profite, sheweth more mildnesse than Ionas had deserued. His kindnes appeareth in 3. things. 1. In reprooving, & represing his rage; for which cause David blessed Abigaill, *blessed bee the Lord God of Israell which sent thee this day to meete me, and blessed be thy counsaile, & blessed be thou which hast kept me this day from comming to shed bloud.* 2. In reprooving him twise for one thing; who vvith one angry word of his lips could so haue abated his passion at the first, that there should haue beene no place for a second; as Abisai spake to David of smiting Saul, *let me smite him once to the earth with a speare, and I will not smite him againe.* 3. In reprooving him so friendly. I am sure seruants with their fellow seruantes haue dealt otherwise. Iohn Baptist with the Pharisees, Peter with Ananias and Saphira, and with Simon Magus, Paul with Elimas, and Ananias the High Priest, Steven vvith the rulers of the Iewes, *O yee of harde neckes, and vncircumcised hearts;* yet God the Creatour of all thinges, vvith his sinnefull creature, or more properly, as David tearmed himselfe before Saul, *vvith a flie,* demeaneth himselfe vvith favourable speeches. *Doest thou vvell to bee angry for a gourde?* The interrogation riseth by degrees, and accuseth Ionas in manie over sightes. 1. *Art thou angrie, Ionas?* thou shouldest rather humble thy selfe, acknovvledge thine ignoraunce and weakenesse, presume the iudgementes of thy iudge to be righteous; thou shouldest rather blesse, and pray, and giue thankes,

Vbi reprehēsus vtrinque modestia, dulce est colloquium; vbi vel ex parte alterâ, vtile; vbi ex neutrâ, pernicio-sum; vbi hinc inde duritia sonat, turgium &c.

Cedenti insistere cedere resistenti.

1. Sam. 25.

1. Sam. 26.

(for

(for this is the manner of Prophetes) and art thou angry? vvhat is anger, but a desire of revendge for contempt or wronge done? and whome desirest thou to be revendged of? the worme? or the sunne? or God that hath sent them? 2. Art thou not onely angry, but *art thou very angry*? For if (well) doe note the measure of his anger, the exprobration is the greater; because passions offende not commonly, but in excesses and extremities: or if the quality, *Doest thou vvell and iustly to be angrye*? wilt thou defende & patronage thy wrath? it is then a greater fault than the former. 3. And art thou angry *for a gourde*? so small a matter? *farre bee such corruption from the servant of Christ, that his patience prepared for greater thinges, shoulde fall awaye in trifles. Thou hast lost but a poore algourde*, a little plante of the earth; what if thou haddest lost a vineyarde full of trees, as Naboth did, of farre greater value than a gourd? or thy life, more deare than a vineyard? what if thine owne and onely sheepe, as Vrias did, the vvife of thy bosome? or thy life, more precious than thy vvife? *Art thou angry for a gourd?*

Appetitus vltionis propter contemptionem. Aristot. & Aquin. Bene.

Absit à servo Christi tale inquinamentum vt patientiâ maioribus preparatâ in frivolis excidat. Tertul.

Ionas answered, *I do well to be angrie vnto the death.* Thou hadst done better if thou hadst held thy peace, if (as before) thou hadst passed the demaund of God without answere. Was Balaam fit to speake vnto an Angell of the Lord, being so blinded and overcast vvith the clovvdes of wrath, that he saw not so much as the dumbe asse vnder him? is Ionas fit to speake vnto the Lord himselfe? rather as Plato said to his servant, *I would haue killed thee but that I am angry*; so he should haue said vnto the Lord, I vvould haue answered thee, but that my passions haue set me besides my selfe. He that *knovveth not his fault, will never bee amended.* There is little hope that the speech of God can doe good vpon Ionas, who rather becommeth a patrone of his sin, than a suiter for pardon.

Qui peccare se nescit, corrigi nō vult. Epicurus.

The aunswere iustly followeth the steppes of the interrogation, and indeede over-runneth it. *Art thou angrie?* I am angry, I dissemble not, I blush not to confesse, though I concealed it before at thy first asking, yet nowe bee it knowne vnto thee, I am angrye. *Art thou very angry?* yea, I put not a counterfeit person vpon me, I am on fire vvith my vvrath, I burne like resin and pitch that cannot be quenched. *Doest thou well to bee angry?* I do vvell to be angry. It doth not repent mee, and more than before thou ever hast demaunded. *I doe vvell to be angry vnto death.* Thus an evill cause is made much worse by evill handling: and the defence of the fault, vvaxeth more vnpardonable than the fault it selfe. *Give admonition to the wise, and bee*

Causa patrocinio non melior evit. Quoties instantia facta est deterior causis suis? Tertulli. P. 0. 9.

hee vvill bee the vviser; teach a righteous man, and hee vvill encrease in learning: but hee that reproveth a skorner, purchaseth vnto himselfe shame: and he that rebuketh an angry man, heapeth more coles of anger vpon him. *To admonish the frovvarde, is to set goades to one that is mad enough alreadie, and to powre oile into the chimney.* Nothing vndertaken vvith impatience can be done vvithout violence; and vvhatsoeuer is violently done, either miscarrieth, or falleth, or flieth headlong avvay. Hitherto I haue deferred to handle a question vvhich this vvhole contention betweene God and Ionas leadeth me vnto, *vvhither it be lawfull to be angry?* For aunsvvere whereof, vve must know, that anger is in the number of those affections vvhich God hath engrafted in nature, and giuen them their seats in man, and fitted them vvith their instruments, & both ministred their matter from whence they proceede, and provided them homours vvherewith they are nourished. They were ordained to be spurres vnto vs for the prosecution of vertue; and as the body hath his nerves, so hath the soule hers, wherby shee is moved, either with a slower, or speedier cariadge.

Perversum corripere, est stimulare insanum, & oleum camino adhibere. Petr. Ravenn.

Nihil impatientiâ susceptum, sine impetu transigi novit: quicquid impetu fit, aut offendit, aut corruit aut præceps, abiit. Tert.

Whether it be lawfull to be angry.

The Stoicke Philosophers holde a vacuity of affections, and condemne them all as vicious: vvhy? Because they driue vs to disorder, and exceede their compasse. I graunt it. But this is not the nature of the affections themselues, but the affection of our corrupt natures. Christ himselfe was not without affections; hee vvas angry, vvhen hee cast the merchauntes out of the temple; pitifull, vvhen he savv the people scattered like sheepe vvithout a sheepeheard; sorrovvfull, vvhen he shed teares over Ierusalem: and we knovve, that anger, repentance, mercy, hatred, and the like, are attributed to GOD in the Scriptures; vvhich, if they vvere simply and by nature evill, should never haue beene ascribed vnto him.

Antithesis.

Ira est fortitudinis. Nervus animæ quidam, & eam veluti ferro durâ efficiens. Basil serm. de Ira.

Touching anger in particular, the Philosopher saide truely, that *anger is the whet stone vnto fortitude:* and Basill called it *a nerue or tendon of the soule*, giving it courage and constancie, and that vvhich is remisse and tender otherwise, hardening it as it vvere vvith iron and steele, to make it goe thorough vvith her businesse. *To bee angry* (saith Ierome) *is the part of a man.* And if anger vvere not (by the suffrage of Chrysostome) neither would teaching availe, nor iudgements stande, neither could sinnes bee represt. Wherefore the counsaile of David in the 4. Psalme (and of the Apostle to the Ephesians) is, *bee angrie, but sinne not.* Whereupon the glosse noted, Be angry,

Iræci est hominis. Epist. ad Salin.

Et doctrina proficiat, nec iudicia stent &c. Homil 11. in Math.

Ὀργίζεσθαι Paulus & 70. interp.

angry, as touching the first motions, (vvhich they accounted not sinnes, because they vvere rather propassions and entrances into passion than passions, rather infirmities than iniquities) *but bring them not to action*. As much as to say, I knovv that the motion of anger is not in your power, but take heede of consenting vnto it. Cassiodore expoundeth it thus: *the blessed Prophet permitted that which is vsuall and accustomable vnto man*, (vvhich is to be angry) *but forbad that which in anger is sinnefull*. Others are of opinion, that he rather counsailed that vvhich is naturall, (allovving it to be good) than permitted that vvhich is vsuall. Surely to be angry, is not sinne, but in the circumstaunce vve may offende; either in regarde of the obiect, which is revendge; as if vve desire revendge against him vvho hath not deserved it, or more than he hath deserved, or not holding a lavvfull course therein, or not observing the right ende; that is, if vve bend not our seluesto the preservation of iustice, and the correction of offences, but to execute our malice: either in regard of the measure, vvhen vve are angry over-much. For anger is a tyrannicall affection, if it be not stayed vvith lavves; and there is litle oddes betvveene it and madnesse. And as hardly are they ordered and pacified, that are throughly possessed vvith a fitte thereof, as men possessed vvith divels. To the measure of affection we may also adde the length of time. For anger and a svveete conceite of revendge may so long be kept in the vessels of our hearts, till it vvaxe eager and sovver, and be turned into malice. For anger and malice differ but in age, as nevve and olde vvine. Chrysostome concludeth vpon the vvordes of our Saviour Mat. 5. VVhosoeuer is angry with his brother *without a cause &c. Qui cum causa non irascitur, peccat.* Therefore *hee that is not angrie, vvhen there is iust cause, sinneth: for vnraasonable and supine patience, sovveth vice, nourisheth negligence, and inviteth not onely the bad and ill-disposed, but the good to naughtinesse*. The iustest cause is the cause of God, rather than of man, publique rather than private, vvhen the gospell of Christ is dishonoured, iustice troden vnder foote, falshood extolled, not vvhen our proper iniuries are pursued. For as anger in the former place conceaved, is not *anger but iudgement*, and a simple or advised motion of the vvill, in the vpper part of the soule arising by the prescripte and rule of reason, not a suddaine and troublesome passion of the sensitiue and lower part: so, apprehended in the latter place for private and personall grudges, vvhither vniustly, or vpon deserte, it neuer findeth

Προπάθειαι οὐ πάθη. ex Hieron. *Infirmitates non iniquitates, ex Ambro.*

Frascimini primis motibus & ne ducatis ad actum.

Quod est consuetudinis permissi, quod culpæ prohibuit.

Respectu 1. appetibilis 2. Moti. Aquin 2. 2. quæst. 158. artic. 2.

Ira tyrannicus affectus Chrysost.

Iræ & insaniæ nihil medium. Ira ti non magis compescitur quàm dæmoniaci.

Seruatur ira iam diu in vase & sua vitas vindictæ, donec acescat.

In Matth. homil. 11. ep imperf.

Εἰκῆ. *Non iracundia sed iudicium, simplex motus voluntatis ex præscripto rationis &c. Aquin. 2. 2. quæ. 158. art. 8. Conclus.*

tole-

toleration in the sight of God. Cain was angry vvith Abell vndeservedly, and sinned: Esau with Iacob vpon the receipt of iniurie, & yet sinned. *Vterq; punietur, & iniustè irascens, quia iniustè; & iuste, quia iniuriarum memor*, Both shall be punished, the one for being angry without cause, because without cause; the other for cause giv̄e, because her remembreth wrongs. Wherefore the schoole-men and divines, to keepe vs vvithin our markes, haue distinguished anger into two sortes, The one agreeing with the commaundement of GOD and lavvfull, the other flatly against his vvill, The former, zealous, of ficious, grounded vppon cause, having both *radicem bonam & finem bonum*, as Bucer requireth, a good roote and a good end, such as the anger of Moses vvas, Exodus the two and thirteeth, for the golden calfe that vvas made, vvhen hee avendged the quarrell of GOD vppon a fevv, and spared the multitude to shevve that he hated the sinne, loved their persons: The other vicious, affectionate, private, lightly accepted, forgetting iniuries done to GOD, and proposing to please it selfe as Lamech did, *Truely Lamech shall be avenged seventy times seven-folde*; and not regarding so much the offence, as desirous that the offendour himselfe may bee rooted out. The former of these tvvo a little troubleth the eie of reason, as eye-salue at the first causeth smarting, and hindreth sight, but after-vvardes the eye is cleared and amended thereby; the other putteth it quite out. By this shorte discourse, you perceiue vvhat kinde of anger is not onely allovvable, but necessary and requisite, in those that are zealously zealous for the LORD of hostes, as Elias vvas, and cannot abide that his name and honour shoulde take harme; vvhat kinde vtterly condemned, the originall vvhereof is in the sandes, that is, for trifles and gourdes; the proceeding rest-lesse, till a moate becommeth a beame, vvhich difference Augustine noteth betvveene anger and hatred; the marke, the person not the crime; and the end, not to amende, but to destroy him. I conclude therefore vvith Saint Basile, if you vvill bee angry vvithout sinning, and shew foorth the righte vse of this naturall and lavvefull affection, knovve that one is allured to sinne, another allureth him. Converte your anger against the latter of these tvvo, a murtherer of the brethren, and the father of lies, maligne not the other. *Irascimini vbi est culpa cui irasci debeatis*, *Bee angrie vvhere there is a faulte that may beare anger*. VVhich cannot bee private displeasure; but a faulte openlye tending to the prophanation

Cirysost.

Cum mandato Dei. Contra mandatum. Wellerius. Ira per zelū. Ira per vitium. Gregor. & Aquin. Ira privata Ira officij Bucer.

Genes. 4.

Turbat oculum. Excæcat. Hugo Card. in Psal. 4.

Cyprian. Serm. de ira. *Alius qui instigat. Alius qui instigatur. Ambros. 1. 2 offic.*

of Gods fearefull name, pollution of his ſervice and ſacramentes, a publicke, ſcandalous, enormous, incorrigible, and vnſufferable fault, vvhereby his Chriſt is diſhonoured, his good Spirit of grace deſpighted, and the vvhole congregation or family that is named in heaven and earth, vvounded, blaſphemed. Be angry with thoſe that are angry with God vpon every light occaſion; for every croſſe wherewith they are tried, ready to goe backe & to vvalke no longer with him: or if their mouthes be not filled vvith laughter and pleaſure to their heartes deſire, or their bellies vvith garlicke and onions, and fleſh-pots, as in the daies of darknes, breaking forth into tearmes of higheſt vndutifulneſſe, *vvhat profit haue vve by him*? Be angry with thoſe that are angry with the prophets for prophecying right thinges vnto them, and freeing their ſoules, Bee angry with Ionas and your prophets, if they goe out of the citty, to ſit and ſhadovv themſelues vnder bovvers, and preach not; and be angry vvith the citty, if it repent not at the preaching of her prophets, rather when they haue pronounced the threatnings and iudgmentes of the moſt High, take them to be but fables, and like the ſayings and doings of the madde man, Prov. 26. *who caſteth fire-brandes, arrowes, and mortall things, and then ſaith, Am I not in ſport?* Be angry vvith dogges, who returne continually to their vomit, though they haue beene purdged ten times. And finally, to knit vp all in one vvith the wordes of Ludolphus vpon the fourth Pſalme, *iraſcimini vitijs, diabolo, vanitatibus, mendacijs, vobis ipſis &c.* Be yee angry vvith ſinnes, the devill, vanities, lies, your ſelues: vvith harty repentance for your former miſdeeds, and zealous indignation, that euer you haue fallen into ſo baſe & beaſtly corruption: *& nolite peccare vlterius*, and take heede that you fall not the ſecond time, as Ionas did, into the ſame faultes.

cat... trode

CHAP.

Chap. 24. verſ. 10. 11. *Then ſaid the Lord thou haſt had pitty on the gourd &c.*

WE are at length come to the laſt parte of the Chapter, which was the ſcope where vnto all the ſayings & doinges of God were referred, cõprehended in theſe 2. laſt verſes; & containing generally an earneſt contention & plea, for the iuſtification of his goodnes in ſparing Niniveh. For what other purpoſe had God in the whole courſe of his ſpeeches & actiõs, by the wordes of his mouth once & againe iterated, & by the ſenſible image of the gourd, obiected to the eies of Ionas, than by irrefragable demonſtration, & by the conceſſion of the adverſary himſelfe, to cleare and deliver his mercy from iuſt reproofe? God firſt drew him by demaũds, & as it were by captious, Socratical interrogations, whither he would; & when he had him in ſnares, then inferreth vpon him, which no mã could deny, that were not too prefract & obſtinate, *thou haſt had pitty on the gourd &c. And ſhall not I ſpare Niniveh?* thou on a light, tẽporary plant which was not thine, wherin there was neither value, nor cõtinuance, nor any propriety belõging vnto thee, & ſhal not I much more ſpare Niniveh? &c. The argument ſtandeth in cõpariſon frõ the leſſe to the greater, & both the mẽbers thereof cõpared, are ſo ſtrengthned & ſet forth, that he muſt needes ſhew himſelfe forſaken of cõmon ſenſe, that doth not aſſent vnto it. Ionas hath not now to deale with Chryſippus, who was able to ſpeak probably of any thing brought in queſtion, but with the moſt expert ſchoole-man that ever ſpake with tongue, with the God of heaven, who bindeth with arguments as with chaines of iron, and leaueth no evaſiõ. For vnleſſe Ionas would except againſt the reaſoning of God, as thoſe whõe Tully ſcoffeth at, who whẽ they were brought to an incõvenience in diſputatiõ, had no other refuge but to craue that thoſe inexplicable argumẽts might be left out; & Tully anſwered thẽ again that then they muſt goe to an officer, for they ſhould never obtaine that exception at his handes; what ſhould he do to rid himſelfe of this ſtrong oppoſition? Before, you haue heard, 1. of the affliction of Ionas, the *ſun*, and the *Eaſt-wind* following the ſunne the ſame tract, pace by pace, confederate with him, working his woe, *a fervent Eaſt-winde, beating*, vpon his backe & ſides? no, but vpon his *head*, the moſt dainty & dãgerous place by reaſon of the ſenſes; *his fainting and wiſhing in his ſoule to die*, & profeſſing in open tearmes that *it was better for him ſo to do than to liue*: 2. of the reproofe of God in controlling that impatience: 3. of his

Hoc extremum eorum eſt; poſtulant vt omittan-tur hæc inexplicabilia. Tribunum aliquem, cẽſeo, adeant &c. In Academ.

Nullum malum punicũ in quo non granum aliquod putrescit.

his obstirmed and hereticall obtaining of it, which was his greater offence; for there is no man that falleth not, as there is no pomegranat wherein there is not some kernel amisse: but when a fault is espied & convicted, then to defend it with pertinacy, is another fault. And the milder punishmẽt is evermore due to modesty. It is the fact of men to erre, but of beasts to persist & persevere in error. *Then said the Lord*, by way of conclusion inferred vpõ the aũswer & grant of Ionas, vouchsafing to reply vpon him, whose aũswere before was more worthy of stripes than speach; and by continued remembrances as by bandes of loue, pulling his prophet out of the fire, vvho had burnt to ashes in the coales of his indignation, if God had not staied him: even that mercifull and patient Lord, who when he beginneth to loue, loveth to the end; who spake within himselfe, Though he haue often refused my word, and dealt vnfaithfully with my commaundement, yet *once more will I shake the heavens* and speake vnto him, I will not loose a soul for want of admonition. It is true in men, that he twice sinneth who is over-indulgent & favourable to a sinner. God is a debter to no man, yet of his grace and benignity he doth often admonish vs.

Culpam deprehensam pertinaciter tueri culpa altera est.

Mitior pœna debetur verecundiæ.

Errare humanum perseverare in errore bellui num.

Bis peccat qui peccanti obsequium accommodat

Then the Lord said. The dignity of the person addeth great authority to the speach: the Apostle vrgeth the credite of the speaker strongly in his epistle to the Hebrews, *If the word spoken by Angels was stedfast, and every transgression and disobedient ẽ received a iust recompence of reward, how shall we escape, if vve neglect so great salvation? vvhich at the first beganne to be preached of the Lord, and afterwardes vvas confirmed vnto vs by them that heard him, God bearing witnesse herevnto by signes &c.*

Hebr. 2.

Ibid. 12.

Again, *see that you despise not him that speaketh, for if they escaped not vvhich refused him that spake on earth, shall vvee escape if vvee turne avvaie from him that speaketh from heaven?* Therefore doe the prophetes, Haback and Zacharie, becken with the hand as it vvere to the whole earth, and to all flesh to giue eare when the Lord speaketh, *the Lord is in his holy temple, let all the earth keepe silence before him: and let all flesh be still before the LORD, for he is raised vp out of his holy place.*

Habb. 2. Zech. 2.

Conservari cupit.

Thou hast had pitty, tu pareis, thou favourest, or *desirest that it may bee preserved*; *tu doles, thou art grieved*; all which constructions are included in the demaund that went before, *Dost thou well to be angry?* For vvhereas other affections are simple, anger is compounded and mixed of diverse; partly of griefe, for the iniurie receiued, partly of commiseration of the thing inured, partely of desire and pleasure to revendge the wronges. But I sticke not in the wordes. I

proceede

I proceed rather to the argument which is so mightily and invincibly shaped, that Ionas frameth no aũswere vnto it. It must needs be, that as the plate sincketh down in the ballãce, when waight is put into it; so the mind must yeeld it selfe captiue vnto the truth, vvhen things are evidently and perspicuously proved. Geometricians professe, that their art standeth not vpon perswasion but vpon coaction & inforcement, their principles & theoremes are so firmely groũded. But let all artes giue place, all actions bowe, all Logicke submit it selfe vnto him who is admirable in counsaile, excellẽt in his works, incomparable for his wisdome. The manner of speech that God vseth, being not plaine and affirmatiue, *I will spare Niniveh as thou pitiest the gourd*, but by interrogation & negation *shall not I spare Niniveh*? sheweth what indignity is offred vnto him, as if some right of his were kept backe. To set some order in my speach, the comparison here formed, cõsisteth of 2. parts; the antecedent or that which goeth before, the lesser, inferiour & weaker part in the 10. verse; and the consequent or stronger in the 11. The persons ballãced togither, *thou and I*, thou art moved; & shall not I pitie? The things weighted one against the other, are for their substance a *gourd, and Niniveh*: for their accidentes, 1. of the gourd; *Ionas had not laboured for it*, Ionas had not *brought it vp*, it was neither of his making nor of his cherishing, Ionas had not right in it, it was not his worke; besides, the continuance was so small, that he had no reason to be fond of it; for *it came vp in a night, and in a night perished*. 2. for Niniveh; it was not a bush or a tree, but *a citty*, and not a little, but *a great citty*; and had not onely those of riper yeares, but *infantes*; and not a few, but *sixe score thousande infantes*; and as they vvere in age to be pitied, so for their innocency, *because they knevve not their right hand from their leste*; and not onely men, *but cattle*; and not in a sparing quantitie, but *much catle*: all vvhich, both in nature and vse are better than the gourd for which thou contendest. These things considered, be thou the iudge, whither it be not lawfull and reasonable for me in a farre greater matter to take vpon me this right, & to put on me that affection which thou challengest vnto thy selfe in a much lesse. The mẽbers of the comparison must be matched together as I goe, to giue the more light one to the other; for being severed, we shall not so wel perceiue the force of them.

Necesse est vt lancem in libra ponderibus impositis deprimi sic animum perspicuis cedere. Tull. in Academ. *Geometræ se profitentur non persuadere sed cogere.*

The text divided.

1. The persons.

Thou & I, as differẽt as heavẽ & earth, light & draknes; thou a mã, I a God; thou flesh, I spirit; thou dust & ashes, I the Lord of hosts; thou a creature, I thy maker; thou the clay, I the potter; thou sitting at my foot-stoole, I inhabiting eternity; thou creeping as a worme vpon the

circle of the earth, I spanning heaven & earth in my fist, weighing the moũtaines and hils in a ballance: finally & especially, thou an vnmercifull man, cruel, hardhearted, without naturall affection, whose kindnes to mine is not so much as a gravell stone to the vvhole sea-sande, nor as a minute of time to the daies everlasting; yet thou takest pitty, & shal not I much more be moved, whome thou hast both preached and knowne to be *a mercifull, gracious, long-suffering God*? The inequality of the persons is very emphaticall and forcible: thou spares & shall not I spare, who haue more wisedome in my purposes, more libertie in my actions, more goodnes in my nature than al the sõnes of Adam? so doth our saviour reason Math. 7. from this disparity of persons; *if you which are evill can giue to your children good gifts, how much more shall your father vvhich is in heaven giue good things to them that aske him*? So did the famous Orator reason against Catiline; Did Pu. Scipio, a private man, kil Tib. Gracchus, but lightly weakning the state of the cõmon weale; and shall we that are Consuls let Catiline alone, desirous to lay vvast the world vvith slaughterings and fierings? So did Iuno reason in the Poet; Could Pallas burne the navy of the Grecians, but

Pallasne exurere classem. Ast ego quæ diuûm incedo regina &c.

I that am the Queene of the GODS, the sister and vvife of Iupiter, shall I be able to doe nothing against mine enemies? So likewise it holdeth strongly on the other side, from the greater to the lesse; as Luke 11. If I *through Belzebub cast out devilles, by whome doe your children cast them out*? they are far inferiour to me in right eoulnes & innocency. But in the 18. of Mat. beyond all exception. *O thou evill servant, I forgaue thee al that debt because thou praiedst me*; a Lord my *servãt*, not mine equall, I did not respite & giue time for, but *forgiue* a greater debt, yea *all* that debt vpon thine owne entreaty: *Oughtest not thou then to haue had pitty on thy fellow even as I had on thee*?

2 The same affection.

Perimusq; damusq; vicissim. Atquam ut peccaris veniam poscentem &c.

Secondly these persons are compared, as the nature of cõparisons requireth in some third thing common to them both: *thou spares*, shall *not I spare*? depart not from thine owne affection; the law is equall to vs both; if we take leaue, we must also giue leaue, and it is meete that he that craueth pardon for a fault, should also yeelde pardon for the same fault. If thou hadst favoured, & I maliced, thou pitied, and I hated, thy complaint perhappes had caried some colour of Iustice: but both our dispositions are alike, and thou accuses me of that vvhereof thy selfe art not free, thine own deeds, & thine owne mouth witnesse against thee. Is it a fault in me to pitty? begin at thine owne house, and there correct it first, go thou vpright before thou accuse me of going crooked. But this is the fashion of vs all: *in foro vix decimus quisq; est qui*

Tu prius ma ter rectâ incede.

seipsum

seipsum noverit, scarsely every tenth man amongst vs knoweth himselfe. And we haue need of censurers to make vs more carefull of our own doings who are so privy and severe to other mens, as Diogenes sometimes was to the Gramarians, whom he much laughed at, for taking diligent paines in searching after the faults of Vlysses, and not seeing their owne.

Thirdly, sparing was more agreeable to the nature of God than of Ionas: and therfore he might better contend for it. Never was it more liuely expressed than vvhen David made his choice of a thirde plague, vvhich came immediately from the hands of God, man not vvorking therein: *O let mee not fall into the handes of man.* He praieth to be delivered from his owne kinde, more than from lionesses and shee-beares. A man may play at the hole of an Aspe, and handle a Cockatrice vvith more safety than fall into the daunger of his owne brother. The finger of God hath signed it, the Apostle hath concluded it, of vs all, Ievves and Gentiles, there *is none righteous, no not one; their throate is an open sepulchre, they haue vsed their tongues to deceite, the poison of Aspes is vnder their lippes, their mouth is full of cursing and bitternesse, their feete are swifte to shed bloud, calamity and destruction are in their waies, and the vvay of peace they haue not knowne.* This is the glasse wherin we may all behold our natures. If there vvere neede of proofe, I would aske the generations both past and present, and they shoulde make report vnto you, that neither the maister hath beene safe from the servaunt of his ovvne tabernacle, nor the king from the subiect that hath liued by the salt of the pallace, nor the father from the sonne of his ovvne loines, nor the brother from his brother of the same womb, nor the husbande from the vvife of his ovvne bosome; and that not only nature hath beene dissolued and vnknit in private families, by treacheries, poisonings, slaughtering, and such like Scythian kindnesses; but policie, and communitie of life cut a sunder, torne, and dismembred by sacking of townes and cities, depopulations and wastes of whole countries, through the vntractable and vnpeaceable nature that man is fallen into. But on the other side the mercy of God is so infinite, that no affection in nature, no dimension or proportion in the whole creature hath beene fitte to expresse it. The heighte of heaven aboue the earth, the distaunce of the East from the VVest, the loue of fathers tovvardes their sonnes, of mothers tovvardes the lateste fruite of their vvombes, of nurses tovvardes their sucking babes, Eagles tovvardes their young ones, hennes tovvardes their chickens, haue beene shaddowes and kennings in some sorte,

3. More agreeable to God.

2. Sam. 24.

Rom. 3.

but not ſufficient meaſures to skanne it by. It is well obſerved by Caſsiodore vpon the 51. Pſalme, that the beginning thereof, *Have mercy vpon me O Lord*, is the onely voice, *quæ nunquam diſcutitur, ſed tranquille ſemper auditur*, which is neuer examined, ſuſpended, delaied, deliberated vpon, but euermore heard with peace and tranquillity from God. And in the Pſalme 136. you ſhall finde his mercy, both the mother that bred, and the nurſe that to this day feedeth, and to the end of the world ſhall cheriſh and maintaine al the workes of God. It ſtandeth there like a piller or bounder at the ende of every verſe, an endleſſe and durable mercy, not only to beautifie the Pſalme, but to note that the whole frame of the vvorld, and euery content therof in particular, touching both creation & gouernment, oweth not only their being, but their preſeruation and ſuſtenance to Gods goodnes.

For his mercy endureth for eyer.

4. To leaue the perſons, and to examine the thinges themſelues, what was a *gourd*? a matter of nothing, and in nature but a vulgar & ordinary plant: for there is a difference in trees, as Deut. 20. there is a lavv made *that in beſieging a citty, they ſhall not deſtroy the trees thereof by ſmiting an axe into them*: the reaſon is, *for thou mayeſt eate of them, therefore thou ſhalt not cut them downe. For the tree of the fielde is mans life, Onely thoſe trees vvhich thou knovveſt are not for meate, thoſe thou ſhalt deſtroy, and make fortes againſt the citty.* Novv of this tree there was none other vſe, either for meate, or for ought beſides that he knew, ſaue onely for ſhaddow. From this difference of thinges, our Saviour argueth Luke 14. vvhen hee healed the man ſicke of the dropſie, vppon the ſabboth day, *vvhich of you ſhall haue an aſſe or an oxe fallen into a pit, and vvill not ſtraight way pull him out on the ſabboth day*? For if they tendered the welfare of their beaſtes, much more might hee regard the life of man, vvhich vvas far more precious. And it is there ſaid, that they *were not able to aunſwere him againe in thoſe things*, they were ſo plainely evicted.

4. The thinges.

5. Touching the accidents of this gourd, if Ionas had *planted & nurſed it vp*, which he did not, he ſhould haue regarded it none otherwiſe than as a gourd; he ſhould not haue doted vppon it, Xerxes is reported to haue loved a plane-tree in Lydia, and he could hardly be drawne away from it, and Paſienus Criſpus, twice Conſul of Rome, a mulberry tree; they ſeeme to haue beene ſome notable bovvers which they fel ſo in loue with. The nature of man is to loue the works of his owne handes. The Poet deſcribeth it in the fable of Pigmalion, *arte ſua miratur*, hee is ſurpriſed vvith the liking of his owne arte.

5. The accidents of the gourd.

Who

Who planteth a vineyarde, saith the Apostle, *and eateth not of the fruit thereof?* For this is the end vvhy he planted it. It is confessed, Eccles. 2. to be the hand *of God that vvee eate and drinke, and delight our soules with the profit of our labours*. Nabuchadonozor, Dan. 4. boasteth of his great pallace, not vvhich his fathers and progenitours had left vnto him, *but himselfe had built for the honour of his kingdome*. The Apostle telleth the Corinthians that he had *laide the foundation amongest them: and that others did but builde vpon his beginninges: and that although they had tenne thousand maisters in Christ, yet had they not many fathers; for in Christ Iesus hee had begotten them through the gospell*. Wherefore he requireth them in equity, to be followers of him, because they were his building and children, and he had a right in their consciences, vvhich other men coulde not challendge. Novv this vvas a tree vvherein Ionas bestowed no labour, *nec arans, nec serens, nec rigans*, neither in preparing the ground, nor in setting, nor in dressing, it vvas not his worke, whereas the Niniuites were Gods creatures; neither belonged that to his tuition or chardge, to see it preserved, vvheras that people had evermore lived vnder Gods providence. 1.Cor.9. 1.Cor 3.

6. If the continuance and diuturnity of time had bred any liking in Ionas towards the gourd, (because we cõmonly loue those thinges wherwith we are acquainted) his passion might the better haue beene tolerated. Nathan doth the rather amplifie the fault of David, in taking away the poore mans sheepe, because hee had *had bought it, and nourished it vp, and it grew vp with him and vvith his children*. Length of time commendeth many things. It commendeth vvine, vvee say, *the olde is better*. It commendeth vvisedome, Counsaile must be handled by the aged, speres by the young. It commendeth trueth, *Id verius quod prius*, The first is truest. It commendeth custome, *thou shalt not remoue the auncient boundes which thy fathers haue set*. It commendeth friendshippe, *thine owne friende, and thy fathers friende forsake thou not: forsake not an olde friende, for a newe vvill not be like vnto him*. It commendeth service in the fielde, dost thou despise the souldiours of thy father Philippe? saith Clytus to Alexander; and hast thou forgotten that vnlesse this olde Atharias had called backe the young men vvhen they refused to fight, vve had yet stucke at Halicarnassus? Lastly, it commendeth our dwelling places and possessions. Barzillai telleth David vvho vvoulde faigne haue drawne him along vvith him; *I am foure-skore yeares olde, let mee returne to mine owne cittie, and bee buryed in the graue of* 6. It quickly perished. 2 Sam. 12. *Consilia senum hastiæ inuentũ sũt.* Prover. 22. Prover. 27. Eccle. 9. *Nisi hic Atharias senex.Cur.8.* 2.Sam.19.

my

1.King.21. *my father and mother*. And Naboth telleth Ahab, *the Lorde keepe mee from giving the inheritance of my father vnto thee*. It would somewhat more haue commended the gourd, if Ionas had long enioyed the vse thereof, vvhich he did not: it vvas but *the child of night*, both in rising and falling, so dainly sprung vp, and so dainly dead againe. So there is neither price in it, because it is but *a gourd*; nor propriety, because he had *not laboured* for it; nor prescription of long acquaintance because it was *soone dead*.

Filius noctis

7. Niniveh. Novv, that vvhich is set against the gourd on the other side, is by name, *Niniveh*; by forme, *a citty*; by quantity, a *great citty*; and *shall not I spare Niniveh that great citty?* *Niniveh*, at this time the head of Assiria, the fame and bruite vvhereof filleth the vvorld, and holdeth the people in awe by reason of her soveraigne government? Niniveh, no villadge or hamlet of the East, but *a citty* that had wals and gates: for so is the nature of a citty described, *we haue a strong citty, salvation shall God set for our walles and bulwarks*, Esay 26. and the people whereof are inclosed within orders and lavvs, as the buildings vvithin fences? Niniveh, no small citty in Assyria, as Bethlehem was in Iudah, or as the litle city of Zoar which Lot fled into, but a lardge *and spacious citty* in circuite of ground but for the number of inhabitantes most populous and abundant? Novv the greater the place is, the more matter is ministred for pitty to vvorke vpon. Ierusalem vvas more laboured and applied by Christ in the daies of his flesh, than either Bethania a countrey tovvne, or any other citty of Iudah or Samaria lesse than Ierusalem. Agesilaus a renowned Lacedæmonian vvas grieved in his heart, vvhen he had slaine tenne thousand of his enemies; and vvhen many of the rest that were left aliue had withdrawne themselues within the citty of Corinth, his friends advising him to lay siedge vnto it, he answered, that it was not fit for him so to do, for he was a mã which would compell offendours to do their duty, but not pull downe citties. The ruinating and overthrovving of citties, are miserable either spectacles or histories to those that vvithout humanity shall consider them. Nero may sing and triumph vvhen Rome is on fire, a bloudy horse-leach, feeding vpon the spoiles of men and townes; but Abraham will pray for Sodome, though the sinke of the earth; and not onely Ieremy will lament, and write lamentations, but Christ will mourne for the downe-fall of Ierusalem. And Titus vvhilste he lyeth in siedge, vvhen he shal see such slaughter of the Ievves, vvill throw vp his hands to heaven, and lay the massacre vpon God to cleare himselfe. That Sodome wher-

Niniveh. A Citty.

Vrbs ab vrvo.

Vel ab orbe.

A great Citty.

Se esse qui ad officium pectatores cogeret, non qui vrbes vastaret.

Non misisti a cuiem &c.

of

of I ſpake, conſider but the raine that fell vpon it, brimſtone and fire from the LORD in heaven, it ſelfe *overthrowne with her ſiſters, & all the plaine, all the inhabitantes of the cittie, and all that grevve vpon the earth turned into aſhes*; and vvhatſoever came vp afterwardes from that grounde, vnholſome and vnprofitable fruite, *peſtilent vines, and bitter cluſters, the vvhole lande mingled vvith cloudes of pitch and heapes of aſhes*, the people ſuffering *the vengeance of eternall fire*, and notwithſtanding all this, it ſelfe made a by-vvord to all ages that came after it, as vve read in Eſay 1. and Rom. 9. *valeſſe the Lord haâ left vs a ſeede, vvee ſhoulde haue beene as Sodome*: I ſay, conſider but theſe thinges, and pitty her ruine and deſolation though ſhe be Sodome, becauſe ſhee vvas a citty. Though Iericho vvere Iericho, a citty of the vncircumciſed, idolatrous in the vvorſhippe of God, and hoſtile tovvardes his people, can it ſincke into your eares vvithout pittying and bemoaning the gate thereof, to heare that *her vvalles fell flat, and all that vvas therein, was vtterly deſtroyed, both man and woman, yonge and olde, oxe and ſheepe, and aſſe, with the edge of the ſworde, and the citty burnt with fire and all that was in the cittie*, except ſome ſilver and gold that was reſerued? Though Iericho be ſuncke ſo lovv that it ſhall never riſe againe, to ſtand long (for it is ſealed vvith a curſe to his perſon that ſhould adventure to reedifie Iericho, and with the bloud of his eldeſt and yongeſt ſonne) yet ſay to your ſelues when you reade that lamentable narration, alas for Iericho, becauſe it vvas a citty ſometimes, girded vvith vvalles, fortified vvith bulvvarkes, ſtored vvith treaſure and wealth, peopled with men, and furniſhed with other ſuch habilities, as the very name of a citty preſently implieth. But that Ieruſalem vvhereof I alſo ſpake, Ieruſalem, the ſanctified citty, and the citty of the everlaſting GOD, Ieruſalem built in vnity, Ieruſalem, the Queene and Empreſſe of the provinces, ſo defaced and levelled vvith the ground that not a ſtone vvas leſte ſtanding vpon a ſtone, neither in their houſes, vvalles, bulvvarkes, turrets, no nor in the altars, ſanctuary, temple of Ieruſalem, the olde and young, matrones, virgins, mothers, infants, princes, prieſtes, prophets, Nazarites, all ſlaine, famiſhed, fettered, ſkattered abroade, vtterlye conſumed; If it come into the minde of any man, either by reading or hearing, without commiſeration, I ſay that his heart is more barbarous and rude than the very fragments and rubbell vvherein Ieruſalem is lodged. VVho can expreſſe thoſe havockes, by ſpeech, or finde teares enough to equall their miſeries? *For this cauſe I weepe*, ſaith the Prophet, *mine eye, even mine eye caſteth out water*, which it draweth

Gene. 19.

Deuter. 32. Eſdr. 2. Iude.

Ioſuah. 6.

Quis funem fando. Explicet? &c. Lam. 1.

draweth vp from the fountaine of my over-flowing heart; and hee calleth to the daughter of Sion, to let *teares run downe, like a riuer, daie and night, to take no reſt, neither to ſuffer the apple of her eie to ceaſe, to ariſe and cry in the night, in the beginning of the watches, to power out her heart like water before the Lord.* Aeneas Siluius in his oration (of the ſpoile of Cõſtãtinople) againſt the Turke, vvith great compaſſion relateth the murdering of their children before the faces of their parents, the noble mẽ ſlaughtered like beaſts, the Prieſts torne in pieces, the religious fleade; the holy virgins inceſtuouſly defiled, the mothers and their daughters deſpightfully vſed, & at lẽgth he crieth out: *O miſerã orbis faciem*, O the miſerable face of that city, O vnhappy people, O wicked Mahomet. Who is able to report ſuch thinges without teares? there was nothing to be ſeene, but full of mourning, murder, bloud-ſhed, dead carkaſſes. At laſt converting himſelfe to Greece, (his mind evẽ quaking & ſtarting back with ſorrow) he thus bewaileth it. O famous & renowmed Greece, behold now thy end, now thou art dead, alas, how many mighty and wealthy citties haue heretofore bin extinguiſhed? what is become of Thebes? of Athens? of Mycene? of Lariſſa? of Lacedemon? of Corinth? of other memorable townes? whoſe wals if thou ſeekeſt for thou canſt not find ſo much as their ruines: no mã can ſhew the ground wherein they are laid along, our men do oftentimes looke for Greece in Greece it ſelfe; only Cõſtãtinople is no remaining of the carkaſſes of ſo many citties. Such and ſo lamentable hath ever beene the devaſtation of citties to men of any affection, & ſuch it ſeemed to God in this place, *ſhall not I ſpare Niniveh that great city?* Ionas could haue found in his heart to haue ſeene it in the duſt, and corne fieldes ploughed vp where the walles and building ſtood, or rather an heape of nettles and ſalt-pits in the place thereof; the ſmoake of the fire waving in the aire, & hiding away the light of the ſun, and the flames ſpiring vp into heavẽ, the king & his ſenatours, marchants & people, thoſe that walked with ſtaues for age, and thoſe that were nourished at the breaſts for weaknes, their flocks of ſheepe & heards of cattle, all waſted and conſumed in the ſame pile, if God would haue yelded to the madnes of his cruel appetite. But he aunſwereth vvith more clemency *ſhall not I ſpare Niniveh that great citty?* Hitherto were but titles and names, the proofe followeth,

Lament. 2.

Quis talia fando Temperet à lachrymis? Namq; animus meminiſſe horret &c.

Sola ex tot cadaveribus ciuitatum &c.

Cat. Iudah.

Hieron. 1. many.

VVherein are ſixe thouſand perſons that cannot diſcerne &c. It may eaſily be gheſſed, *quantus ſit numerus alterius ætatis, cùm tantus ſit parvulorũ, how great the number is of other ages, when ther were ſo many infants.* The prophecie was here fulfilled vvhich vvas giuen to Iſraell and Iudah,

Iudah, Ier. 31. *Beholde the daies come, that I will sowe the house of Israell, & the house of Iudah, with the seede of man, and the seede of beast.* So was the house of Niniveh sowen, *for her inhabitantes were multiplied as the grashoppers, her marchants as the starres of heaven, her princes & captaines as the locustes,* Nah. 3. Shall not I spare Niniveh wherein there is such a multitude? Or if thou art not mooued with a multitude, doth not the age of infants and suckelings touch thy heart? that cannot speake, cannot stand, cannot helpe themselues, that sticke to their mothers as apples to their trees, & if thou plucke them away before their time, they perish? Is this thy welcome of babes into the world? is this the milke thou wilt feede them with? Is this thy stilling and pacifying of them to quiet thē with death? Is this thy nursing of their tēder & vngrown limmes? to wrap thē vp in flames of fire as in swath-bādes, & to rocke them a sleepe with pitty les destructiō? can thine eares endure that lamentable & confused harmony of so many young musitians singing in their kind, and as nature hath taught them, crying vp togither into heavē, & wilt not thou cry for cōpany, & say, O Lord stay thine hand and forbeare them? or can thine eies behold the shrinking of their soft members at every pull of griefe, their sprawling vpon the grounde, their flesh scorched with heate as a scrole of partchmēt, & not be moved? I stay not vpon this point: but the age of youg infants hath ever more bin pitied. The midwives of Egypt, Ex. 1. though strangers and chardged with the kings cōmaūdement, yet would not slay the children of the Hebrews. Even the daughter of Pharaoh himselfe Exo. 2. finding Moses hid in the bulrushes, had compassion on the babe, *for it was a goodly child, and wept.* One of the properties of an impudēt, barbarous, cruell nation, described Deut. 28. is, *it shall not regarde the person of the olde, nor haue compassion vpon the young.* There is a notable place to this purpose 2. Kihg 8. where it is saide that Elizeus looked vpon Hazael a servant and messenger vnto him from Benhadad the king, till he was ashamed, & the man of God wept, & Hazael demaunding *why weepeth my Lord?* he aūswered, *because I know the evill that thou shalt doe vnto the children of Israell: for their strong cities shalt thou set on fire, and their young men shalt thou slay with the sword, and shalt dash their infantes against the stones, and rend in pieces the women with childe*: than Hazaell said, *what? is thy servant a dogge, that I should doe this great thing?* So brutish a part he held it, to doe such villany vpon the mothers, and their infants. Or if thou regardest not their age, doth not their innocency affect thee? saie that the elder sort haue sinned, because they haue judgment and election in them: but vvhat haue these infantes done.

2. Infantes.

3. Innocent.

done, who know not their right hand from their left? nor haue attained to their yeares of discretion, nor able to distinguish betvveene straight and crooked, good and evill, but are altogither innocent? It is a circumlocution of their ignorance & simplicity: the like whereof we haue, Esay 8. *before the childe shall haue knowledge to crye my father or my mother*: that is, before he can speake, or discerne the one from the other. VVhich was no more than vvent before in the 7. of the same prophecy, *before the childe shall haue knowledge to eschevve the evill and choose the good*. Eccles. 10. The sonne of Syrach speaketh of a foole in the same manner, *hee knoweth not the way into the citty*, that is, ordinary and common things which every man knoweth. We shall reade that God hath euermore had a speciall regard to the infant, because of his harmlesnesse and innocency: he commaunded Deut. 21. *that they shoulde bee spared in warre, and the women, and the cattle*: excepting those of the Ammonites in the same place, and of those citties which were altogither execrable in the sight of God, as of Iericho, Iosh. 6. and of Edom and Babylon, Psalme 137. Their innocencye is every where proposed as a patterne for the riper ages to imitate: Our Saviour tolde his disciples Mat. 18. having first placed a little childe in the midst of them, *except yee bee converted and become as this little childe yee shall not enter into the kingdome of heaven*. And in the 19. of the same Evangelist, *suffer little children to come vnto mee, for to such as these are belongeth the kingdome of GOD*. The Apostles of Christ framed their exhortations from the same presidents: *bretbren, be not children in your mindes*, ἀλλὰ τῇ κακίᾳ νηπιάζετε *But in malice be you infants*; *and as new borne babes, desire the sincere milke of the worde that yee may grow thereby*. Τοιούτων. 1. Cor. 14. 1. Pet. 2. But if thou hatest the children, togither with their parents, as vve destroy the whelpes of wolues even for their kinde sake; & because the fathers haue eaten the sowre grape, the childrens teeth must needes be set on edge, and the infants smart for their offences, shall I not spare Niniveh wherein there *is much cattle*? VVhat haue the dumbe beasts deserued, that they shoulde also perish? Salomon in the 12. of the Proverbs sheweth vvhat the practise of the iust is even in this case, *A righteous man regardeth the life of his beast, but the mercies of the wicked are cruell*. And his rule agreeth with that practise Prov. 27. *Bee diligent to knowe the state of thy flockes, and take heede to thy heardes*. Genes. 33. Iacob hath pitty vpon the children, and *vpon the ewes, and the kine with yong vvhich were vnder his hand, for hee saide to his brother Esau if I shoulde ouer-drive them one day, all the flocke vvoulde die*. The errand that he sent Ioseph in, Genes. 37. vvas, *goe see vvhether*

4. Cattell. Cur parcis Ninivitis?

they

ther it bee vvell vvith thy brethren, and hovve the flockes prosper. David 1. Sam. 17. obiecteth his life vnto a Lion, afterwardes to a Beare rather than one sheepe should miscarry. Howsoever Philip complained, *cuiusmodi est vita nostra, cum ad asellorum occasionem videndum est?* how basely is our life conditioned, when we must liue to make prouision for asses? (to one in his army, vvho told him that there wanted food for their beasts) yet it is true, that some part of our care and forecast must this way be imployed. We also know that the lavve of God fauoureth them, Deut. 25. *Thou shalt not muzzle vp the mouth of the Oxe that treadeth out the corne*; and the Sabboth, though made for man, yet it extended to the *resting of the beast*. And either nature or profite, or something else mooved the hard hearted Iews, if their oxe or asse were fallen into a pit, even vppon the Sabboth day to pull him out. Moses kept Iethroes sheepe, Iacob Labans, the Patriarches his sonnes vvere all sheepeheardes, David followed the ewes, Saul sought asses, Amos was take from the heards, that you may know the care of these vnreasonable creatures not to haue been small in former times.

The last branch of amplification which God vseth against Ionas, was the store of the cattell; the respect whereof did somwhat moue him to withdraw his iudgment. And surely the aboundance of cattle, is no meane blessing of God. He promiseth it vnto Israell, *Beholde, I will multiply vpon you man and beast, and they shall encrease and bring forth.* Abraham and Lot were very rich in cattle Gen. 13. so were Iacob & Esau, Gen. 36. the land could not beare them both togither because of their flockes. So was Vzzah the king, 2. Chro. 26. *he built towers in the wildervesse, and digged many cisternes for he had much cattle both in the valleyes and plaines. The substance of Iob*, in the first of that booke, *was seven thousand sheepe, and three thousand cammelles, and fiue hundred yoke of oxen, and fiue hundred shee-asses*, and towardes the end of his daies, all these were doubled vnto him.

5. Much cattell. Ezech. 36.

You see then what reasons the Lord hath vsed in this second member of the comparison, for the sparing of Niniveh. 1. It was populous vvith all kind of men, 2. there vvere infantes in it, 3. sixe score thousandes, 4. they were innocent, 5. there vvas cattle, 6. much cattle. I do not finde that Ionas ever answered this argument; but yeelding the victory to God and his blessed truth, hee leaveth a testimony of his silence and submission to the whole world in this writing vvhich he afterwarde compiled. Such honour did Turnus giue to Æneas vvhen he vanquished him,

vicisti, & victum tendere palmas,

Ausonij

Ausonij videre: thou haſt overcome me, and the people can beare witnes that I acknowledge thy victory. With this moſt ſweete and victorious ſentence doth Ionas conclude, or rather breake of his prophecy, as if hee had ſaide, great is thy truth, and prevaileth. Thy mercy triumpheth againſt iuſtice, much more ſhall it triumph againſt duſt and aſhes. Let the corrupt affections of man, giue place to thy righteous iudgements, let both great and ſmall, the infant, and dumbe beaſt ſing of thy loving kindnes, *and let every thing that hath breath, ſay, the Lorde bee praiſed.* And let this be the end of my labours for this time, The meditatiō of that mercy of God, wherin this prophecy is ended, & let the labours of my whole life know none other end. Thus let me end the day and begin the night, end the night and begin the day againe; whether I read or write, thinke or ſpeak, or whatſoever elſe I doe, let me doe it all with this concluſion; & when I haue run out the race of my ſinful daies let me reſt at that happy marke, wherin the Lord doth giue over his argument, I theſe paines.

I haue at length finiſhed, by the grace of God & your patient audience, my ſimple expoſitions vpon the prophecy of Ionas: an argument & narration, you ſee, of onely mercy: the 4. Chapters whereof, as thoſe 4. beaſts in the Revelation, *full of eies both before and behinde*, I meane in every part opening and diſcovering vnto vs the inviſible God in the ſweeteſt propriety of his nature, that is, in the abundance of his loue, *ceaſe not day & night*, & for all eternity to ſing, gracious gracious, gracious *Lord God almighty, which was, which is & which is to come*, thy mercy is over all thy works, & thy faithfulnes endureth frō generation to generation: but the laſt of the 4. is the *flying Eagle* to all the reſt, as the fourth beaſt there, having an higher reach, and loftier demonſtration than the other had. For where the mercy of God was then but exemplified in fact, 1. to the mariners, 2. to Ionas, 3. to Niniveh in the 3 firſt chapters, here it is pleaded, maintained, propugned touching the right & reaſonablenes thereof, with argumentes ſo ſtrong, as that, I ſay not the tongue of man, but not the gates of the nethermoſt hell ſhall ever be able to prevaile againſt it. Whilſt there is a difference betwixt day and night, & when the covenaunt of day and night ſhall bee broken, this indifferency betwixt God and man ſhall ſtand in force; *ſhalt thou ſpare, and ſhall not I ſpare?* or rather this difference; if thou ſpareſt not, yet will I ſpare. Though man can bee content to ſee multituds of his owne kind to be murdered like rattes or mice, pitrying neither infant in age, neither innocent in cōditions,

Revel. 4.

nor

nor the harmeleſſe beaſt, yet GOD the Creator of all vvill caſt a merciſull eie over all his creatures, and both man and beaſt, aged and ſuckling, maugre the malice of Satan and oppoſition of his owne fleſh, ſhall finde grace in his eies. If I haue profited any man by putting Gods talente to vſe in this exerciſe, and beene, as my hearty vvish vvas, a ſvveete ſmelling ſacrifice and a ſavour of life vnto me, let GOD haue the honour, the father *and giuer of all good and perfite giftes*, there ſhall none of his glory cleaue to my fingers. I take nothing to my ſelfe but vveakeneſſe and ſhame; vvh though I haue broken my maiſters bread vnto you with mine earthly and vnvvorthy handes, yet vvas I but the inſtrumente, the bleſſing and povver his alone, vvho *giueth both ſeede to the ſovver, and breade to him that eateth*. That I haue beene chardgeable vnto any man, it repenteth mee; it *is more bleſſed to giue, than to take*; and although it ſtandeth vvith the libertye and leaue of the Goſpell ſo to doe; (*For vvho feedeth a flocke, and eateth not of the milke of the flocke? And if vvee haue ſovven vnto you ſpirituall thinges, is it a great matter if vvee reape your carnall?*) yet I vvill modeſtly confeſſe, it heardly ſtoode vvith the liberty and freedome of mine ovvne diſpoſition; and I am able to affirme it from a pure conſcience as Paule did in the tvventieth of the Actes, though I receiued ſome thinge, *ὐκ ἐπεθύμησα*, yet I *haue not coveted the ſilver, or golde, or apparell of anie man*. I ſpeake not in any ſorte (my vvitneſſes are in heaven and in mine owne boſome) to diminiſh the credite of your benevolence tovvardes me. The LORDE requite it vnto you ſeaven folde. I hate ingratitude as witch-craſte, my mouth vvere vvorthy to be muzzelled vppe, if I vvoulde not freely and fully profeſſe your kindeneſſe: for you vvere vnto me as the houſe of Stephanas vvas vnto Paule and his companie, *the firſt fruites of Achaia*, (he meante the firſt of that region that gaue theſelues to miniſter vnto the Saintes) ſo you, the firſt fruites of Englande that haue giuen me anie maintenance by voluntary contribution. I hope your cruiſe ſhall the more abounde, and your cup be the fuller for it. Yet, let me ſaie vvith patience, whatſoever hath beene done in this behalfe, I was rather ſought & motioned therevnto, than my ſelfe ever ſought it. And during the greater time of my continuance therein, if I had not rather deſired to ſatiſfie others than mine owne heart, feeling more burden in my paines, than ſweeteneſſe in my recompence, I had longe ſince eaſed both my ſelfe of my labour, and you of your chardges. Though ſome are 1. Cor. 16.

ignorant, & others will not know, and some are loath to seeke it; I haue both knowne & felt what to read a lecture is. For it to read a lecture, be not onely to read (as the name soundeth) or onely to speake by an houre-glasse, and to spend the time; if more than to talke and conferre vvith some single commentary; and not onely to search translations as the brookes, but to examine the original as the wel-spring; & both to pervse and compare the expositions of the learned (for the *spirites of prophets are subiect to prophets; and vvee all prophecie one by one* in severall ages, that we all may haue comfort one by anothers labours,) and not as drones to liue by the hony which Bees haue gathered, but our selues to make hony, and to adde to the travaile of others, for the building and perfecting of Gods church; (for as they haue found out many thinges, so they haue left many to be sought by vs.) and to plaie the partes of thrifty and good husbandes in making our patrimonie lardger which we haue receiued from our fathers, togither with studious meditation, discreete application to the time, persons, and place, endlesse succession of paines after paines: then I am sure, that to read a lecture is a greater labour than some in opinion wel conceiue, others demonstrate and make proofe of by practise. There be that run awaie with a lecture, as horses with an empty cart; I cannot doe it. It is but a moate with them to read thrise in a weeke, and twice in a day sometimes. I will not dissemble my wantes, It was a beame to my backe to make it my weekely exercise. For if ever my handes were manicled, and my feete bounde vp before, I say not from taking pleasure, which I little regarde, but from followving the course of my necessarie and gravest studies, then did I purchase that bondage vnto my selfe, vvhen I offered my necke to this yoke. How often haue I said within my selfe.

Declamare ad clepsydram.

Nam illi quoq; nõ inventa, sed quærenda nobis reliquerunt. Faciamus ampliora quæ accepimus.

Beatus ille qui procul negotijs, Paterna rura bobus exercet suis,

as Horace commended a country life; how happy is that man in comparison (if to liue in ease be any part of happines) vvho hath a rural chardge? That I haue no man to succeede me as Moses left Iosuah, Elias Elizeus, and such like, though it be my griefe, yet I cannot remedie it. It is threatned for a curse in Ieremy, *there shall bee none to saie, leaue thy fatherlesse children vnto mee. Mihi non minori curæ est qualis Respublica post mortem meam futura sit, quàm qualis hodiè*, My care is as great for your church when I am departed, as whilst I am present. For I hate the improvident and importunate nature of Heliogabalus, who wished *to bee heire to himselfe*, and to see an ending and dying of all things with his owne person. But your benevolence is your owne,

Ier. 49.

Tul. de amicitia.

and

and I cannot commende it as inheritaunce to any other man. Onely my comfort is, that which Abraham gaue to Isaac when hee sawe not the sacrifice, *Deus providebit; God will provide* for you, if you bee not wanting to your selues. For let me say with your favourable construction; there are many vvithin these walles, that knovv not their right handes from the left, *children in vnderstanding*, and much cattle, take them in that sense that Peter and Iude meane them, *beastes* vvithout reason, men vvithout humanity, as bad as the horse and the mule in vvhom is none vnderstanding. For these, there are not preachers enough, or rather to saie the trueth, authority hath not edge and vigour enough to *compell them to come in, that the house of God may bee filled.* They walke in the fieldes, in the streetes at their pleasure, they lie at their dores, vpon their beddes, they sit downe to eate & drinke and to be drunken, and rise vp to play. They may doe worse than al this, in chambering, in wantonnes, in vntolerable filthines, even vpon the best daies, and in the best houres of the day, and who saith vnto them, vvhat do yee? They haue liued a part by themselues a long time, and sung with their own muses, whom I would haue besought now lastly euen in the bowels of Christ, and for conscience towardes God, to haue redressed this blot to their citty. But so they haue lived and dvvelt, as if Iordan had lien betvveene them and vs, that they could not come at vs. I mislike not their absence, for they are provided of their owne; and as the woman said in Esay, *we will eate our own bread, and vveare our owne garmentes*, so may they iustly excuse themselues, we haue a peculiar vineyard, and a labourer of our owne to see it kept and manured. I say so, but if there were more than this, (forgiue my Christian iealousie) that some of purpose vvould not, and others might not come because of offence, God forgiue it. I never offended them, vnlesse I committed that fault which the Apostle speaketh of, 2. Cor. 12. that *I was not chargeable, or burthensome vnto them.* Χαρίσασθέ μοι ἀδικίαν ταύτην, hee desired them to forgiue him that vvrong: and if mine be the same trespasse, I aske the same pardon. I preached not Christ of envy, I preached not Christ for glory, I preached not Christ for gaine, and neither to please, nor iustly to offende any man. I preached Christ in vprightnes and simplicity of heart, and walked with the eveneſt foote that I could, by all meanes labouringe if it vvere possible to saue them. VVhich if I haue obtained, though it be my great ioy, and a crowne vnto me, yet I glory in him that hath enabled me therevnto, & cast my crowne at his feete by whom I had grace to performe it.

Gen. 22.

2. Pet. 2.

The Lord Archbish. L. Lieutenant. L. Warden.

Lastly, it is my comfort, and euer may it be, to see such an happy & friendly aspect, of so many principall planets togither in one place I hope they shall euer be found in that mutuall correspondence wherein I now leaue them. For whilest I liue, I shall pray for the peace of our Ierusalem. Which peace of our Ierusalem, if either praiers to God, or petitions to men; if trauaile of body, or contention of minde; if sheading of teares, or spending of bloud may purchase to our Church or common-wealth, it is not dearely bought. Division had well-nigh broken of late the heart-strings of religiō amongst vs. O let the head and the heart with other the soueraigne parts euer more accord, that the inferiour members may be the better gouerned.

Finally, *my brethren fare yee well*; (It is the Apostles farewell to the 2. Cor. 16. Corinthians,) *bee perfite*; sticke not alwaies in the rudimentes and first beginnings. *Be of good comforte*; you know who hath ouercome the world. *Be of one minde, and liue in peace, and the God of loue and peace shall bee with you.* And so I leaue you to the mercy of God, neither greater nor lesse, than this prophecie doth record: beseeching the God both of Israell and Niniueh, and all the endes of the earth, that his blessings may be powred downe in as abundant measure vppon you all, your cittie and people, aged, infants, and cattell, and whatsoeuer is within your gates or possession, as my faithfull purpose hath beene, truelie and effectuallie to preach his mercy, according to the matter and scope of this present historie. *To him that is able to keepe you that you fall not, and to present you faultlesse before the presence of his glorie vvith ioie, that is, to God only vvise and our saviour, bee glory, and maiesty, and dominion, and power,* both now and for euer, *Amen.*

Iude.

A

SERMON PREACHED AT THE FVNERALLES OF THE MOST REVERENDE FATHER, JOHN, LATE Arch-bishoppe of Yorke, *Novem. the 17. in the yeare of our Lord*, 1594.

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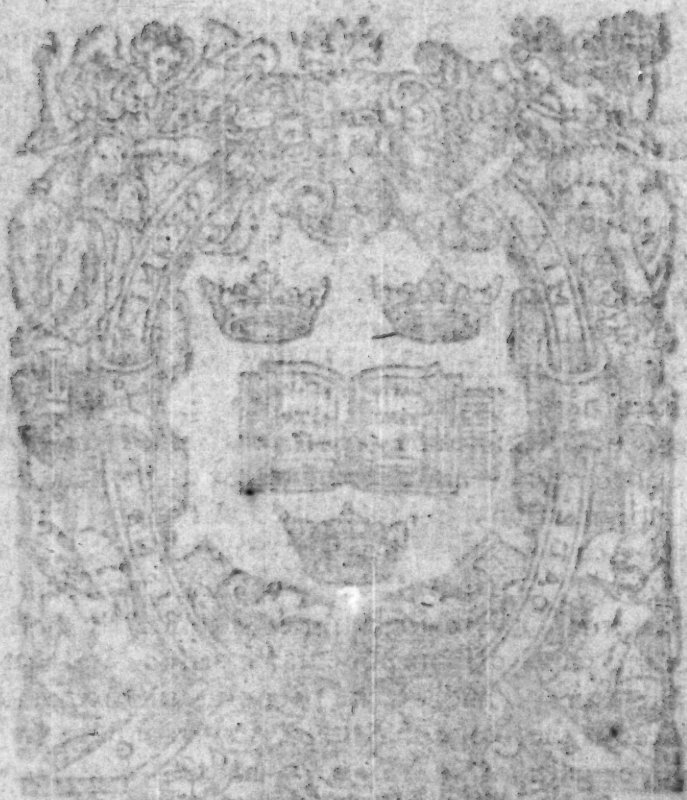

Psalme 146. *Trust not in Princes, nor in anie sonne of man, for there is no helpe in him; his breath departeth, and he returneth to his earth, then his thoughtes perish.*

THat precept of the sonne of Syrach (though I never were willing to neglect) I would most gladly haue obserued at this time *thou that art younge speake if neede bee, and yet scarsly when thou art twice asked.* For that which Euripides in *Hecuba*, spake of a noble and vnnoble man, I holde to bee true of an olde and young man, delivering the same speech; though it be all one in words, it is it not so in force and authoritie. The rule I am sure is ever for the most parte against the younger. *No man when hee hath tasted olde wine, desireth new, for hee saith, the olde is better.* Antigonus gaue his iudgment of Pyrrhus, that he would proove to be some great man if he liued to bee olde. *The wearie oxe treadeth surer*, a proverbe which Ierome vsed against Augustine being short of his yeares. *Omnia fert ætas, animum quoq;, Age bringeth all thinges, and vvith all thinges wisedome.* Surely for mine owne part I never thought it conveniēt, that the gravity of this present busines should not be aunswered with gravity both of person and speach: and my witnesses are both in heaven and earth, how iustly I can excuse my selfe, as Elihu did, Iob 32. *Beholde, I did vvaite vpon the vvordes* of the auncient, *and harkened for their knowledge*; I stayed the time till some elder and riper iudgment might haue acquited me from this presumption. For as I vvished all honour, bounded within sobrietie, to the name of my liuing maister; so this is his memorie being deade, that these last accomplishments of our christian humanitie towardes him, might haue beene honoured both vvith the presence and paines of some honourable person. And that amongst other his felicities, it might haue beene one mote which Alexander pronounced at the tombe of Achilles, vvhen he put a garland about his statue, or piller, *O te fœlicem, cui mortuo talis præco contigerit, O happie Achilles, vvho beeing deade hast gotten thee such a trumpeter of thy praises* as Homer vvas. Howbeit, vnder the name and nature wherein it commeth vnto me, being imposed, not sought, and rather a burthen than either suite or desire of mine, & as an end of my service, which for that vertuous spirites sake, that sometimes dwelt in it, I owe

Eccle. 32.

Eadem oratio æqua non æquè valet. Eur.

Magnum futurum si senesceret. Bos lassus fortius figit pedem.

to the deade corpse; I haue adventured the chardge, that vvhatsoever my vvantes othervvise be, no man mighte say I vvanted duety. And as one besides, not vnvvilling to take this advantage, though of a most vnhappy and vnvvelcome time, to seale vp my former affections, and to publish to the vvorld vvhat my losse is.

It was saide of olde time, and in some case it may be true, *Animo dolenti, nihil oportet credere, that a man shoulde never beleeue a grieved or troubled minde.* I thinke the contrary: *animo dolenti magis oportet credere* a man should rather beleeue a minde in the griefe thereof. And it is the best excuse for my boulde endevours at this time, that being no straunger either to his death, the eies of vvhose body (and vnder GOD of mine owne hope) I holpe to close vp; either to that sorrow which his death hath divided amongst vs his skattered flocke; I am able to say that by my hearing, vvhich others but by here-saie, and vvith a tongue fired at the altar of my hearte, quickened and enlued, I meane, from the sense of the inward sorrow which I haue conceaved.

I haue laide the foundation of my speech from the wordes of the Psalme; *Put not your trust in Princes, nor in any sonne of man, for there is no helpe in him &c.*

1 *Princes* are an honourable callinge, but they are *the sonnes of men.*

2 *The sonnes of men* are creatures not farre inferiour to Angels, but *there is no helpe in them.*

3 *There is no helpe in them*, because not onely their puissaunce and strength, but also the very *breath* of their nostrelles *departeth.*

4 When their *breath is departed*, they are not placed amongst the starres, but *returne to their earth.*

5 Their devises are not canonized and kept for eternity, *for their thoughtes perish.* You see the first and the last, highest and lowest of all the sonnes of Adam. They may be made honourable, *Princes*, but they are borne sinfull, *the sonnes of men*, borne weake, *there is no helpe in them*, borne mortall, *their breath departeth*, borne corruptible, *they returne to their earth*, and lastly, their mortality and corruption is not onely in their flesh, but in some parte or remnaunt of their spirites, for *their thoughtes perish.* The Prophet (you marke it) climeth vp by degrees to the disabling of the best men amongst vs, and in them of all the rest. For if Princes deserue not confidence, the argumen-

ment

ment muſt needes holde by compariſon, much leſſe meaner men. The order of the vvordes is ſo ſet, that the members followving are evermore either the reaſon or ſome confirmation to that that vvente before. *Truſt not in Princes.* VVhy? becauſe *they are the ſonnes of men.* VVhy not in the ſonnes of men? becauſe *there is no helpe in them.* VVhy is there no helpe in them? becauſe when *their breath goeth foorth, they turne againe to their earth.* VVhat if their fleſh be corrupted? Nay *their thoughtes* alſo *come to nothing.*

For firſt, this firſt order and rancke vvhich the Prophet hath heere placed, the *Princes* and GODS of the earth, are, by birth *mett*; ſecondlie *vveake* men, and ſuch in whome *no helpe is*; thirdly, not onely vveake, but *dyinge*, *their breath goeth out*; fourthly, not onely dying, but ſubiect to diſſolution, *they turne to the earth*; fifthly, if onely their bodies vvere diſſolved, and their intendmentes or actes mighte ſtande, there vvere leſſe cauſe to diſtruſe them; but *their thoughtes* are as tranſitorye as their bodies. Truſt not in princes.

Chryſoſtome deriueth it thus. *Truſt not in Princes*, either becauſe they are menne, or becauſe helpeleſſe, or becauſe mortall, or becauſe corruptible, both in the frames of their bodies, and in the cogitations of their heartes, or laſtly, *Si dicendum eſt aliquid mirabile, if a man maye ſpeake that vvhich the vvorlde maye inſtlie vvunder at*, Truſt not in Princes even for this very cauſe becauſe they are Princes, and in leaſt ſafety themſelues. O happy governours (ſayeth one) if they knevve their miſeries, more vnhappye if they knovve them not. *Tam ille timere cogitat quàm timeri* it vvas Cyprians iudgemet of one in governmente, *that he hath as greate cauſe to feare as to bee feared.* The authoritye or preheminence of Princes amongſt menne is great, *if the kinge ſaie kill, they kill; if ſpare, they ſpare: and* (but that it is the ordinaunce of GOD, a thinge vvhich his ovvne right hande hath planted) not poſsible to ſtande. For they maie all ſaye, *It is thou that ſubdueſt my people vnder mee*; and their promotion *commeth neither from the East, nor from the VVeſt, nor from* the ſuffrages of the people, not from the line of their auncient progenitours, nor from the conqueſt of their ſwordes, but from the Lord of hoaſtes *Mihi creditè mori malim quam imperare. Otho.* Pſal. 144.

GOD telleth Cyrus, Eſay the fiue and fortieth, *his ſervant he is annointed, to vvhom he had opened the dores of the kingdome, and*

whoſe

whose hande hee helde, I haue called thee by thy name, and surnamed thee, though thou hast not knowne mee. I finde it noted vpon that place, that his name was Spaco before, which by the testimony of Herodotus and Iustine, in the language of the Medes signifieth a dogge: but God changed that name, and called him Coresch, or Cyrus, which in the Persian language soundeth a Lorde. Iob in his owne per-
Iob.29. son describeth the state of Princes and rulers: *That vvhen he vvente out of the gate, to the seate of iudgmente, the young men savve him, and hid themselues, the aged arose and stoode vp, the princes stayed their talke, and laide their handes vpon their mouthes; vvhen the eare heard him, it blessed him, and when the eie savve him, it gaue witnesse vnto him: after his wordes they replied not, and his talke dropped vpon him, and they vvaited for him as for the raine: neither did they suffer the light of his countenance to fall to the grounde.* This is the reason that men are so willing *to seeke the face of the ruler*: for, being in the highest places, they are able to gratifie their followers vvith highest pleasures. They *that haue power are called benefactours*, Luke 22. Elizeus asked the woman of Shunem, 2. Kings 4. in whose house he had lodged, vvhat he might doe for her *is there any thing for thee to bee spoken for to the king, or to the capitaine of the host?* as the greatest remuneration that his heart could then thinke vpon. Now, as their port and presence is very glorious vpon the earth, so neither is it permanent, and vvhilst it hath being, it is daily assaulted both vvith domesticall and forreigne daungers. He that created great lightes, a greater to rule the day and a lesse the nighte, he hath also created great rulers on the earth, some to be Emperours, some kings, some subordinate governours, some in Continents, some in Ilands, some in provinces &c. And as he shall chandge the glory of the former, *that the sunne shall bee darkened and lose his shining, and the moone shall bee turned into blonde*; so he shall staine the beauty of the latter, and lay their honour in the dust, and those that haue beene *clothed in purple, maie happe to embrace the dunghill.* He saith in
Psalm 82. the Psalme, *I haue saide that yee are Gods, and the children of the most High, but yee shall die like men, and fall like the rest of the princes.* It is a prerogatiue that God hath, *to call thinges that are not, as if they were*: but if they themselues shall take vpon them to be GODS vvhen they are but men, the LORD will quickely abase them. Zenacharib is in his
Esa.37. ruste for a time, *Where is the King of Hamath? and the King of Arpad?* (Kings which he had destroyed) and, *Haue the Gods of the nations delivered their clients and orators out of my handes?* and, *Hezechias, let not thy GOD deceaue thee:* provvde challendges. But a man might soone

haue

haue asked him, vvhere is the King of Assur? and, hath Nisroch the God of Assyria delivered Zenacharib himselfe out of the handes of God? and, Zenacharib, let not thy God deceaue thee; nay take heede that thine owne sonnes deceaue thee not: thy bowelles, thy flesh & bones shal murther thee, where thou art most devout. Herode is content at the first to admit the perswasion of the people, crying, *The voice of God, not of man*: but as hee receaved his glory and pride in a theatre, so his shame and downefall in a threatre; the people showted not so fast in his eares, but another people sent from God, gnavveth as fast vvithin his bovvelles, and maketh him alter the stile of his oration; *I that but lately vvas called a God*, and thought to be immortall by you, *am now going to my death*. But take them in their happiest and fortunatest courses, both kings and kingdomes; as they haue their beginnings and their full strength, so they haue their climacterical & dangerous years, (as he spake of France) so also their periodes and determinations. And these are the lottes they must all drawe in their courses, as I haue found them recited, *regnabo, regno, regnavi, sum sine regno, I shall reigne, I doe reigne, I haue reigned, I haue now done reigning*.

Act. 12.

Qui modò immortalis vocabar &c Euseb. La nove.

Surely, those that are good princes indeede, vvhose thrones are established with mercy & iudgemēt, they haue neede daily & hourely to be commended vnto God; *Good lucke haue yee with your honour, vvee wish you prosperity: O Lord give thy iudgementes vnto the King, and thy righteousnesse vnto the Kings son: send them helpe from thy sanctuary, and strengthen them out of Sion*; for their honour is dearely bought, they drinke vvorme-vvood in a cup of gold, they lie in a bed of Ivory, trimmed with carpets of Egypt, but over their heads hangeth a naked svvord, the point dovvn-ward, by a small horse-haire threatning their continual slaughter. They might all pronounce, but that they are strengthned with the arme of God, of their honourablest robe, and ensigne of their maiesty, *O nobilem magis quàm fœlicem pannum, O rather noble than happy garment*; if men did throughly know, how many disquietments, daungers, and miseries it is replenished with, if it lay vpon the ground before their face, they would hardly take it vp. That which *seemeth high to others, is steepe and headlong to them*. Isboseth never wanteth a mā in his owne campe, nor Elah a servant in his owne house, nor David a sonne from his ovvne loines, besides Doegs, and Shemeis, and Achitophels, wicked counsailours, blasphemous railers, traiterous spies, to doe them mischiefe.

Timeo inexsoditos additu, timeo ip sos custodes Tiberius.

Stob. ser. 41.

Quæ aliis excelsa videntur, ipsis præcipitia sunt. Senec.

To conclude therefore, our duty to princes is not *confidence and*

faith

faith in them, but faithfulneſſe and obedience towards them. *Giue vnto Cæſar that which is Cæſars*, giue him *tribute, cuſtome, honour, feare*, ſeruе him with your fieldes and vineyardes for his maintenance, with your liues, and the liues of your ſonnes for his defence; and pray for the life of Nabuchodonozor or *the king of Babylon, and of Balthaſar his ſon, that their daies may be as the daies of heaven vpon the earth*. This the Apoſtle requireth of vs, *that praiers and ſupplications be made for all men, namely & eſpecially for kings, and all that are in authority: and that vvee be ſubiect*, one ſaith, *to the creature or conſtitution of man*, another ſaith, *to the ordinance God*, becauſe God hath ordained it by the handes of man; whither it be to the king or his officer, higher or lovver; One ſaith, *for conſcience ſake*; another, *for the Lordes ſake*; becauſe conſcience is then aſſured, when it goeth after his direction. This is their right: but that *confidence* which my text ſpeaketh of, belongeth only to the hope of Iſrael, and to him is fully reſerved.

Baruch.

1. Tim. 2.

1. Pet. 2.

Rom. 13.

Ibid.

Nor in any ſonne of man.

Auguſtine.

VVill you knovve a farther reaſon to exclude both princes and all others vvho haue their dvvellinges vvith mortall fleſh, from this affiaunce of ours? they are the *ſonnes of men*. I except but one: *in vno filio hominis ſalus, in one, and that onely ſonne of man there vvas ſalvation*: not becauſe hee was meerely the ſonne of man, but the ſonne of God alſo. Amongſt thoſe that *vvere begotten of vvomen, there neuer aroſe a greater than Iohn Baptiſt*: yet hee tolde his diſciples that claue vnto him, *I am not hee*, and ſent them away vnto a greater, and pointed at him with his finger, *Behold the lambe of God*. When Cornelius fell downe at the feete of Peter to vvorſhippe him, Actes the tenth, Peter tooke him vppe and aunſwered, *I my ſelfe am alſo a man*. VVhen the prieſt of Iupiter brought bulles and garlandes to ſacrifice to Paule and Barnabas, it ſet them in a paſſion, *they rent their clothes, and ranne in amongeſt the people, crying and ſaying, O men, vvhy doe yee theſe thinges, for vvee are alſo men ſubiect to the like paſſions that yee bee*. They mighte haue added for further explication ſake, that vvhich is written Eſay the ſeconde, *Ceaſe from the man whoſe breath is in his noſtrelles, for vvherein is hee to bee eſteemed?* and in the 51. of the ſame prophecie, *VVho art thou that thou ſhouldeſt feare a mortall man, and the ſonne of man that ſhall bee made like graſſe?* and a little before. *The moth ſhall deuoure him like a garmente, and the vvorme deuoure him like vvooll, but my righteouſneſſe ſhall bee for ever, and my ſalvation from generation to generation*. A man of vvhat condition ſo euer he be (ſaith Lactantius) *Si ſibi credit, hoc eſt, ſi homini credit*, if he truſt himſelfe, that is, if hee truſt man, beſides his folly in not ſeeing his

Nonſum.

Καγὼ αὐτὸς.

Ἄνθρωπος ὁμοιοπαθεῖς.

Act. 14.

Ibid.

Lib. 3. cap. 3.

errour,

errour, he is very arrogant and audacious to challendge that vnto himselfe, vvhich the nature of man is not capable of. VVhen the Israelites, Esay 31. vvaited vppon the helpe of Egypt, trusting in their chariots because they were many, and their horses because they vvere strong, God gaue them none other aunsvvere than this; *The Egyptians are men and not God, their horses flesh and not spirite, and therfore vvhen the Lorde shall stretch out his hande, the helpe shall fall, and he that is holpen, and both shall faile together.* The nature of man at the first creation, before that lumpe was sowred with the leaven of sinne, was full of glory and grace: as God expostulated with David, *I made thee king over Israell, and if that had beene too little, I would haue done much more*; so man vvas made king, and put in Lord-like dominion and possession, not over cantons and corners of the worlde, but over the aire, the sea, the earth, and euery beast and fish, and feathered foule therein created. All thinges were made for vs: for in a manner we are the ende and perfection of all thinges. And if this be to little, God hath yet done more for vs. For our sakes were the heavens created, and for our sakes vvere the heauens bowed, and God vvas made man to pleasure man: so that all is ours, and we are Christs, and Christ is Gods. The vvise men of the vvorlde, who neuer looked far into the honours of man as we doe, yet euermore aduaunced that creature aboue all others. One called him a *little vvorlde, the vvorlde a greate man*; another *a mortall God, God an immortall man*; another, *all thinges*; because he partaketh the nature of plants, of beastes, and of spirituall creatures. Phavorinus mervailed at nothing in the world besides man, at nothing in man besides his mind. Abdala the Saracen, being asked vvhat he most vvondred at vpon the stage of this vvorlde, aunswered, man; and Saint Augustine saith that man is a greater miracle *than all the miracles that ever haue beene wrought amongst men.* Whatsoeuer our prerogatiues are (as they haue beene greater in times past, *fuimus Troes, vvee haue beene Troianes*, and it hath beene an happy thing to be borne man,) vvee cannot now forgoe our nature, our generation is knowne to the worlde, our *foundation is in the dust*; *vvee were fashioned beneath in the earth, we were brought together to bee flesh in our mothers wombes in ten monethes, and when we vvere borne, wee receaved no more than the common aire, and fell vpon the earth, vvhich is of like nature.* Our father is prooued to be an Ammorite, neither Angell nor God, and our mother an Hittite, and wee the vncleane children of an vncleane seede. Let Alexander perswade himselfe that he was the sonne of Iupiter Hammon, till he

2. Sam. 12.

Εσμεν γὰρ πως χὴ μεῖς τέλος 2. *Physic.* *Propter hominem homo Deus factus est.*

Wisd. 7.

see

see his bloud: let Sapor the king of Persia write himselfe *king of kings, brother to the sunne and moone, partner with the starres*; let the Canonists of Rome make a new canon to transfigure their Pope into a new nature, writing him, Neither God, nor man, but somwhat betweene both; let Antiochus thinke to saile vpō the mountaines, Zenacharib to dry vp the rivers with the plant of his foote; let Edom exalt himselfe like an Eagle, and build his nest *amongest the starres*, and say in the swelling of his heart, *who shall bring me downe to the ground?* yet, when they haue al done, let them looke backe to *their tribe, and their fathers pure house, & the pit from whence they were hewen*, let them examine their pedegree and descent, and they shall finde that they are but *the sonnes of men*: & that the Lord hath laid this iudgement vpon them, *Man that is borne of a woman* hath want of daies and store of miseries. I end with that excellent admonition of Scaliger to Cardan: *I would euer haue thee remember that thou and I, and others, are but men, for if thou knewest what man is, thou wouldst vnderstande thy selfe to bee nothing. For mine own part, I am not wont to say that we are so much as men, but pieces of men; of al which put together, something may be made, not great, but of each of them hundred, almost lesse than nothing.*

Rex regum, frater solis & lunæ, particeps syderū. Nec deus est nec homo.

Obadiah.

Exerc. 148.

Partes hominis. Pene minus quàm nihil. There is no helpe in them.

If you will nowe learne the reason why you must not trust in the sonnes of men, *there is no helpe in them*: that is not so; for Eue was made *an helper* to the man: but there is no salvation in them; or salvation there may bee, such as it is, for a moment of time, not finall, as Iosuah was a Saviour vnto Israell; and salvation of the body, but not of the soule, whereas the salvation of the Lord is never but salvation; for he is *the same God, and his yeares faile not*: and it reacheth to all partes, *for his arme is not shortned*. Plinie obserueth in his naturall historie, that nature hath given armour and couering to all other living thinges; shellies, crustes, hides, prickles, haires, feathers, fleeces, skales, Chrysostome addeth, talents, tuskes, hornes; *onely man vpon his birth day doth cast forth naked, and vpon the naked ground to weeping and howling*. Chrysostome giveth the reason, *God hath so disposed of man, that himselfe might bee his onely protection*. He confessed in the person of all mankinde, who say it experienced in his owne, *naked I came from my mothers wombe, and naked I shall returne thither againe*. We heare their beginning and their ending. But say, that in the course of his life, man shall haue girded himselfe with strength, and decked him with maiesty, what is he then more than a vaine man? For what did it helpe the children of Canaan that the sonnes of Anak, Gyants of the earth, dwelt amongst them? of whome the chil-

Lib. 7.

Hominem tantum nudum & nudi humi natum, ad dies abiectum, vagientem.

children of Israell saide, *vvee haue seene the sonnes of Anak there.* They were all destroyed by Iosuah, *they and their cities, and not one Anakims left in the mountaines of Israell and Iudah.* VVee reade of Og the King of Balan, the onely remnaunt of those Gyants, *that his bed was a bed of yron, the length of it 9. cubits, the breadth 4. after the cubite of a man:* yet how often doth the Psalmist sing, *hee hath slaine mighty kings, Sehon king of the Amorites, and Og the king of Basan?* VVhat did it profit the Philistines, that the monster Golias was amongst thē? or the monster himselfe, that his stature was so huge, his helmet, his greues, his corslet, his sheild, all of brasse? the staffe of his speare like a weavers beame? he vvas smitten by a child in comparison, vvho came with a sheepheards staffe, & sling in his hand, and a few smooth stones in his skrippe; but (that which was the safest munition of all others) *in the name of the Lord of hostes,* the God of Israell whome he had rayled vpon.

Deut. 1. Iosu. 11. Deut 3. 1 Sam. 17.

These and the like experimentes made him so bolde afterwardes, that he defied all men, *I vvill not feare vvhat man can do vnto me; I vvill not feare for tenne thousandes of people that shall beset mee round about, though an host vvere pitched against mee, my heart should not be afraide; all nations compassed mee about, but in the name of the Lorde will I destroy them. They haue compassed mee about, I say, they haue compassed mee about, but in the name of the Lorde shall I destroy them. They came about mee like Bees, and are extinct even as a fire of thornes, for in the name of the Lorde shall I destroy them.* The reason is, *for thou Lorde hast holpen mee, thou art my strength and my song, thou hast beene my deliverance. The Lord is a man of vvarre, his name is Iehovah: the eternall God is thy refuge, and vnder his armes thou art for ever, hee shall cast out the enemie before thee, and will say, destroy them.* The one was the songe of Moses after the drowning of Pharaoh and his host; the other a part of his blessing giuen to the tribes of Israell not long before his death. It was not the sword of Gedeon that ouer-threw vs the Madianites, Iudg. 7. *but the sword of the Lorde and Gedeon:* and therefore he chose rather to giue that ouerthrow by few, than by many, least Israell might make their vaunt against him and saie, *my hande hath saued mee. Afterwardes, vvhen they saide to Gedeon, raigne thou ouer vs, both thou and thy sonne, and thy sonnes sonne, for thou hast deliuered vs out of the hande of Madian;* he answered them, *I will not raigne ouer you, neither shall my child raigne ouer you, but the LORD shall raigne ouer you.* You heare what our strength is. And for other helpes, seeke them farre and neare, they are so vveake, that they are not able to change the colour of one haire o-

Psalm. 56. Psalm. 3. Psalm. 27. Psalm. 118. Exod. 15. Deut. 26.

our

our bodies, nor adde one cubite to our ſtature, nor one minute of time to thoſe daies which God hath aſsigned vs. VVhy then do vve flatter our ſelues that we ſhall *multiplie our daies as the ſand*? or vvhat triacle is there at Gilead, vvhat Phyſitron there, that can cure the gowte in Aſa his legges, or lay a right plaiſter to the boile of Ezechias, or eaſe the king of the head which the Shunamites child complained of, or heale a fever, a dropſie, an iſſue of bloud, or anie one of a thouſande diſeaſes more wherewith the body of man is oppugned, if the Lorde inſtruct and aſsiſt him not? I reade that Sotrates never needed Phyſitian in his life time; that Pompey a Poet, and a noble man borne, was ſo ſound that he never belched; Anthonia the wife of Druſus never ſpit, *vt perhibent qui de magnis maneris loquuntur*, as they ſay who of greate matters vſe greater wordes: their times belike vvere more temperate, and therefore leſſe rheumatike than ours. We deſire to haue ſtrong bodies, able to doe vs ſervice in our olde age, *ſed prohibent grandes patinæ*, but vve eate and drinke ſo much that it cannot be. Aſclepiades a Phyſitian indented with fortune that if ever he ſhould happen to fall ſicke, he vvould no longer be a Phyſitian: *Et quid opus (ratero, magnas promittere montes*; vvhat neede Aſclepiades (vvho vvith a ſuddaine fall of a ladder prevented ſickneſſe, and ended his dayes,) or Craterus, or any other Phyſitian promiſe ſuch mountaines to himſelfe or others? *A Phyſitian is to be honoured with that honour that is due vnto him, but of the moſt High commeth healing; his knowledge lifteth vp the heade, hee receiveth gifts of the king, and in the ſight of greate men hee ſhall be had in admiration, but the Lord hath created the medicines of the earth; the Apothecarie maketh a confection, and yet hee cannot finiſh his vvorke.* Let the Phyſitian do his part with an vpright and faithfull minde, in the ſight of GOD who hath created him, let him not lie to his patiente and thrall, nor draw him into errour, as Abraham did Abemelech in ſaying that Sara was but his ſiſter, vvhē ſhe vvas his vvife; he had vvell-nigh cauſed him to ſinne by that falſe ſuggeſtion: ſo theſe may deceaue their patientes, and make them the more careleſſe, by telling them that their diſeaſe is further of in degree, vvhen it is incorporate into them, and lyeth ſo neare to their body (even like a vvife) that it may not be ſevered, vvhen the ſicke man and his ſickneſſe are *duo in carne vna*, as it were tvvo in one fleſh. Some are vnskilfull in their profeſsion, ſuch as Plinie ſpeaketh of, *experimenta per mortes agunt*: they kill men to gaine experience. And Seneca noteth the like, *efficiſſimè multos occidunt*, they are very buſie to caſt many men away. Others are vnfaithfull,

Eccleſ. 38.

and

& these in my iudgment) are more to be eschewed thā the former evil counsailors, *healing the hurts of the people with sweet words, crying peace, peace, all is well*, whē behold, Annibal is at the gates, death is entered in at the windowes and at the dores, and hath taken the fort of the body into her handes. Such are very vnlikely to make sound bodies, because they come with vnsound hearts; and of these is the proverbe verified, *tristi pharmaca habent, pyxides venena*, al their titles, pretences, and promises, are health, health, but their drugs and receipts are poison; I meane not so much to the bodies as to the soules of men. Trust not in man therefore, neither in his strength, nor in his skil, & fidelity, for there is no helpe in him. Why no helpe?

His spirit departeth; not only his strength, his health, his agility his liuelihood; *but his breath*, I will ioine the residue of my text all in one; nor only his breath, but his flesh, bloud, bones, marrovv, sinevves, arteries, all must go. There is a resolution of his whole substance, his *last garment, which is his skin, shalbe pulled of*: he hath here no abiding place, nor any state of perpetuity, but *returneth*; not immediatly to heaven, but to *the earth*; nor to the earth as a strāger vnto him, or an vnknown place, but *to his earth*, as his familiar friend & of old acquaintāce. Neither is there only an end of these materiall partes, but part of his inward man also perisheth, so far as his carnal and wordly designements went, which he fansied to himselfe in his life time.

His breath departeth, &c.

Deuehetur nouissimum velamentum cutis.

Ad terram suam.

Here is the end of al flesh; they soiourne vpon the face of the earth, & their spirit also soiourneth within their bodies. It cōmeth and returneth as a travailer by the way, & staieth perhaps for an houre, a daie, a yeare, a decade of yeares, more or lesse, & thē *exit spiritus, our breath departeth from vs.* And God called Abraham, *exi de terra tua, goe out of thy countrey* vvherein thou wert borne & bred; so he calleth to our spirites come out of your houses wherin you haue long dwelt. There is but one manner of entering into the world, but many vvaies of going out: vve are full of holes, we take vvater at a thousand breaches; one *dyeth younge, another in a good age, some in their full strength vvhen their breasts are full of milke*, some by the hand of God, some by sicknes & infirmity, some by violence. The infants of Bethleem are slaine in their cradles, Eglon in his parlour, Saule in the field, Isboseth vpon his bed, Zenacharib in the temple, Ioab at the very altar; some die by famine as the children of Ierusalem, some by saturitie and surfetting as the children of Sodome, some by Beares as the boyes that mocked Elizeus, some by Lions as the disobedient propher, some by wormes, as Herod, some by dogges as Euripides, but Lucian

And thē his thoughts perish.

Vnus introitus innumeri exitus.

better deserved that death and he also sustained it: The sonnes and daughters of Iob, in the middest of their feasting with the fall of an house, Chore & his complices with the opening of the earth, the captaines and their fifties with fire from heaven, the coles whereof were never blowne, Zimri with fire from earth which himselfe kindled, *eos. dem penates habuit & regiam, & rogum, & sepulchrum*, as Val. Maximus writeth of Tullus Hostilius who was smitten with lightning, *the same house was both his pallace, & pile; & graue to be buried in.* I adde that which
Plutar. is more admirable: Homer died of griefe, because he could not aunswere a riddle which fisher-men proposed vnto him; Sophocles with ioy, because in a prize of learning, after long expectation, he got the victory of his adversary, but by one voice. Behold ye despisers, & wōder at the hād of God: you that are *in league with death, & make a truce with the graue*; you that say to your soules, *take thine ease* and be at rest for many yeares, & *to morrow shal be as this day & much better*; with whō there is nothing but as in the daies of Noah, *eate, drinke, marry*, vntil the floud cōmeth; Seeing that both sorrow & ioy are able to kill you, and your life hangeth vppon so small a thread, that the least gnat in the aire can choke you as it choked a Pope of Rome; a little haire in your milke strangle you as it did a counsailour in Rome; a stone of a raisin stop your breath, as it did the breath of Anacreon; *put not the euill daie far frō you*, which the ordināce of God hath put so neare; remēber your Creator in time before *the day come wherin you shal say we haue no pleasure in them*; walke not alwaies with your faces to the East, sometimes haue an eie to the West, where the sun goeth downe; sit not euer in the prow of the ship, sometimes goe to the sterne; *stande in your watch-towers* as the creature doth Rom. 8. and waite for the houre of your deliverance; provide your armies before that dreadfull king cōmeth to fight against you with his greater forces; *order your houses before you die*, that is, dispose of your bodies and soules, and all the implementes of them both; let not your eies be gadding after pleasure, nor your eares itching after rumors, nor your mindes wandering in the fields, when death is in your houses; your bodies are not brasse, nor your strength the strength of stones, your life none inheritaunce, your breath no more than as the vapour and smoake of the chimney within your nostrels, or as a stranger within your gates, comming and going againe, not to returne any more till the day of finall redemption. It is a wonder that there should be need of any such exhortation
Cyprian. de sing. Cleric. after so long experience. If we were as Adam was, who never saw the example of any precedent death, we might the more iustly be excu-

sed:

sed. For as Christ spake in the gospell, of the vertues done in Chorazin and Bethsaida, if the *vertues wrought amongst you had beene wrought elsewhere &c.* So if those innumerable deathes which haue bin shewed amongst vs, had beene shewed in the daies of Adam before his fall, he would never haue runne into that contempt. We know that we must die, and as Calvus spake against Vatinius, you know that he hath practised ambition, and there is no man but knoweth that you know so much; so we know the certainety of our death, as we knovv our names, and the iointes of our fingers, and yet vve regard it not. VVhat are all the citties and tovvnes of the earth, so farre as the line thereof is stretched, but *humanarum cladium miseranda conspecta*, the lamentable pinfoldes of the deathes of men? O pray that the flight and departure of this spirit which must depart, be not *vpon the sabbath daie*, in the rest and tranquility of your sinnes, nor in the *winter and frost* of your hard hearts, nor in the *midnight* of your security vvhen you least looke for it. VVoe worth the *man whome the Lorde vvhen hee commeth shall finde sleeping*. I say the vntimely fruite is better than that man, & it had bin good for that man if he had never bin borne: *the theeues shall breake through his house*, the daungerous theeues of the soule, Satã & his Angels, *spirituall wickednesse* shall rob not his coffers, but his conscience of a treasure which he had, but lost with carelesnes. The *bridegrome shall come by with a noise*, but behold, *his light is out, his oile spẽt*, that is, both his matter & opportunity of wel-doing is gone, & he cannot supply either by borrowing or by buying, though he vvoulde giue his heart bloud for it. VVhat shall become of him, but that he shall knocke at the gates of heaven while those gates are standing, and cry vpon the Lord while he hath his being, to no purpose?

Factum esse ambitum scitis, et hoc vos scire omnes scimus

Valer. Max.

The instruction serueth vs all. For the prophet was willed *to crye*, that those which were fartheſt of from hearing the sound and beleeving the report of the voice, might be made partakers of it; *All flesh is grasse, and all the goodlines thereof as the flower of the fielde*. And to shevv how strange it seemed vnto him, that any should be ignorant of their mortall condition, and *strangers in Ierusalem* (as the disciple spake to Christ, Luke 24.) or rather in the world, *not knowing the things vvhich ordinarily come to passe*, from the first creation, till time shall bee no more, he continueth his crie: *Know yee not thing? haue yee not heard it? hath it not beene tolde you from the beginning? Haue yee not learned it from the foundation of the earth? That it is hee that sitteth vpon the circle of the earth, and the inhabitantes in comparison of him are but grashoppers? That hee maketh the Princes of the earth as nothinge and the*

Esa. 40.

iudges in vanitie? as though they were neuer planted, neuer sowen, and their
stocke had taken no roote vpon the earth? For he doth but blow vpon them, and
Hebr. 9. *they wither, and the whirle-winde taketh them away like straw.* Statutum est
omnibus semel mori, It is appointed vnto all men once to die, nay twise to die;
(*Morte morieris*, GOD threatned Adam, that he shoulde *die the death,*) so the Apostle here saieth, first death, and *after vvarde*
iudgement, if vve looke into it. But the statute touching the former branch shall neuer be repealed, till destruction be throwne into
the lake of fire, and it be fulfilled which the Apostle hath reuealed
Reuel. 10. vnto him, *Mors non erit vltrà, death shall be no more.* Let vs take heed
therefore, least whilest we are carefull to doe all our thinges in time,
to set our trees, sow our fieldes, gather our fruites, vve loose or lay
vp in the napkin of security, and bury in the earth of forgetfulnesse, the most precious talent of time committed vnto vs, in the ordering and framing of our liues to saluation, as if nothing vvere viler
vnto vs than our selues. Let vs bevvare to offer the dregs of our life,
to him that inspired it, least vve drinke the dregs of his anger. If we
wish with Balaam, *that our latter endes may be like the endes of the righteous*, let vs not be negligent to fashion our beginnings & middles like
Vita brevis, ars longa. theirs. Let vs know that life is short, and the art of saluation requireth
a long time of learning, and the way into heauen is long and cannot
be troden in a short time. Astronomers say, that the space betweene
heauen and earth if one should clime vnto it by ladders, is nine hundreth thousand miles: but the distance whereof I speake, betvveene
corruption and incorruption, mortality and immortality, wretchednes and glory; can by no measure be comprehended.

He returneth into the earth. Deuter. 28. Let the prowde by name remember that they must *turne to the*
earth which now they set their feete vpon. Rather those *tender and*
daintie vvomen, that neuer adventure to set the sole of their foote vpon the
grounde, but as if the face of the earth vvere not provided for the
daughters of men, they must bee alvvaies carried like the fowles
of the aire betvveene heauen and earth; Let them remember, that
the earth shall set her foote vpon their heades, and their lippes
shall kisse the dust of the grounde, and the very gravell and slime of
the grave shall dwell betweene their hawty eye-lidds. *Why doe they*
kill the Prophetes and builde vp tombes? kill their soules and garnish
their bodies? Doe they fore-thinke vvhat shall become of them?
vvhe after all their labour & cost bestowed, in whiting & painting the
outward wals, there remaineth nothing but *putrida & putridæ cadaver*,
a stinking and rotten carkasse within, though now they say to their sisters

in

in the flesh, *Touch me not, I am of purer mould thã thou art*, yet the bones of Agamemnon and Therſites, ſhalbe mingled togither, of Vaſhti the moſt beautifull Queene, and the blackeſt Egyptian bond-woman, ſhall not be found aſunder? I haue not leaſure to ſay much vnto our prowde duſt and aſhes. *But if purple and fine linnen were as opprobrious note (for lacke of an inwarde cloathing) to the rich man in the goſpell, if that parable were to be written in theſe daies, purple & fine linnen were nothing.* And what the burthēs & cariages of pride in the age of Clemens Alexandrinus were, I know not: but if it *were a wonder to him, that they killed not themſelues vnder thoſe burthens*, I am ſure, if the meaſure were then full, it is now heaped vpon the higheſt, and ſhaken togither and preſſed downe againe. We are mad to forget nature. Adam hath wiſdome to call all the beaſts of the fielde by their proper names, but he forgetteth his owne name, that he was called *Adam*; and that there is an affinity betweene the earth & him. For he ſhall returne to the earth, *his earth*. He was not made of that ſubſtaunce whereof the Angelles and ſtarres, no nor of that matter whereof the aire and the water, inferiour creatures. The earth was the wombe that bredde him, and the earth the wombe that muſt receaue him againe. For let him play the Alchymiſt while he will, and ſtriue to turne earth into ſilver and golde and pearles, by making ſhew to the world, vnder his glorious adornations, that he is of ſome better ſubſtaunce, yet the time is not farre off, that the earth ſhall challendge him for her naturall childe, and ſay, he is my bowelles. Neither can his rich apparrell ſo diſguiſe him in his life time, nor lear clothes, ſpices and baimes, ſo preſerue him after his death, nor inclooſing ſtone or lead, hide him ſo cloſe, but that his originall mother will both know him againe, and take him into her poſſeſſion.

Mihi mirabile ſit quòd non execrentur, cùm ſibi cumulent lamenta. 2. Pedag.

His earth.

Let the coveteous alſo remember this. Nature ſhall narrowly examine them, at their going out, as at their firſt entring. They brought nothing with them into this world, but skin over their teeth, and over the other partes of their bodie, and it is aſcertaine, they ſhall carry away nothing. They ioine houſe to houſe, field to field, by diſioyning the companies and ſocieties of men, they will dwell alone vpon the earth, & leaue the inheritaunce of the world to their babes after them. And as they were happy common-weales heretofore, wherein theſe ſpeaches *Mine & Thine* were leaſt heard, ſo are we falle into theſe vnhappy and vnrighteous daies, wherein there is ſmall care taken, what communities be overthrowne, and diſperſed,

Exeunt reddituri naturæ, ſua inſtrumenta. Sen.

ſo all may acrue to a fevve Lordes. Socrates carried Alcibiades, bragging of his landes, to a map of the vvorld, and bade him demonſtrate vvhere his land lay. He could not eſpie it, for Athens it ſelfe, was but a ſmal thing. I vvill not deale ſo ſparingly vvith you, yee *rich men of this world*; (for the Apoſtle diſtinguiſheth you, to ſhevve that there are both riches, and a worlde to come:) I vvill tell you where your lande lyeth, and vvhat is truely *mine and thine*, and belonging to every man. So much meaſure of ground, to the length and breadth of your bodies as may ſerue to burie them in, or ſo manie handfulles of duſt as your bodies goe into after their conſumption. This is *terra mea, & terra ſua, & terra veſtra, my earth, and his earth, and your earth*, & more than this we cannot claime. Therefore as the ſon of Sirach asked the prowd, *Quid ſuperbis terra & cinis?* ſo I the covetous, *quid concupiſcis terra & cinis?* VVhy doeſt thou covet, earth and aſhes? vvhen if it vvere poſſible for thee, to poſſeſſe as much ground as euer the deuil ſhewed vnto the ſon of God from that high mountaine, yet in the end thou ſhalt be driue from al this, as the people of Canaan were driuen from that land vvhich they thought their everlaſting inheritance; and thou muſt betake thy ſelfe *to thine owne earth*, to that litle quantity and rod of ground which nature hath proportioned vnto thee.

Nonne tellu-ris tres tantùm cubi-i te expectãt? Baſil.

Ecce vix totam Hercules Implevit vrnam,

Behold, great and victorious Hercules, the ſubduer of the monſters of the vvorld, vvhen he vvas dead, and his bodie reſolued into aſhes, ſcarſely filled an earthen pitcher. Amongſt other thy purchaſes, forget not to buy a field (as Abraham did) *to bury thy dead in; a potters field*, ſuch as they had at Ieruſalem, bought vvith the price of bloud wherin thy bones and the bones of thy ſonnes and nephewes may be beſtowed.

His thoughtes penſih.

Novv the thoughtes of man are endleſſe. *Aboue all thinges, man hath an vnfaithfull hearte*, ſayeth the Prophet, as deepe as the ſea, *vvho can finde it out?* I leaue it to the ſearcher of all heartes to examine. The ambitious hath his thoughtes, as lardge as hell, ſuch as Pyrrhus had, from Macedon to Greece, from Greece to Italy &c. The voluptuous his thoughtes, *let vs eate and drinke. Better is a liuing dogge than a dead lion.* The malicious his thoughtes, *vvho vvill giue mee of his fleſh to eate?* The covetous his thoughtes; *ſoule, take thy reſt: to daie or to morrovve wee will goe into ſuch a citie, and there continue a yeare, and buy and ſel, and gaine.* Such are the purpoles and ſuppoſals of men minding earthly things. But the *Lord knoweth the thoughts of men*

Iam. 4.

that

that they are but vanity. I vvould they were not groſſe impiety. And *they imagine ſuch counſailes as they are not able to bring to paſſe*, for their thoughts periſh. *Plus proficitur cùm in rem præſentem venitur*, there is more good done by one example than by manie preceptes. Perhaps I haue told you a tale as to men a ſleepe, and novve I haue done, you aske me *vvhat is the matter*? This is the matter; if there vvere none other explication, the preſent ſpectacle before your eies is the example of this precept, the life of this letter; and this precept the ſentence or moral of this ſpectacle. For if you will aske me of the perſon propoſed to your view what he was, ſurely he was *a Prince*, and a great ſtate of the land, and I maie ſaie of him as David ſaid of Abner, *hodié princeps cecidit in Iſraele*, this day is there a chiefe man fallen in England. If you demaũd further what he was by generatiõ, I aũſwere, one *of the ſonnes of men*. If, what by impotencie and imperfection; vnable to helpe either himſelfe or others, *there is no ſalvation in him*. If, whither he were mortall or no; yea: *for his ſpirit is departed from him*. If, what becommeth of his body; you ſee, vve haue brought it to the earth, and *thither it muſt returne*. If, what of his minde; *his thoughtes are alſo gone*. Laſtly, if you wil know the vſe, and take an adviſe and counſaile out of all theſe, *put not your truſt in him*, nor in anie the like fraile and mutable creatures. *Bleſſed is the man whoſe helpe is in the Lord, Non ille homo, aut ille homo, non ille angelus, aut ille angelus, not this man, or that man, not this Angell, nor that Angell*, but the God of Iacob the Lorde of hoſtes *vvhich made heaven and earth, the ſea and all that therein is, and keepeth his promiſe for ever*. He that not long ſince, was a glorious tree amongſt vs, like the Cedar of Libanus, and his boughes were a ſhadow to theſe North partes, hath had the meſſage of the Lord by his angell accompliſhed vpon him, *hew downe the tree*; and there is but a *ſtumpe* left, a remnant of that ſubſtance now to be hid and buried in the earth, till the daieſpring frõ an high, whẽ the light of Gods coũtenãce ſhal againe viſite it. Do you doubt of the fal of Princes? hadle, & ſee his body that here lieth, examine his noſtrels, if there be any breath in them; his eies, if they haue any ſight; his cheeks, if any colour; his veines, if any warme bloud; and then beleeue (as the Samaritans did) not becauſe of my word, but becauſe your ſelues are witneſſes vnto it. And as his body in life hath giuẽ you many an inſtructiõ; ſo let his dead & breathleſſe corpſe, adde one more vnto you of commõ & vnevitable mortality. It hath bin the mãner of aũcient times to cõmẽd their dead; rather to teſtifie their good affection, and bemoane their loſſe, and hold out the lampe of their vertuous liues to others left aliue, than to gratifie the

Pſal 94. Pſal. 19. Cyprian.

Auguſtine.

deceaued. Thus Dauid commended Saul and Abner; Elizeus Elias; the Apostles those Saincles *whome the worlde was not worthy of*; Nazianzen Basil, making his followers in comparison with him for his excellent parts, no more than an Eccho to the true voice. Thus Bernard lamented Malachy, complaining that his very bowelles were pulled from him, and he could not but feele the vvounde. Our Saviour praised the liuing, Iohn Baptist, the Centurion, Nathaniel. Though wisedome it selfe could not erre in iudgment, yet it is safer for vs to praise the deade than the liuing, the complement and periode of vvhose daies vve haue seene expired; *quando nec laudantem adulatio mouet, nec laudatum tentat elatio*, *vvhen neither he that praiseth is mooued with flattery, nor he that is praised can be tempted or swell with vaine glory*. Praise a sea man when he is come to the haven, and praise a vvarriour when he is brought to his triumph, not before. Such are the deade: vvhome we should fauour generally, if there were none other cause, *tantum quia præcesserunt*, onely because they haue ledde the way vnto vs; but those who haue bene honourable in their lifetime, we must follovv vvith our amplest testimonies, not of friendship and affection, but of truth, and fulfill the blessing of God vpon them, what in vs lyeth, *that the righteous may bee had in everlasting remembrance*. For mine ovvne part, I come not at this time to giue titles to any man either liuing or dead contrary to desert, nor to pronounce a sentence with my lippes vvhich mine heart gaine-saith. I know that the nature of praise is not *benigna dominum verba sed indicia, the courteous speech of men but their sound endgements*: and the seate or subiect therof, *is not the praiser* (for then the credit of the iust must stand in the mercy of flatterers) but *hee that is praised*: as Pindarus answered one, who told him that he deserued thankes for commending him, *Efficiam vt vera dicas*, *the cause is in mee not in thy selfe, that thou speakest truth*. Accordingly therefore to these rules, I haue thought it my duetie to breake a boxe of spikenard amongst you, and to fill the house with some part of that sweete perfume, vvhich his good name and memory hath left behind him.

2. Sam. 1.
2. Sam. 3.
2. King. 2.
In Monod.

Ser. de transitu Malach.

August.

Laudem viri gaudeam cum peruenerit ad portum. Testimonia veritatis no amicitiæ, &c. Bern.

In fevv vvordes, this honourable shadovv, presented vpon this stage of mortality, and now concluding his laste acte vpon the face of the earth, as he was not great by parentage, so it was his greater commendation that he became greate by vertue. *Stemmata quid faciunt?* auncient and noble pedegrees are of little vvorth, where the line of well-doing continueth not. And it is much more glorye to a man to begin the honour of his howse, than either to ende,

Bleu genus à me incipit, finem in me desinit. Aphorism.

or not to encreaſe it. VVhat did it profit Cham, that hee vvas the ſonne of Noah? or hurt Abraham, that Thara his father worſhipped GODS of clay? or diſparage Timothee, that he vvas borne in Gentility? *Ingenuitas non recipit contumeliam*, honeſty and vertuouſneſſe, hovv baſe ſoever the birth be, is free from diſgrace. It was no preiudice to Socrates, that his father vvrought in Marble, and that his mother was a mid-vvife; to Demoſthenes, that his father vvas a cutler; or Euripides, that his mother ſolde garden hearbs. Tullus Hoſtilius ſpent his infancy in a cottage, his youth in keeping ſheepe, his mans eſtate in governing the kingdome of Rome, but his olde age vvas ſo beautified vvith moſt excellent gifts, that it reached to the toppe of higheſt maieſty. Moſes though he vvere hid in a basket of flagges, and caſt aſide amongſt bulruſhes, yet became a terrour to Princes. Ioſeph the ſonne of Iacob, vvho kept ſheepe for vvives, vvas exalted to be the ſecond ruler of Egypt. Saul ſought aſſes, and David followed the ewes great with young, yet the LORD hath lifted them both out of the duſt, and ſet them amongſt the Kings of the earth. It leaueth an encouradgement to thoſe that are left behinde.

Chryſoſt in illud Math. Patrē habemus Abrah.

Incunabula Tullii hoſtilij agreſte regium caput &c.

Summos poſſe viros & magna exempla daturos &c. that moſt rare men, and able to bequeath to the world great examples, both of vertue and learning, may be borne of meane parents. *Iuvenal. Poteſt virtus magnus è caſa exire.*

For the reſt of his life, as Ceſar in three words abridged that ſervice of his, *veni, vidi, vici*, I came, I viewed, I vanquiſhed; ſo three other vvords ſhall ſumme and comprehend the vvhole courſe of it, *Academia, Aula, Eccleſia*, the Univerſity, the Court, and the Church of God. The Vniverſity tried his learning, The Court his manners, the Church his wiſedome.

Touching the firſt as Petrus Chryſologus ſaid, that if in this preſent life there be any where a paradiſe, it is either in a Cloiſter, or in the ſchoole: ſo if there be any where a probation of learning, it is amongſt ſcholers. For popular iudgement is very ſufficient, *ſatis pauci, ſatis vnus, ſatis nullus*, A few are enough, one enough, none enough, to heare and determine of ſuch matters. Therin how well he proved, let the tranſplanting of him from colledge to colledge, not by chāce, or ſuite of friends, but adviſed choice, and not onely his ſitting at the feete of Gamaliel to heare, but his ſitting in a chaire to teach, be arguments vnto vs. 1. 2.

Bonas reciperè magis quàm facere conſuevit.

The manner of a Court is rather to take, than to make good men. Therefore Bernard admoniſhed Eugenius the Pope *to chooſe men vnto him*

Primo probatus, postea electus, non probatus, quia electus.

him, alreadie approoved, not to bee approoved after they were come. I will not censure the court of England. The Lord prosper both the roote and branches of it, and cause the light of his countenance to shine vpon the sonne and starres of that firmament. But I am sure, in that Court vvhilest he lived therein, *non sine vsum inuidiæ*, hee vvas not a common man for his deserts, and yet for his paines, *sine vsum inuidiæ*, he made himselfe a common man, in keeping as orderly and ordinary a course of preaching, as whosoever was most bound to do that service. And as he had an office therein besides to vvaite vpon, so he discharged it with fidelity, not bearing the bigge like a theefe, but vvith such vprightnesse of conscience, that in the sight of GOD and men hee might iustlye purge himselfe, *evidence against mee of you came*, *Whom have I ever defrauded?*

Lastly, the Church had a long experience of his government. He vvas thrice a Deane, and because he vvas faithfull in a little, he vvas made ruler over much; for he was thrice also a Bishop. In the menaging of which weighty charges, malice it selfe spared him. Even that malice which blotted and blemished the names of most of the lightes of this land, never accused him. But I call this the least credit of a thousand. One told Menedemus that Alexius praised him, (an evill man;) Menedemus answered, but I will never be brought to praise Alexius.

Plutarch. in vita Cor.

Concerning his last service in these his ecclesiasticall prefectures, As Paul told the elders of Ephesus Act. 20. *Yee all know from the first houre that I came into Asia &c.* so from the first houre that he came into this province, you know his behaviour amongst you at all seasons, how he kept nothing backe that was profitable, but taught you openly and throughout every Church, witnessing both to Iewes and Grecians, Protestants and Papists repentance towards God, & faith towards Iesus Christ.

Shall I yet draw my speech into a narrower compasse? As Paul witnesseth of himselfe 2. Cor. 12. *so hee both spent and was spent amongst you.* You cannot truly say of him, *Ditauimus Abrahamum*, we have made Abraham rich, he hath not a shoe-tinead more than he brought at his first comming.

He spent. Nonnunquam quod mens moderatur parcit cogi omni rentii. Val. Max.

P. Scipio being called by the Senate to give an account of his administration in Affricke, made answere thus for himselfe. *Whereas I have subdued all Affricke to your government, I have brought away nothing therefrom, that may bee called mine, but only a surname.* What hath this reverend

reverend Prelate gained and carried away with him by continuing amongst you these many yeares, saue onely the name of an Archbishoppe? In the consideration of whose estate, I cannot but remember a speech that Cato vsed in A. Gellius; *I haue neither house, nor place, nor any garments of price to my heires. If I haue any thinge I vse it: if not, I know whose I am.* The vvorldlinde mocketh mee for wanting many thinges; *and I them, that they know not how to want.* I need not apply the speech. But will you haue the reason of all this? *Nepotianus noster aurum calcauit, scholasticus confecit aurum*; Our Nepotian contemned gold, and wholy gaue himselfe to followe his study. And I am sure the commendation is that which Bernard gaue to Martin in his 4. of consideration: *Nonne alterius sæculi est transire per terram, non auri fine auro?* Is it not an heavenly disposition, and fit for the other world, to liue in a country where a man may perish, and not gather riches.

Se vnde ego quo venerim, vnde sim quo egredior ignoro quibus natus parentibus quo renatus baptismate quo nutritus studio quo profectus officio quo ordine ad clericatum quo gradu ad episcopatum perueniam ignoro. Lib. 12. Confess. Heron. He was spent.

Now touching the other member of my speech, his trauaile and paines in his function, he dealt both the gospell of Christ and himselfe amongst you, whose saying euer was, that which he allotted to a famous light of this land, One that was *Iulium sydus*, a leuell of his age; *vbere sanctis a preacher he but in the plural Quarto Imperatorem in acie bonum mori*, a Generall must die in the field vppon his feete; and surely he thoroughly performed it. For when the infirmity of his body was such, that the least moving and stirring thereof by trauaile, drew his blood from him, euen then he drew out his breath, and feede you with the milke of Gods most holye worde, whereas the Dragons of the wildernesse are eyrell in their best health, and regard not their young ones. Lastly, which is the last of all, because the end is both eyrell and perfection, and in this sense, *Vnus dies par omni, nec dum a as much as all the rest*, for vnus *Quali vnius exitus mali, tam vnus dies aeterni natalis*; the birth day of eternity: and as the tree falleth, so it lyeth, and as we goe out of this life, so we shall be found to that other) that you may not thinke he died, as the manner of some is, *at the beginning set forth and vrine, and then that which is worse*, or that he kept one hoose backe from the full sacrifice, I will shortly expound vnto you, what his end was. Wherein I must vse that protestation before, that Seneca sometimes vsed: *Nonquam ne [illegible] tor author*, *There is no equality betweene one that ministreth and [illegible] himselfe*: and *a thing done by way of repetition and remembrance, must needes come short of the truth.* Notwithstanding, this I constantly affirme in generall, that all other care, and contributions, which

[illegible]

the world might haue drawne him vnto, laid aside, and not so much as named, he only applied himselfe to make some profession and promulgation of his faith. Which he rather chose to doe, as the Apostle speaketh Act. 10. *not to all the people*, but *witnesses*, *to vs witnesses*, then Chaplaines in his house, *chosen of God*, to the same dispensation of the faith, wherein himselfe had beene. His speach was to this effect.

I haue sent for you, to this end, that before my departure, I might giue some testimony of that faith wherein I haue hitherto lived, and am now to die. *What I haue receiued of the Lorde, that I haue euer deliuered.* I haue red much, written much, often disputed, preached often, yet neuer could I finde in the booke of God any ground for Poperie: neither haue I knowne any point of doctrine receiued in the church of England, that is not consonant vnto the word of God. Wherefore he exhorted me (my colleague beeing then absent) to continue in that building, wherein I had already laide my foundation; and because I was nowe his ghostly father (which was the vnworthy name a father bestowed vpon me a childe in comparison) required that I would not neglect to repaire vnto him twise or thrise before his ending. I told him, that having often in his life ministred so good comforts to others, he could not want comfort to himselfe. He graunted it; but because *omnis homo mendax*, (wherein we tooke his meaning to be that a man might flatter and beguile himselfe) therefore he againe required my resort vnto him. I replied, that I thought it the best, and I feared would bee the last seruice, that euer I should doe vnto him. Howbeit, the comfortes which I had to giue, I could but powre into the outwarde eares; and that it must be the spirit of God, which inwardly comforteth the conscience. To this his answere was, *The spirit of God doth assure my spirit that I am the childe of God.* I yet proceeded. You haue seene long peace, and many good daies in Israell, I hope also, shal depart in peace, and leaue peace behinde you; Neither know I any thing in the world, wherewith your conscience should be troubled. Hee finally concluded, *I die in perfite peace of conscience both with God and man.* So he licensed me to depart, not willing (he said) to trouble me any more at that time. Indeed it was the last trouble, that euer in breathe he put me vnto. For the next entrãce I made, was iustly to receiue his last and deepest gaspe. Of whome, what concerneth mine owne priuate estate, I say no more, but as Philip said of Hipparchus being gone; *He died in good time for himselfe, but to soone for vs.* Thus he that was euer honourable in the whole

Sibi natus, &c. ut mihi citò.

race

race of his life, was not without honour at his death. For, as Sophocles commended Philoctetes, at what time he was killed himselfe, he killed others gloriously. *He fought a good fight* both in defence of the faith, and in expugnation of heresies, schismes, seditions, which infest the Church. I call that labour of his, because he made none other at that time, his last will and testament. Wherein the particular legacies which he bequeathed were these 1. To my selfe (which I holde more precious than the finest gold) fatherly exhortation to go forward in plating the gospel of Christ which I had begun. 2. To the Papists whosoe admonitiō to relinquish their errours having no ground in the scriptures. And let thē wel advise thēselues, that at such a time, when there is no cause to suspect favour and partiality to the religion established, no place left to dissemble with God or man, *Tanti meriti, tanti pelloris, tanti oris, tanta virtutis episcopus* (as Augustine spake of Cyprian) so worthy, so wise, so well spoken, so vertuous, so learned a Bishop, gane such counsaile vnto them. 3. To all the members of the Church of England, vnity of soule and heart, to embrace the doctrine authorized. And lastly to himselfe, peace and rest in the assured mercies of God. This peace he hath plentifull fruition of with the *God of peace*. For though he seemeth in the eies of the foolish to be dead, yet is he in peace. And like a true Hebrew, he hath eaten his last passeover amongst vs, and is past from death to life, where with vnspeakable ioy of heart, he recompteth betweene himselfe and his soule, *Sicut audiuimus, sic et vidimus, As I haue heard, so now haue I seene and felt in the citty of our God*, and with the blessed Angells of heaven, and all the congregation of first borne, singeth the *songue of Moses*, a songue of victory and thanksgiuing, rendring *all blessing, honour, glorie, & power to him that sitteth vpon the throne, and the Lambe that was killed*, and that vndefiled Spirit which proceedeth from them both, by whome he was sealed vp at his death to his everlasting redemption.

Εὐγενὴς ἀγὼν, καλὸς ἀγὼν, στέφανος.

A SERMON PREACHED IN YORKE THE SEVENTEENTH DAY OF NOVEMBER IN THE YEARE OF our Lorde 1595. being the *Queenes daie.*

* * *

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2. King. 23, 25. *Like vnto him was there no king before him, that turned to the Lord with all his heart, and with all his soule, &c.*

THE remembraunce of Iosias is like the perfume that is made by the arte of the Apothecarie: it is sweete as honie in al mouthes, and as musicke at a banquet of wine: he behaued himselfe vprightly in the reformation of the people, and tooke away all abominations of iniquitie: hee directed his hearte vnto the Lorde, and in the time of the vngodly hee established religion: which to haue done in a better season, the zeale of the people, and fauour of the time aduauntaging him, had beene lesse praise: The lande was sowen with none other seede sane idolatrie and iniquitie, when he came vnto it. For by that which is written of him we may know what he reformed. All idolatrous both Priestes and monuments, whether Chemarims or blacke friars, Priestes of Baal, Iof the sun, moone, or planets, though founded and authorized by both ancient and late kings before him; namely in these recordes by Salomon, Ahaz, Manasses, Ieroboam, together with their high places or valleyes, their groues, altars, vesselles whersoever hee found them, either in Ierusalem, or Iudah, in Samaria, or Bethell, in the temple, or in the courtes of the temple, vpon the gates, or in the kings chambers, not sparing the bones of the Priestes either liuing or deade: but raking them out of their graues, besides the impure Sodomites and their houses, sooth-sayers and men of familiar spirites, he destroyed, defiled, cut downe, burnt to ashes, bet to powder, threwe into the brooke, and left no signe of them. Heerefollowed both a good rule and a good example. His rule is here specified, *according to all the lawe of Moses*: his example in the chapter before, *he did vprightly in the sight of the Lord, and walked in all the waies of Dauid his father, and bowed neither to the right hande nor to the lefte*. Hee was prophecied of three hundred yeares & vpwarde, before his birth: a rare and singular honor, that both his name should be memorable after his death, as heere we finde it, and written in the booke of God before his partes were fashioned. His actes are exactly set downe in this and the former Chapters: and in the second of Chronicles and foure and thirteeth, vpon the recital whereof is this speech brought by way of an Epiphoneme or acclamation, aduancing Iosias aboue all other kings, and setting his head amongst the stars of God. The testimony is very

Eccl. 49.

1. King. 13.

ample which is here giuen vnto him, that for the ſpace almoſt of fiue hundred yeares, from the firſt erection of the kingdome to the captivity of Babylon vnder the government of 40. kings of Iudah and Iſraell, there was not one found who either gaue or tooke the like example of perfection. In the catalogue of which kings, though there were ſome, not many vertuous and religious, (David, Salomon, Aſa, Iehoſaphat, Iehu, Ioaſh, Amaſia, Iothan, Hezekias) yet they haue all their ſtaines, & their names are not mentioned vvithout ſome touch. The wiſdome, honor, riches, happines of Salomon every way, were ſo
1. King. 10. great, that the Queene of Saba worthily pronounced of him, *Bleſſed be the Lord thy God which loved thee &c.* Will you know his blemiſh? but *Salomon loved manie out-landiſh vvomen, and they* brought him to the loue of many out-landiſh Gods: ſo he is noted both for his corporall & ſpiritual whordomes. Aſa, the ſon of Abiam *did right in the eies of the Lord as did David his father* 1. King. 15. his heart was vpright with the Lord all *his daies, he put downe Maachah his mother for idolatrie?* The bitter heatbe that marreth al this, is, *but he put not downe the high places.* Iehoſaphat did vvell, *he walked in all the waies of Aſa his father, & declined not ther-from, but did that which was right in the eies of the Lord*, 1. Kin. 22. *neverthelesſe the high places were not taken away.* Iehu did well, God gaue him this teſtimony 2. King. 10. *becauſe thou haſte diligently executed that which was right in mine eies, therefore ſhall thy ſonnes vnto the fourth generation ſit on the ſeate of Iſraell: but Iehu regarded not to vvalke in the vvaies of the Lorde God of Iſraell vvith all his hearte.* Amaſiah did well, he *did vprightly in the ſight of the Lord*, 2. King. 14 *yet not like David his father.* David himſelfe ſo much renowned as the principall patterne of that royall line to be imitated by them; yet hath a ſcarre vpon his memory, *hee did that which was right in the ſight of the Lorde, and turned from nothinge that he commaunded him all the daies of his life*, 1. King. 15. thus farre good; *ſaue onelie in the matter of Uriah the Hittite.* Onelie Ioſias is vvithout ſpotte or vvrinckle, *like vnto him vvas there no king.* And as in the number of badde kinges, Reheboam did ill, Ieroboam worſe; *for hee ſinned and made Iſraell to ſinne*: but Omri *vvorſe than all that went before him*, 1. King. 16 & yet *Ahab worſe than all before him* in the ſame place; ſo in the number of the good, though Salomon did wel, & Iehoſaphat perhaps better, & David beſt of al, yet Ioſias is beyonde the vvhole companie vvhich either went before or came after him.

Like vnto him was there no king. It had beene a great praiſe to Ioſias, to haue had none better than himſelfe: to haue matched the vertues

and

and godlines of his progenitours; but he is better thā they all, though they all were equall in dignity and authority, and had power in their hands, and counsaile by their sides; yet were they inferiour vnto him in the care of Gods service. To haue compared him with Manasses his grand-father, or Amon his father who went next before him, and whose steps he declined, contrary to the manner of children, (for who would haue thought when *Manasses did ill, and worse than the Amorites*, and Amon no better, that Iosias would not haue followed them?) or to haue matched him with a few, and giuen him preheminence within some limited time, say for an age, or two, or three, had sufficiently magnified him. But all times examined, chronicles and recordes sought out, the liues and doinges of kings narrowly repeated, Iosias hath the garland from them all, the paragon to all that went before him, and a preiudice to as many as came after him. The reason is, *because he turned*. His father and grandfather went away, they ranne like Dromedaries in the waies of idolatry, but Iosias pulled backe his foot. David turned to his armed men & strength of souldiours, Salomon to the daughters of Pharao & Moab, Rehoboā to his young counsailers, Ieroboam to his golden calues, Ezechias to the treasures of his house, (contrary to the word of the Lord, Deut. 17. hee shall not *prouide him many horses, neither shall hee take him many wiues, neither shall he gather him much silver and gold*:) Some had euen solde themselues to vvorke vvickednes, & had so turned after the lusts of their owne hearts, that they *asked who is the Lord*? but Iosias turned *to the Lord*, the onely strength of Israell, as to the Cynosure and load-starre of his life, as that vvhich is defectiue & maimed to his end & perfectiō, as to his chiefest good, as to the soule of his soule, as to his center and proper place to rest in. They said like harlots, *we will goe after our louers that gaue vs breade and water, & wooll & flax*; but Iosias as a chast and aduised wife, *I will goe and returne to my first husband*.

Who turned.

To the Lord.

Osee 2.

The manner and measure of his turning to the Lord was *with all his heart, and with all his soule &c*. You seeme to tell me of an Angel of heauen, not of a man that hath his dwelling with mortall flesh: and that which God spake in derision of the king of Tyrus, is true in Iosias, *thou art that anointed Cherub*; for vvhat fault is there in Iosias? or how is he guilty in the breach of any the least commandement of the law, which requireth no more than is here performed? Least you may thinke Iosias immaculate and without spot, vvhich is the onely priuiledge of the sonne of GOD, knovve that he died for sinne, because he consulted not with the mouth of the Lord, he was therfore slaine at

With al his heart &c.

Ezech. 28.

Megiddo by the king of Egypt. But that which was possible for flesh & bloud to do, in an vnperfect perfection, & rather in habite than act, endevour than accomplishment, or compared with his forerunners & followers, and not in his private cariage so much as in his publike administration, in governing his people, and reforming religion, all terrors and difficulties in so weighty a cause as the chandge of religion is (for chandge it selfe bringeth a mischiefe) all reference to his forefathers, enmity of the world, love to his quiet set apart, *he turneth to the Lord with all his hart &c.* So doth the law of love require: God is a iealous God, and cannot endure rivals; he admitteth no division and parting betweene himselfe and Baal, himselfe and Mammon, himselfe & Melchō, his Christ and Beliall, his table, & the table of devils, his righteousnes and the worlds vnrighteousnes, his light and hellish darknes. I say more, he that forsaketh not, I say not Baal & Mammon, & Melchom, and Beliall, but father, mother, wife, brethren, sisters, landes, life, for his sake, loveth not sufficiently. For as God *himselfe ought to bee the cause why we love God, so the measure of our love ought to bee without measure: For he loveth him lesse than hee should, who loveth any thing with him,* What? not our wives, children, friends, neighbours, yea and enemies to? Yes, but in a kinde of obliquity; our friendes, and the necessaries of this life in God as his blessings, our enemies for God as his creatures: so that whatsoever we love besides God, maie be carried in the streame of his love; our love to him going in a right line, and as a direct sunbeame bent to a certaine scope, our love to other, either persons or things, comming as broken & reflexed beames from our love to God. You see the integrity of Iosias in every respect, a perfect anatomy of the whole man; every part he had consenting to honor GOD: and that which the Apostle wished to the Thessalonians, that they *might be sanctified throughout, and that their whole spirite, soule and body might bee kept blamelesse vnto the comming of Iesus CHRIST*, their spirit as the reasonable and abstract part, their soule as the sensuall, their body as the ministeriall and organicall, is no way wanting in Iosias. For whatsoever was in *the hart* of Iosias, which Lyra vpon the sixth of Deut. & S. Augustine in his first booke of Christian Learning expound, the will, because as the hart moveth the members of the body, so the will inclineth the parts of the soule; whatsoever in *his soule*, vnderstanding, & sense, which Mat. 22. is holpē with an other word; (for there is *soule and mind* both) whatsoever in his *strength* for outward attempt & performance, all the affection of his heart, all the election of his soule, all the administration of his body, the iudgment & vnderstanding of the soule

Caute diligenni dum, deus est; modus, sine modo diligere. Bern. tract. de nisi. Deo Minus te amat qui tecum aliquid amat. Aug. in Soliloq.

1. Thes. 5.

Hebr. 6. 2. impos.

ſoule as the Lady to the reſt, proſecution of his will, execution of his ſtrength; he wholy conuerteth it to ſhew his ſeruice and obedience to almighty God. Bernard in a ſermon of Louing God and in his 20. vpō the Canticles, expoundeth thoſe words of the Law thus, *thou ſhalt loue the Lorde thy God with all thy heart*, that is, kindly, & affectionately; *with all thy ſoule*, that is, wiſely & diſcreetly; with *all thy might*, that is, ſtedfaſtly & conſtātly. *Let the loue of thy heart enflame thy zeale towards him, let the knowledge of thy ſoule guide it, let the conſtancie of thy might confirme it. Let it be feruent, let it be circumſpect, let it be inuincible.*

Diligent, affectuous, Prudent, ſeruent, conſtant, &c.

Laſtly, the rule which he faſtneth his eie vpon, was *the Law of Moſes*, and the *whole law* of Moſes; other rules are crooked and diſtorted, this only is ſtraight: & as many as minde to pleaſe God, muſt ſuffer themſelues wholy to be directed thereby, not turning either to the right hand or to the left.

According to all the law.

This hiſtory conſidered, I pray you what hindereth the commāndement and gouernment of the king both in cauſes and ouer perſons of the church? For 1. in the building of the temple, Iohias giueth direction both to Shaphan & Hilkiah what ſhould be done: 2. the booke of the law is preſented vnto him; he commandeth both the prieſts & princes to enquire of Huldah the propheteſſe about it; he weepeth, and rēdeth his cloathes as the principall perſon whō that dāger & care doth principally cōcerne: 3. he aſſembleth all the people both in Iudah & Ieruſalē, the Chronicles adde Ieruſalem & Beniamin & al the coūtries that pertained to the childrē of Iſrael, throughout his whole dominion, both ſmall & great, elders, prieſts, prophets, leuites, both laity and Clergy: 4. he readeth the law in the houſe of the Lorde: 5. he maketh a couenāt himſelfe: 6. taketh a couenāt of the people to keep it: 7. he cauſeth al to ſtād vnto it, 2. Ch. 34. & cōpelleth al in Iſrael to ſerue the Lord: 8. he ordaineth & holdeth a paſſeouer, the like whereof was neuer ſeene ſince the daie of the Iudges, or in all the daies of the Kings of Iſrael, & the kings of Iudah. & he appointeth the prieſts to their chardges 2. Chr. 35. & chaungeth the office of the leuites, that they ſhould not beare the arke any more, ſo the prieſts ſtood in their places, alſo the leuites in their orders, *secundum regis imperium*, *according to the cōmāndement of the king*: 9 in the purging of Idolatrie, & remouing thoſe ſwarmes of Idolatrous prieſts, with all their abominable ſeruice, *he commaundeth* Hilkiah the high prieſt, & the prieſts of the ſecond order to do thus or thus. Meane while, the leuite, the prieſt, the prophet, are not wronged by the king in their callings. The king doth the office of a king in *commaunding*, and they their offices in adminiſtring. Hee

See the 2. of King. 22. & 23. and the 2. of Chron. 34. and 35.

reade [illegible] *the booke of the couenant*, (doubtlesse in person) and in *the house of the Lorde*, but he standeth *vpon a pulpit of wood made for preaching, to giue the sense of the law, and to cause the people to vnderstand it*: for that belongeth to Ezra the Priest and to the Leuites, Neh. 8. Again, *he causeth a passeouer to be kept*, but he neither killeth the passeouer, nor prepareth the people, nor sprinckleth the bloud, nor fleaeth the beast, nor offereth burnt offringes: (for all this he leaueth to the sonnes of Aaron) yet is nothing done but *more præceptum regis Iosiæ*, according *to the commandement of king Iosias*. Moreouer, the booke of the Lord was his counsailour and instructour in all this reformation. For so is the will of God, Deuteronomie the seuenteenth, *that a booke of the Law should be written to be by the king, to reade therein all the dayes of his life, that he might learne to feare the Lord his God, and to keepe all the lawes*. And in a matter of scruple he sendeth to Huldah the prophetesse to be resolved by her: and she doth the part of a prophetesse, though to her king and liege Lord, *Tell the man that sent you vnto me, thus saith the Lord, behold, I will bring euill vpon this place*, 2. King. 22.

By this it is easie to define, if the spirite of faith be not quite gone from vs, a question vnnecessarie to be moued, dangerous and colliue to Christendome, (the small whereof hath not ben in the endes of mens tongues, but in the pointes of swordes; and happy were these Westerne partes of the worlde, if so much bloud already effused, so many Emperours, Kings, Princes defeated, deprived, their liues by poison, by treason, and other vnduetifull meanes vndermined, their state disturbed and ouerthrowen, might yet haue purchased an ende thereof: but the question still standeth, and threateneth more tragedies to the earth.) Whether the king may vse his authority in ecclesiastical causes and persons? Who doubteth it, that hath an eare to heare the douings of Iosias? He is the first in all this businesse; his art, faculty, profession, authority, immediate & nerre vnto God, held frō him *mere*-ly not deriued frō beneath, is architectonicall, supreme, Queene, & cōmāder of al other fūctions & vocations; not reaching so far as to decree against the decrees of God, to make lawes cōtrary to his law, to erect sacraments or seruice iarring with his orders, nor to vsurpe priestly and prophetical offices, nor to stop the mouthes of prophets, and to say vnto them *prophecy not right things*: but hauing the booke of the law to direct him, and cleere to direct others by that rule, and as the Priestes instruct, the prophets admonish him in his place, to himselfe to appoint and commaund them in their doings. What should I trouble you? Iosias as their Lord, maister and king [illegible] *assemblesh*

bleth, commaundeth, causeth, compelleth, buildeth, pulleth downe, planteth, rooteth vp, killeth, burneth, destroyeth. VVhat doth Hilkiah in all this but obey? though higher than al the priestes because he was the high priest, yet lower than Iosias. Or vvhat doeth Huldah the prophetesse, but pronounce the worde of the Lorde, her person, possessions, family, liberty, life, all that shee had, being otherwise at the kings commaundement? So let Samuel tell Saul of his faultes Nathan tell David of his, Ahie Ieroboam, Elias and Micheas Ahab, Elizeus Iehoram, Ieremie Zedekias, Iohn Baptist Herod, Ambrose Theodosius, and al Christian bishops and priests their princes offendours. The state of the question (me seemeth) is very significantly laid downe in that speech of Constantine the Emperour to his Bishoppes: *you are Bishoppes within the church, and I a Bishoppe without the church.* They in the proper and internall offices, of the worde, sacramentes, ecclesiastical censures, & he for outward authority and prehidence; they *as over seers of the flocke of Christ*, he an over seer of over-seers; they as pastours and fathers, he as a master and Lord to commaund their service; they rulers and superiours in their kinde, but it is *rather in the Lord*, than that they are Lordes over Gods inheritaunce; and their rule is limited to the soule, not to the body, and consisteth in preaching the vvorde, not in bearing the sworde: but he the most excellent, having more to doe than any man. Lastly, to them is due obedience and submission rather offered by their charges than enforced; to the other a subiection compelling & ordering the people whither they will or no.

Tres interpretes. ecclesiam episcopi, ego extra ecclesiam. Euseb. de vita Const. lib. 4. Ἡγεμόνες. Heb. 13. Ἡγούμενοι. Tertullian.

I vvill drawe the substance of mine intended speech to these tvvo heades: 1. That the greatest honour and happinesse to kings is to vphold religion: 2. That the greatest dishonour and harme to religion is to pull downe kings.

Two heades.

The former I needde not stand to proue: they are happy realmes in the middest whereof standeth not the capitol, but the temple of the Lord. If this be waste, vnfurnished, vnregarded, and men be willing to cry, *the time is not yet come, that the house of the Lorde should be built or beautified* the plagues that ensue are without number. *Heaven shall giue no dew, earth no fruite, drought shall be vpon mountaines & valleyes, wheate shall be sowne, little brought in, and that shall blowne vpon and brought to nothinge.* But vvhere the prophecie is fulfilled *kinges shall be your nursing fathers and Queenes your nurses*, as the one and the other of these there, as the Queene of Saba doubted both the people of Salomon and the king himselfe, so happy is the church for drawing her milke

The honour of kinges to vphold religion.

Hagg. 1.

milke and sustenaunce from such heroicall breastes. and happy are those breastes that foster and nurse vp the Church of Christ. They giue milke, and receiue milke; they maintaine the Church, and the Church maintaineth them; they bestovv fauour, honour, patronage, protection, they are fauoured, honoured, patronaged and protected againe. I will not stay to alleage the fortunate and happy governments of well disposed kings. The decrees of the king of Persia and Babylon for repairing the temple, vvorshipping the God of the three children, or the God of Daniel, brought more honour vnto them than all their other lavves. The pietie of Antonius Pius is very commendable for his gracious decree, that none *should accuse a christian because hee was a christian*. Constantius the father of Constantine the great, made *more reckoning* (he said) of those *that professed christianitie, then full treasures*. Iouianus after Iulian, refused to be Emperour, albeit elected and sought to the Empire, *vnlesse he might gouerne christians*. Great Constantine and Charles the great, had their names of greatnesse not so much for authority as for godlinesse. But on the other side, the bookes are full of the miserable falles of irreligious princes, their seede, posterity, vvhole race and linage for their sakes overturned and vviped from the earth, as one vvould vvipe a dish, and turne it vpside-dovvne. The name of Antiochus the tyrant stinketh vppon the earth as his bovvels sometimes stuncke; and as then the vvormes deuoured his lothsome carkasse, his other vvorme yet liveth and ceaseth not, crying to all the persecutours vnder heaven, *take heede*. He thought to haue made the holy citty a burying place, but vvhen hee savve his misery, then he vvoulde set it at liberty. The Iewes vvhom he thought not worthy to be buried, hee vvoulde make like the citizens of Athens, and the temple which he spoiled before, he would garnish with great gifts. Likewise Galerius lying sicke of a wretched disease, cryeth to haue the Christians spared, and that temples and oratories should be allovved them, that they might pray for the life of the Emperour. The vnripe, vnseasonable, vnnatural deathes, of men more vnnaturall in their liues, the monsters and curses of the earth they trode vpon, the bane of the ayre they drevve, the rulers of the Iewes and Romanes, high Priestes, Princes, Emperours, and their deputies, that murthered the Lord of the vineyard, the sonne and the seruaunts in the time of Christ and his Apostles, and by the space of three hundred yeares, the vvorkers of the tenne persecutions, no meaner plagues to the Christian faith than those tenne

Si quis christiano quia christianus est.

2 Mach. 9.

tenne plagues vvere to Egypt, or rather tenne times tenne perfections, for they were multiplied like Hydraes heades, proclaimed to the Princes of succeeding ages, not to heaue at Ierusalem, *it is to heauie a stone, lapis comminuens, a stone that vvhere it falleth will* bruise to peeces; not to *vvarre against the Saintes, to bande themselues against the Lorde annointed, and against his annointed, the Church*, vnlesse they take pleasure to buy it with the same price vvherevvith others haue done before them, to haue their flesh stincke vpon their backes, and rotte from their bodies, to be eaten vp with lice and vvormes, to bee slaine, strangled, or burnt, some by their owne handes, some of their seruauntes, children, and wiues, as is most easie to prooue in the race of 40. Emperours, the Lord getting honour vppon them, as hee did vpon Pharaoh by some vnwonted and infamous destruction. Heliogabalus thought by the pollicy of his head, to haue preuented the extraordinary hand of God, prouiding him ropes of silke, svvords of gold, poison in Iacinthes, a turret plated with gold, and bordered with precious stones: thinking by one of these to haue ended his life. Notwithstanding he died that death which the Lord had appointed.

The 2. thing vvhich I limited my selfe vnto, that it is the greatest dishonour to religion to pull downe princes, is as easy to be declared. A thing which neither Moses in the old, nor Christ in the new testament, & neither Priest high nor low, nor Leuite, Prophet, Euangelist, Apostle, christian Bishop euer hath taught, counsailed, & much lesse practised, I say not against Lawfull magistrates, but not against heathenish, infidell, idolatrous, tyrannous rulers, though by the manifest and expresse sentence of God reprobated & cast of. Samuell offered it not to Saul a cast-away, he liued and died a king: after the sentence pronounced against him of an higher excommunication, than euer came from Rome, Samuell both honoured & mourned for him. The captiue Iewes in Babilō wrote to their brethren at Ierusalē *to pray for the life of Nabuchodonozor*, answerable to that aduise which Ieremy giueth the captiues in the 29. of his prophecy, though in words somewhat different, *seeke the prosperity of the city, whither I haue caused you to be carried away captiues, & pray vnto the Lord for it, for in the peace thereof shall you haue peace.* Daniel neuer spake to the king of Babylon, but his speech sauoured of most perfect obedience: *my Lord, the dreame bee to them that hate thee, and the interpretation thereof to thine enemies.* his wordes had none other reason to Darius though hauing cast him into the Lyons denne, *O King, liue for euer.* Neuer couldst suspect

The dishonour of religion is to pull downe Kings.

1. Sam. 15.
Baruch. 1.

Dan. 4.

Dan. 6.

thus

that in the commission of Christ given to his disciples, there is one vvorde of encouragement to these lavvlesse attemptes: *goe into the vvorlde, preach, baptize, loose, retaine, vomit, feede, take the keyes, receiue the holy Ghost*, vvhat one syllable soundeth that way? vnlesse *to goe into the worlde* be to go and overrunne the vvorlde, to shake the pillers and foundations thereof with mutinies and seditions, to replenish it vvith more than Catilinary conspiracies, to make one Diocesse, or rather one dominion & monarchie subiect to the Bishop of Rome; vnlesse *preaching* may be interpreted proclaiming of vvarre and hostilitie, sending out bulles, thundering and lightning against Cæsar and other states; vnlesse to *baptize* bee to vvash the people of the world in their owne bloud; vnlesse *binding and loosing* be meant of fetters and shackles; *retaining and remitting* of prisons and vvardes; vnlesse the *feeding of lambes and sheepe* bee fleecing, fleaing, murthering the king and the subiect, old and young; *taking the keies*, be taking of crovvnes and scepters; *and receiving the holy Ghost*, be receiuing that fiery and turbulent spirit vvhich our Saviour liked not. Yea let them answere that saying (these priestes and successours of Romulus, Giants of the earth, incendiaries of the Christian vvorld) *you shall bee brought before governours and kings, and skourged in their Councelles*, if euer our Saviour had meaning, gouernours and kinges shall bee before you, Emperours shall kisse your feete, waite at your gates in frost and colde, resigne their crownes into your handes, and take their crovvnes I saye, not at your handes, but at your feete, and to your feete submitte their neckes, and holde your stirrops, or that Princes shoulde eate breade vnder your tables like dogges. I shame almost to report, that a skar-crovv in an hedge should thus terrifie Eagles. Where was then the effect of that praier which David made in the Psalme *O Lord giue thy iudgement vnto the king*, when the kings of the earth vvere so bevvitched and enchanted vvith that cup of fornication? Christ, though the iudge of the quicke and dead, refused to bee a iudge in a private inheritaunce. *vvho made me a iudge or diuider over you?* these wil be iudges and disposers of Kingdomes, Empires, Dukedomes, and put Rodolph for Henry, Pipin for Childericke, one for another at their pleasures. And vvhen they haue so done, no man must iudge of their actions: vvhy? because *the disciple is not aboue his maister. Let not a priest giue an accusation against a Bishop, not a Deacon against a priest, not a sub-deacon against a Deacon, not an Acolyth against a sub-deacon, not an exorcist against an Acolyth* but as for the highest *prelate hee shalbee iudged by no man*, because it is vvritten,

Luke 12.

Martinus in vita Syluestri. 1.

now

non est discipulus &c. So did the Deuill apply the scriptures. The Apostles all concurre in one manner of teaching; *Let euery soule be subiect to the higher powers*; he meaneth of temporall powers, because they beare the sword, and require tribute: and Chrysostome expoundeth it of all sortes of soules, both secular and religious. *Submit your selues to euery ordinance of man, feare GOD honour the king: let prayer and supplication bee made of all men, for kinges and those that are in authority, that wee may leade a quiet and peaceable life vnder them.* This is the summe of their doctrine. Now either the Bishop of Rome hath not a soule to be subiect, or he is a power aboue all powers, and must commaund others. And so indeede he vsurpeth, abusing that place of the Psalme, *Omnia subiecisti sub pedibus eius, thou hast put all thinges in subiection vnder his feete, all sheepe and oxen, yea and the beastes of the fielde.* Where by *oxen* are meant Iewes and heretiques, *by beasts of the field* Pagans and infidelles, by *sheepe* Christians both kinges and subiects, by *birdes of the aire*, Angelles in heaven, by *fishes in the sea*, soules in purgatory. I doe wrong to your sober eares to fill them with such fables; but subiection I am sure they deny, if the whole world should be filled with bookes legall and Euangelicall to admonish them. Nay they will take both the law and gospell, and make them speake vanity, blasphemy, meere contradiction, rather than vvant authorities to vpholde their kingdome. Thus vvhen Adrian set his foote on the necke of the Emperour, he alleaged the vvords of the Psalme, *Thou shalt treade vpon the adder and the basiliske &c.* The Emperour highly sinned that he had not a sting to thrust forth against him and to tame his pride. Iohn the 22. perverted the words of Christ to this purpose, *Behold, I haue set thee ouer kingdomes &c.* Innocentius the 3 fetcheth a prophecy of his vsurped Hierarchie from the first creation: *God created two lights in the firmament of heaven*; so in the firmament of the earth two rulers; *a greater light, and a lesser light*, that is, the Pope and the Emperour; *the one to gouerne the day, the other the night*, that is, the Pope to gouerne the Clergie, the Emperour the Laitie: and for this cause, they say, to shewe the difference, the Pope hath his vnction on the head, the Emperour but on his armes. To leaue their glosses and deuises, let vs harken to their practise. What a strange commaundement was that which Gregory the 7. sent forth? *we commaund, that no man of what condition soeuer he be, neither king or Archbishop, Bishop, Duke, Earle, Marques, or Knight be so hardy to resist our legates: if any man do it, we will binde him with a bond of a curse, not onely in his spirit, but in his body and all his goodes.* In excommunicating the Empe-

Rom. 13.

1. Pet. 2.

1. Tim. 2.

Antonin. 1.

Mandamus ne quisquam Audeat Platina in his life.

rour

Imperatoriâ administratione, regiâ, deiscio &c.

rour then being, he vſed this forme, *Henry the king, ſonne of Henry late Emperour, I throwe downe from all both imperiall and royall adminiſtration: and I abſolue from them all the obedience all chriſtians ſubiect to his authority*: and being requeſted to vſe more mildnes in proceeding to excommunicate him, anſwered for himſelfe, vvhen *Chriſt committed his church to Peter, and ſaid, feed my ſheepe, did hee except kinges?* afterward he called vpon Peter and Paul, & ſaith vnto them, *go to now, and ſo vſe the matter, that all men may vnderſtand, if your ſelues haue powver to binde and looſe in heaven, that we may alſo haue power on earth, both to take awaye and to giue, Empires, kingdomes, principalities, and whatſoever more tall men may haue.* Boniface the 8. vvhome Benevenutus called the *tyrant over Prieſtes*, Petrarch *the terrour of kinges*, named himſelfe the Lord not only of Frãce, but of the whole world, Philip ſirnamed the faire, thẽ king of Frãce adviſed him not to vſe that kind of ſpeech to the overthrow of his kingdome. Hence grew all thoſe ſtirres and tumultes betweene them. It is a notable admonition which Maſſonus there giveth in, the knitting vp of his life, I vvoulde *vviſh the Biſhoppes of the citie not to make kinges their enemies, who are vvilling to bee their friends*; for let them not thinke that *they are ſent from GOD as bridles vnto kinges, to maiſter them at their pleaſure as vvilde and vnbroken horſes; let them admoniſh and pray them, and their hartie prayers ſhall bee vnſteede of commanding: but to threaten, terrifie, raiſe vp armes, is not b ſeeming Biſhoppes.* Platina concludeth him almoſt to the ſame effect; thus *dieth Boniface, vvhoſe endevours evermore vvere, rather to bring in terrour than religion vpon Emperours*, kinges, princes, nations, and peoples.

Excipitne reges?

Et omnia habere mortales poſſunt. Tyrannus ſacerdotum. Regum terror.

Velut equos infrenatos. Minari, terrefacere, arma ciere, epiſcopo non decet.

Thus Platina was a profeſſed catholique, living within a colledge at Rome, that you may the leſſe thinke the author vvilling to ſlaunder them. On a time, vvhen Paul the ſeconde vvent about to pull downe that colledge, hee beſought the Pope that the matter might firſt bee heard before the maiſters of the rowels or other like iudges: *Itane vero? nos ad iudices revocas? What? Is it come to this, ſaieth hee? doeſt thou call vs backe vnto iudges? doeſt thou not knowve that all the leaues are placed in the ſome of my breaſt?* Innocentius the fixt ſendeth Carilas a Spaniſh Cardinall, but vvithal a cardinall warriour, into Italie to recover Saint Peters patrimonie if praiers were vnavaileable, by force of armes: *for armes are the ſuccours of Popes, vvhen praiers vvill not ſerue.* Innocentius the ſeventh had a meeker ſpirite, of vvhome Baptiſta Fulgoſus vvriteth, that ſuch idle houres as hee had, he beſtowed in pruning his orcharde, and

In vitâ Pauli 2.

Arma ſunt pontificum perfugia, cũ preces non ſeruant, Maſſonus.

and wisheth that other Popes had done the like, vvho vvere better pleased with making warre; *for it is fitter for the Bishoppes of Rome to prune orchardes than men.* Iulius the 2. vvho from Iulianus turned his name to Iulius, that he might somevvhat match himselfe with Iulius Cæsar, was wont to say, *It is a base thing that the Levites should serue and bee in subiection, vvho rather are meete to gouerne other men.* Erasmus being at Bonony in his time, thus vvriteth to his friende; At this present, studies are very cold in Italie, vvarres very hote: Iulius the highest Bishoppe, fighteth, vanquisheth, triumpheth, and playeth the part of Iulius indeede. VVorthy of immortall fame (saith the authour of the history) *if hee had beene the Emperour, rather than the Pope of Rome.*

Horror enim putare non homines epi. Rom decet. Vt referres Iulium. Indignum Leuitas seruire &c. Summus pontifex Iulius bellis geratur, vincat triumphare plane Iulium agit. Si Cæsar potius quàm Pont. Max. fuisset. Massonius. summi pontificatus arcem regos. Solebans primi ex hoc statu ad martyrium peti &c. Brevis est hominum vita, regum brevior. pontificum brevissima.

To conclude, I vvill but adde vvhat Petrarch an Italian, and countrie-man of their ovvne, and one vvhome Innocentius vvoulde faine haue had to haue beene his Secretarie, vvriteth of the Pope by vvaie of dialogue. Pope. *I holde the towre or sway the honour of the highest prelacie.* Petrarke. *The first vvere vvont to bee taken from this estate to Martyrdome, nowe they thinke they are called to pleasure, therefore they striue so much for the place.* Pop. *I am the Pope of Rome.* Petr. *Thou art called the seruaunt of seruauntes, take heede thou make not thy selfe the Lorde of Lordes, remember thy profession, remember thy debt, remember thy Lorde, vvho iustlie is angrie vvith none more than vvith his Vicar or deputie:* VVith manie other free and friendlie exhortations of the like force. Now if their spirites be so mightie and vntamed, let them exercise them at home, vvith mutuall infidiations, contentions, depositions, murtherings, poysonings, and ther vnpriestly and violent supplantations amongst themselues. And if ever that iudgment vvere true vvhich Petrarch gaue, *that the life of men is shorte, of kinges shorter, of Popes shortest of all*, let it be true still; yea let all Babylon fall and let the seate of Antichrist be razed to the grounde; but God for his ovvne glorie, and for his Gospell Churches sake, establish the thrones, strengthen the handes, lengthen the daies, preserue the liues, honour the faces of all religions and vertuous Princes

Because my text standeth wholy in comparison betvvixte Iosias and other kinges, giue me leaue, I beseech you in fevv wordes, for the advauncement of Gods blessed name, vvhose goodnesse we are highly bounde to acknowledge, (a testimonie of mine ovvne dutifull hearte, and a further animation to you my brethren, and the children of this lande to continue your obedience and faith) to make some

some little comparison, betwixte good king Iosias, and gracious
1 Queene Elizabeth. 1. They both interpret their names, in rendring and expressing by action the force thereof. Iosias, of the *fire of the Lorde*, with whose zeale he was enflamed; Elizabeth of his rest, both because shee reposeth her selfe in his strength, and for that the quiet and tranquillity of this Land was by her happy government restored.
2 2. Iosias was prophecied of long before his birth, 1. Kings 13. *O altar altar &c. Beholde, a childe shall be borne to the house of David, Iosias by name; and upon thee shall hee offer the priestes of the high places &c.* and vndoubtedly they presaged much of the abolishing of altars and priestes, vnder the raigne of Queene Elizabeth, vvho laboured to
3 prevent her government by such manifold practises. 3. Iosias at the age of 16. yeares sought the God of his father David: I never red or heard to the contrarie, but that the child-hoode and prime of our soveraigne Lady, and that glorious blossome her brother of blessed
4 memorie, vvere dedicated to true religion. 4. Iosias forsaketh the idolatry of Amon and Manasses that vvent next before him, and returneth backe to the faith of David: Elizabeth declineth the path which her sister Mary had troden, the foote-steppes vvhereof vvere yet very fresh, and renewеth the waies of her father and brother almost worne out. 5. Iosias had a good priest, a good prophet, a good
5 chauncellour, a good nobility, faithfull vvorkemen. *The king commaunded that no accompte shoulde bee taken of them, for they did their worke faithfully.* It had not beene possible to have repaired the ruines of defaced religion within this land, without the advise and assistaunce of as faithfull a Counsaile, and as zealous Priestes: of which though many were cast out for a time from their native countrey, into Germany and other forreigne partes, as a distempered stomake cannot endure to keepe holesome meate in it, yet they vvere brought home againe with honour as banished Iephtha vvas, and deservedly preferred to the highest dignity of our Church. Such Nobles and priestes, as shee then had, the Lord for ever blesse her vvith; least it be saide of this kingdome, as sometimes of the Court of Maximilian, *An hundreth have to deale in the affaires of the common vvealth, but skarsely fiue or but eight at the most helpe them forwardes, all the rest are hinderers.*

Centum administrant negotia reip. sed vix 5. aut 8. promouent, cæteri impedium.

6 6. Iosias pulled downe altars, priestes, groues, high places, houses of Sodomites: Queene Elizabeth left neither colledge nor cloister, nor any other cage of idolatrous birdes, and neither Monke nor Frier to
7 feede her people with errours. 7. Iosias found and restored the booke of the lawe hidden in obscurity: Queene Elizabeth delivered from darknes

darkeneſſe and baniſhment the teſtamentes of her GOD, not onely hidden and buried in an vnknowne tongue, but in corners and holes laide vppe, and forbidden the light of heauen; reſtoring both the letter of the booke to a vulgar language, and her people to freedome of conſcience, who might not read before, but privily and by ſtealth, as men *eat ſtollen breade*. Finally, Ioſias vvas directed in al his vvaies by the booke of the lavve: and no other ſtarre guided the heart of our gracious Eſther. Ioſias cauſed the booke of the lawe to bee openly red: ſhee the *everlaſting goſpell* to bee preached throughout all her realmes and dominions. Ioſias maketh a couenaunt himſelfe, and taketh a couenaunt of his people to obſerue it; ſhee alſo bindeth her people by ſtatutes and lawes, to the true worſhippe of God, her ſelfe not ſecond to any in rending her vowes. Ioſias holdeth a famous paſſeouer, the like whereof, from the daies of the iudges and throughout all the daies of the kinges, had neuer beene ſeene: And her Maieſty hath purdged the ſacramentes of Chriſt, & reduced them to their right forme, vvhich I ſay not from the time of the Conqueroure, but almoſt ſince the daies of the Apoſtles, they vvere neuer happy enough to obtaine. And as Ioſias *turned to the Lorde, with all his heart &c.* So whither her beautifull feete haue not taken a contrary courſe to that wherin others had walked before her, and turned like the waters of Iordan, vvhen Iſraell vvent ouer it, not onely the people of this land, but almoſt of whole Chriſtendome ſwimming away apace in a full floud of Popiſh ſuperſtition; and vvhither to the Lorde alone, Angelles and Saintes omitted, who in the conſciences and opinions of men had ſet their ſeates by the ſeate of Almighty God, and ſaid, we will be like vnto him in worſhip; and whither *with all her hearte and vvith all her ſoule, and vvith all her mighte &c.* vvhom neither the curſes of Popes, nor the banding of the Princes of the earth crying *a confederacie, a confederacie* againſt her, nor practiſes without her realme, nor rebellions vvithin, nor the diſloialtie of male-contented ſubiectes, nor trechene vvithin her Court, and almoſt in her boſome, did euer affright, at leaſt not ſhake from her firſt loue, as they haue done other princes, and cauſe to deale vnfaithfully with the covenants of God; let all the people of the earth ſo far as the fame of her conſtancy might be blowne, vvitneſſe with me. Now there are alſo ſome differences, heaping more honour and favour vpon the head of our Sovvraigne Lady, than befell Ioſias. For albeit Ioſias began to raigne ſooner, yet ſhee hath longer continued. And where Ioſias raigned but 31. yeares, ſhee hath accompliſhed the full num-

ber

ber of 37. vvithin fevv moneths of her fathers time. And whereas Iosias but in the eighth yeare of his raigne, began to seeke the God of his father David, in the twelfth to purdge Ierusalem, and in the eighteenth to repaire the house of the Lord; this chosen handmaid of the most High, with the first beginning of her kingdome began to set vp the kingdome of God, and so incontinently proceeded to a full re-
2 Chro. 35. formation. Lastly, Iosias vvas slaine in battaile for not hearkening to the vvords of the Lord out of the mouth of Necho the king of Egypt. But long and long may it be before *Her eies wax dimme in her heade, or her naturall force bee abated.* And vvhen shee is gathered to her fathers, (the burthen and vvoe vvhereof, if the vvill of God be, fall vpon an other age) let her goe to rest with greater tokens of his favour, than euer to haue fallen into the hands of the king of Spaine, or any the like enemy, as Iosias fell into the handes of the king of Egypt. But vvhen that daie shall come, vvhich God hath decreed, and nature his faithfull minister written downe in her booke iustly to obserue; thē (to go backe againe to an other member of comparison)
2. Chro. 35. as Iosias *vvas mourned for by all Iudah and Ierusalem, and Ieremy mourned for Iosias, and all singing men and singing women mourned for Iosias in their lamentations to this daie, and made the same lamentations an ordinance in Israell, and they vvere also vvritten in their lamentations, and became a common vvorde amongest them*: for vvhensoeuer afterwardes, there vvas taken vp any greate lamentation, it was sampled and matched
Zach. 12. with that *of Hadadrimmon, in the fielde of Megiddo*: so looke for mourning from all the endes of our lande, complaining in the streetes of euery citty, and crying in the chambers of euery house, *alas for the daie of the Lorde; it is come, it is come; then shall the kinred of the house*
Ibid. *of David, and their vvines mourne aparte by themselues. The kindred of the houses of Nathan and Levi and their wines apart by themselues.* Then shal al the orders and companies of this Realme from the honourable counsailour to him that draweth vvater to the campe, from the man of gray haires to the young childe, that knovveth but the righte hand from the lefte, plentifully vvater their cheekes, and giue as iust an occasion of Chronicles and Proverbes to future times, as the mourning for Iosias. For to fold vp all other comparisons in one, and to draw them home to my text, not only betwixt her & Iosias, but other her noble progenitours & Lords of this Island, *Like vnto her, was there no King or Queene before her.* And those that shall write hereafter in the generations to come, shall bee able as iustly to supply the other part, *Neither arose there after her, any that was like vnto her.* And

I verily

I verily perſwade my ſelfe, that as the Lord was angry with Iudah and Ieruſalem, *and threatned to bring evill vpon them*, yet differred to execute that iudgement, *in the daies of Ioſias, with promiſe of a peaceable buriall, and that his eies ſhoulde not ſee that evill*; ſo he ſpareth our country for his annointed ſake, and reſerveth his iuſt and determinate plagues againſt vs to the daies of ſome of her ſucceſſours, and vvhen he hath ſhut vp her eies in peace, then will begin to open our iudgements.

I vvill not put you in feare with the fatall periode of kingdomes, vvhich many both Philoſophers and Divines more than imagine, conceaving by reaſon, that as in the bodies of men and other living creatures, ſo theſe politicke bodies of Monarchies, Empires, kingdomes and other ſtates, there is a beginning and a ſtrong age, a declination and full point; and by many experimentes bearing themſelues in hand, that their alterations haue commonly fallen out not much over or vnder 500. yeares. From the erecting of the kingdome of Iſraell vnder the hand of Saul, to their going into Babylon, they ſaie, vvere foure hundreth and nineteene yeares. The Conſuls of Rome continued 462. the Monarchy flowriſhed 454. Conſtantinople vvas the ſeate of the Roman Emperour 489. La Noue vvhen hee wrote his military and politicke diſcourſes obſerved the like number of time in their kingdome of France from the daies of Hugh Capetz. The ſtay of the Saxons in England is eſteemed there abouts. And ſince the time of the Norman conqueſt the ſeventy & ſeven weekes of Daniell, that is, 70. times 7. yeares are fulfilled, and God hath added thereunto, as the fifteene yeares of Ezechias, and as the ſurpluſage of his loue, onely the happy raigne of our liege Lady and Miſtreſſe that now ruleth. But as the Apoſtle ſpake in his Revelation, *Heere is vviſedome, if any man may haue wiſedome enough, let him accompt the number of kingdomes in this ſorte.* For it may bee the number of God himſelfe, and he hath reſerved it to his owne knowledge. But in open and ſimple tearmes, I vvill ſhevv you vvhat the periods and ſtoppes of kingdomes are. *Propter peccata populi erunt multi principes,* Prov. 28. *For the ſinnes of the people the prince ſhall often bee changed*; and in likelyhoode the people it ſelfe for the ſame cauſe. The Lord hath tied himſelfe no farther to the kinges ſonnes and ſeede after him, than with this reaſonable and dutifull condition, *if they ſhall keepe my teſtemonies*. And he often threatned his people, if they provoked him vvith ſtraunge Gods, to provoke them againe vvith a ſtrange people and to driue them out of the good lande, vvhither hee ſent them

to dvvell, as hee had driuen out others. All thoſe remoues and chandges that vve reade of in the booke of God, and in other hiſtories, the emptying of the land of Canaan from her naturall inhabitantes, depoſing of one ſtate and ſetting vp an other, deviding the tribes, raiſing kingdome againſt kingdome, the vntimely deaths and deprivations of princes, the diſinheriting and diſplacing of the right hne, leading into captivity from country to country as it were povvring from veſſell to veſſel, ſometimes no king at al, ſometimes many, ſometimes wicked, ſometimes a babe, ſometimes a ſtranger of a fierce countenance and vnknowne language, all the commotions and perturbations of kingdomes, invaſions of kings one vpon the others dominions, rebellions of ſubiects, and ſo much of Chriſtendome at this day buried in the very bowels of Turciſme and infidelity, yea, the extirpation of the Iews, and planting of the Gentiles vpon their ſtocke, and hereafter the caſting out of the Gentiles, and filling of the Iewes againe, they are al rightly & orderly deriued from the former cauſe. For *the ſins of the people*, the princes, the people themſelues, the government, the policy, the religiō, the peace, the plenty of the land ſhal often be chandged.

We haue long and faithfully preached againſt your ſinnes, the diſſolvers, you ſee, of kingdomes & common weales, that if it were poſſible, we might bring them alſo to their periode, and ſet ſome number and end of them. Will you not be made cleane? when ſhall it once be? But if our preachings cannot moue you, he that *in times paſt at ſundry times and in ſundry manners ſpake vnto our fathers*, hath alſo ſundry voices, and ſundry kindes of preachers to ſpeake vnto you. You heare, that the *chandge of a Prince* is one of his Preachers. It ſhall preach more ſorrow vnto you, more wringing of your hands & rending of your harts, than ever erſt you were acquainted with. Remember the viſion that Micheas ſaw, *all Iſrael ſcattered like ſheepe*, becauſe their king was taken from them; and thinke hovv vvoful a day it vvil be, vvhen this faithful ſhepheard of ours, *which hath fed her Iacob with a true hart.*

Formoſi pecoris Cuſtos formoſior ipſa, an happy Queene of an happy people (the Lord yet ſaving both her & vs with the healthful power of his right hand) ſhall be pulled from vs. We haue hitherto liued in peace, equall to that in the daies of Auguſtus, ſuch, as our fathers neuer ſavve the like, and vvhen vve ſhall tell our childrens children to come thereof, they vvil not beleeue it. VVe haue ſitten at eaſe vnder the ſhaddovve of our vines: nay, vnder the ſhaddow of this

vine

vine we haue ſhaded and ſolaced our ſelues, and liued by her ſweetnes. But it may fall out, that as when the Emperour Pertinax vvas dead, they cried with redoubled ſhowtes into the aire, till they were able to cry no longer, *vvhile Pertinax liued and governed, we liued in ſafety and feared no man*; ſo vve may ſende our late and helpeleſſe complaintes into heaven, O vvell vvere vvee in the daies of Queene Elizabeth, vvhen perfect peace was the walles of our country, and the malice of the enemy prevailed not againſt vs. The ſword of a forrein foe, bandes, and captivity is an other of his preachers. VVill you not feele the warnings of Gods vvrath till the yron haue entred into your ſoules and dravvne bloud after it? you knovv vvho it is that hangeth over your heades; of vvhome and other princes I may ſay as they ſaid in Athens of Demades and Demoſthenes their oratours, Demoſthenes is meete for Athens, iuſtly aſſiſed and fitted to the citty, Demades over-great; ſo vvhen other kinges holde themſelues contented vvith their kingdomes, he is too great for Spaine, and many other kingdomes and Dukedomes cannot ſuffice him, but he yet devoureth in hope all the dominions of Chriſtendome, and drinketh dovvne vvith vnſatiable thirſt the conceipt of a Monarch: and for this cauſe there is a buſye ſpirite gone forth in the mouthes of all his Prophets, *Vnus Deus, vnus Papa, vnus rex Chriſtianiſmi, Magnus rex Catholicus, & vniverſalis*: *There is but one GOD, one Pope, one King of Chriſtendome, the great and Catholike and vniverſall Kinge*. Hee hath once already buckled his harneſſe vnto him vvith ioye, and aſſured preſumption o victory. But they that pulled it of (by out-ſtretched arme of one more mighty than himſelfe) more reioyced. GOD graunt that they bee not found in England, vvho haue ſaide vpon that happye and miraculous event in diſcomfiting his forces, *vvee vvill truſt in our bovves, and our ſvvordes and ſpeares ſhall heereafter deliver vs*. There touching of late in Cornevvale, the vtmoſt skirt of our lande, no doubt, vvas ſome little vvarning from GOD. But it vvas no more vnto vs, than if the skirt of our cloake had beene cutte avvay, as it vvas to Saul; vvee ſay *our skinne is not yet raſed*. The commotion in Irelande, thoughe a quicker and more ſenſible admonition, is but a dagger helde to our ſide, and till the pointe thereof ſticke in our heart, till there bee firing of our rovvnes, ranſackinge of our houſes, daſhinge of our infants againſt the ſtones in the ſtreetes, vvee vvill not regarde. O ceaſe to incenſe the iealous God of heaven. Turne not his grace and mer-

Vſque ad defectum, Pertinace imperante ſecuri viximus, nemi-nem timuimus. Aurelius Victor.

Demoſthenes par Athenis Demades maior.

cie into wantonnes. Let not his ſtrength be an occaſion vnto you to make you vainely confident; nor his peace, licentiouſlye ſecure; nor the abundance of his goodneſſe, abundant and intollerable in tranſgreſſing his lavves. And if there were no other reaſon to make you tremble before his face, yet do it for your ovvne politicke good (becauſe you are threatned by a deadly enimy, vvho accompteth himſelfe *the cedar*, *and vs but the thiſtle in Libanon*, and vvhoſe power is no contemptible, though GOD hath often caſt him downe) *Ne veniant Romani & auferant regnum à nobis*, at leaſt that the Romanes and Spaniardes, for they are brethren in this caſe, come not vpon vs by the righteous ſufferaunce of our GOD, and take avvay our kingdome. Surely our ſinnes call for a skourdge, and they ſhall receaue one. For they even whip and torment the patience of GOD. *The arrowes of death are prepared againſt vs*, and they ſhall *ſtowe with our gall*, if with humble repentance we prevent them not. Our pride calleth for humiliation, thee is aſcended on high, and aſketh, vvho ſhall fetch mee dovvne? yet I haue red of thoſe whoſe *wimples, and calles, and pere wigges* haue beene turned into nakednes and baldnes, and they haue run too and fro, ſmiting their breaſtes, and tearing the haire of their heades, ſuffering it to be blowne about their eares with the wind and not regarding to bind it vp ſo much as vvith an haire-lace. Our clocks are not vvell kept, nor our chimneyes good (vvhich I haue heard to be two ſignes of a vvell ordered common wealth,) that is, our hours are miſpent, our callings not followed, and the breathing of the chimneyes is choked vp, hoſpitality and releſe to the poore almoſt baniſhed. The poorer haue had their plagues already, skarſitie of bread within theſe few yeares often renewed. *Their teeth haue beene cleane and white* through want of food, when yours haue beene furred with exceſſe of meats and drinkes. But rich men & gentlemen, looke alſo for your draught in the cup of the Lord, either ſome mortal ſickenes to your bodies to eate vp your fleſh, as you haue eaten others, *and then vvho ſhall theſe things vse*, vvhich with ſo much ſweat of your browes, carefulnes of heart, wracke of conſcience, breach of charitie, wrong to humane ſocieties, you haue laid together? or ſome barbarous and vnmercifull ſouldior, to lay open your hedges, reape your fields, riffle your coffers, levell your houſes with the ground, and empty you and yours out of all your poſſeſſions, as you haue emptied your poore neighbours.

5. Chr. 15.

Houſekeeping and ordinaries, examined.

Barbarous ſouldiors.

Your mercileſſe mony exactions, you the infamous vſurers of the North of England, you the Iewes and Iudaſes of our land, that would

ſell

fell Christ for money if hee were amongst you, you the engrossers of graine in this time of dearth, and withall the engrossers of your owne woes, on whom the curse of the poore lighteth, sacrified in heaven, for not bringing forth your corne, you that adde affliction to affliction, and strengthen the hand of penury amongst vs, vse the talents of the Lord not your owne pounds, to the honourable advantage of your maister and the durable gaine of your soules, least yee become the murtherers of his vengance, & receaue the wages of your vnfaithfulnesse, an hundreth-fold.

The land mourneth because of other, and they shall mourne that cause her heavinesse. Contẽpt of God, will take away our Gods of the earth, atheisme and anarchy, confusion of all estates, minging of heade and foote, will goe together.

O pray for the peace of Ierusalem. Pray for the peace of England. Let praiers and supplications be made for all people, especially for Christian kings, most especiallie for our soveraigne Lady and Mistresse. Let vs feare God, and all the enemies of the world, even the kingdome of darknes, shall feare vs. Let not our sinnes reigne, and our Queene shall long reigne over vs. Buy the length of her life with your silver and gold, you that are rich in this world, rich in this lande, distribute to the poore, scatter for Gods sake, and God that seeth from aboue, will be mindfull of your good deedes, and prolong her Maesties daies. Humble your selues in time you high-minded, and high-lookt, that her horne may be exalted, and her roote flourish amongst vs, yet manie yeares. Traitours forbeare at length to plot your treasons, which haue long bred, never brought forth. The Lord is king, and his hand-maide is Queene, be the earth never so impatient. Time seruing hypocrites, lay downe your dissimulations. How long will yee halt betweene Rome and England? Rebels, forsake and resigne your vnlawfull armes. Say not, as those seditious did, *we haue no part nor inheritance in the sonne of Dauid*: the sonne of Dauid shall prevaile, & the daughter of King Henry prosper in all her waies, when your handes shall lye low enough, and your swordes shall haue drunke their fill of your owne flesh. Let it suffice you the vntamed brooode of our lande, to haue blotted your memories with more other censures, than that which is written in the booke of God, that a *band of souldiours followed* 2. Sam. *Saul whose heart the Lord had touched, but when were mocked that cried, how shall hee saue vs.*

And you, my beloued brethren, and the true children of England, knit your soules and tongues together, as if you were one

man, and say with a strong united cry, and a perfite heart, that God may regard it from aboue, O Lord preserue Queene Elizabeth, And let *AMEN* even the faithfull witnes of heaven, the worde & truth of his father say *Amen* vnto it. Even so Lord Iesu, Amen, Amen; harken to the praiers of thy seruantes that goe not out from fained lippes; let her ever be as neare vnto thee as the signet vpon thy finger, as deare as the apple of thine eie, as tender as thine owne bowels, water her with the deaw of heaven as the goodliest plant that ever our country bare, hide her like a cholen shafte in the quiver of thy carefullest providence, and gine her a long life even for ever and ever, *Amen.*